

The Swedenborg Concordance



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THE SWEDENBORG CONCORDANCE.

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THE
SWEDENBORG CONCORDANCE.

A COMPLETE WORK OF REFERENCE TO THE
THEOLOGICAL WRITINGS

OF

Emanuel Swedenborg.

*BASED ON THE ORIGINAL LATIN WRITINGS
OF THE AUTHOR.*

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CONCORDANCE TO SWEDENBORG.

O. *The letter O.*

H. 241². (Words of the celestial class in the Hebrew Word are characterised by the vowels U (oo) and O . . . As affections . . . put themselves forth by sounds, therefore in the discourse of man also, when great things are being treated of, as Heaven and God, those words are loved in which are U and O. Musical sounds also exalt themselves thither, when the like things are being expressed . . .

S. 90². The vowels A, O, and U (oo) are used in the Third Heaven, because they give a full sound. T.278. De Verbo 4².

D. 5112. The words of the celestial Angels have an affinity with A, O, and U; and therefore their speech falls into such words as contain these vowels. Therefore, when a man is speaking with these, he is bent from words in which are E and I, to words in which are A, O, and U.

5620². The celestial Angels said, as also I have often perceived, that they have not the vowels I and E, but A, O, and chiefly U.

5622^e. Instead of A, there, they say AO, intermediate.

6063. (In spiritual writing), for example, in the word *hono* . . . O signifies with—*cum aut apud* . . . All the vowels signify that which conjoins . . .

Oak. *Quercus.*

Oak-grove. *Quercetum.*

See MOREH and under MAMRE.

A. 1306. Here, (Is.ii.14) the love of self is described by . . . 'the oaks of Bashan,' etc. . . which are 'high and lifted up.'

1443. The scientifics (of the celestial man) are compared to 'oak-groves,' and this from their intertwined branches, such as are those of the oak. . . By the trees of an oak-grove are signified exterior perceptions, or those of scientifics, which are of the external man . . . Ill. 1616. 2144.

2466¹⁰. 'The oak, poplar, and robur' (Hos.iv.13)=so many gross perceptions thence upon which they trust.

2831⁸. 'Oaks'=the apperceptions from scientifics. Refs.

4552. 'Jacob hid them under the oak which is near Shechem' (Gen.xxxv.4)=eternal rejection . . . 'Under
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an oak'=to eternity; for the oak is a tree which grows to the greatest age . . . and it also signified that which was entangled, and moreover that which was fallacious and false; because the lowest of the Natural is relatively entangled and fallacious, in so far as it derives its Scientific and pleasure from the sensuous things which are of the body, and thus from fallacies; for by the oak in special is signified the lowest of the Natural; consequently, in a good sense, the truths and goods which are there; and, in the opposite, the evils and falsities which are there. Ex.

—³. That oaks = the falsities which are of the lowest Natural, is because in the Ancient Church, when external worship was representative of the Lord's Kingdom, all trees, of whatever kind, signified something celestial or spiritual . . .

—⁴. That 'the oak,' in a good sense, = the truths and goods which are the lowest ones of the Natural; and, in the opposite sense, the falsities and evils. Ill.

4564. '(Deborah) was buried from beneath Bethel under the oak' (ver.S)=rejected in perpetuity . . . 'Under an oak'=in perpetuity.

4565. 'Allon-bachuth' means 'the oak of weeping;' and the place was so called for the reason that 'the oak' = the lowest of the Natural, into which, and at last out of which, hereditary evil is cast.

6306⁴. The evil of the love of self is described by . . . 'the strength of the oak' (Amos ii.9).

S. 18². By the olive, vine, cedar, poplar, and oak, are meant the good and truth of the Church celestial, spiritual, rational, natural, and sensuous.

R. 936^e. The leaves of the fir, poplar, oak, pine = rational truths from sensuous light. The leaves of these trees strike terror in the Spiritual World, when they are shaken by a strong wind . . .

M. 78². (On the way to the people of the Iron Age, they passed through) a forest consisting of beeches, chestnuts (or Italian oaks), and oaks.

E. 324²⁰. 'The oak, poplar, and robur' (Hos.iv.13)=the lowest goods of truth and truths of good of the natural man.

410³. 'The cedars of Lebanon,' and 'the oaks of Bashan' (Is.ii.14)=conceit from Own intelligence . . . (the latter)=exterior conceit.

504²⁶. 'An oak' (Is.i.30)=the natural man.

[E.] 514⁹. 'The oaks of Bashan' (Is.ii.)=those who boast from knowledge; for 'oaks' are predicated of the natural man, (to which) knowledge belongs.

1029¹³. 'The oaks,' and 'the cedars of Lebanon' (Is. xiv.S)=the Knowledges of good and truth in an external and internal sense.

1145². Wood from the poplar=natural good; and from the oak, sensuous good.

Oak, Italian. *Aesculus.* M.78². T.815^e.

Oar. *Remus.*

See ROWER.

A. 6385². See SHIP, here.

E. 514⁴. 'Those who hold the oar' (Ezek.xxvii.29)=the intelligent.

—¹⁰. 'The oars of a ship' (Is.xxxiii.21)=intelligence from proprium.

1146². 'Oars' (Ezek.xxvii.)=those things of the understanding through which it speaks, which things are of the sensuous man.

Oath. See under SWEAR.

Obed Edom. *Obed Edom.* E.700²⁶. —³¹.

Obedience. *Obedientia.*

Obey. *Obedire.*

See under EAR, EAR-RING, and HEAR.

A. 36. Faith is . . . chiefly **obedience** to all that it teaches.

394^e. Angelic Spirits [act] not so much from charity, but from **obedience**.

989^e. There are some who exercise the works of charity from **obedience** alone, that is, because it is so commanded by the Lord, and yet are not regenerated.

1937. That man ought to compel himself . . . to **obey** the things which have been commanded by the Lord . . . involves arcana . . .

—⁴. They do this for the sake of **obedience** to what the Lord has commanded . . . in which still more interiorly . . . there is for the sake of the Lord's Kingdom, nay, for the sake of the Lord Himself.

2271. **Obedience** is signified by the ear.

2425². Those who are in the affection of truth . . . do the goods of charity . . . from **obedience**.

2439². With another (to do a good work) is a work of **obedience**, because it proceeds from **obedience**.

2541². How the Lord reduced rational and scientific things to **obedience** . . .

2542. An exhortation to the confirmatory things thence, even so that they should **obey**. Sig. and Ex.

2604^e. (The Africans) wish especially to be called the **obedient**, but not the faithful. H.326.

2701³. 'Blessed are your . . . ears, because they hear' = . . . that they had **obeyed**.

2932. 'To hear'=to **obey**, or comply.

3295^e. This honour, because it is from the precept, is not good in itself; because it is not from love; but is either from **obedience** to the law, or from fear of the

law; but still it is called the good of truth; but, in its first coming forth, it is truth . . .

3381. From (the uniting of the Divine essence to the Human through temptations) is **obedience** predicated of the Lord in the Word. 3382.

3409. 'Service'= . . . what **obeys**.

3551. **Obedience**. Sig.

3611. 'To hearken to the voice'=to **obey**.

3684. **Obedience** from affection. Sig.

3869¹¹. To will truth from **obedience**, which, relatively, is not freedom. Sig.

3870. The first life manifests itself by **obedience**, which is the first of will; the second, by the affection of doing truth . . .

4101. 'To do all that God says'=to **obey**.

4104⁵. Then all things are disposed and ordained in his Natural according to these things, in order that they may be servient and **obedient**.

4211³. Still, the Lord conjoins Himself with (those outside the Church) through their good of charity and of **obedience** in their gross idea . . .

4326³. As (those of the Iron Age) did not pass their time in the affection of truth, but in the **obedience** of truth, the Involuntary was no longer manifest in the face . . .

4606. 'Simeon' . . . in the external sense, = **obedience**. Refs.

5164². Those who are the greatest in Heaven—that is, who are the inmost—are servants more than others, because they are in the greatest **obedience** . . .

5312. That everything there shall be under **obedience** to (the Celestial of the Spiritual). Sig.

5368. 'What he saith unto you, do'=provided there is **obedience**. . . Hereby is signified that good is adjoined to truth in the Natural, provided the Natural applies itself and **obeys**. Ex.

—². The internal man is what ought to command, and the external is what ought to **obey**; and it **obeys** when it has for the end not the world, but Heaven; not self, but the neighbour . . .

5843^e. Whereas the good of charity not from affection but from **obedience** . . . is external good, or the good of the External Church. Tr.

6374. 'Unto him the **obedience** of the people' (Ex. xlix.10)=that from His Divine Human should proceed truths which could be received. '**Obedience**'=the reception of the truths which proceed from the Lord.

6396. Those who are such ('Dan') are in the Lord's Kingdom; but, as they do not act good from good, but from truth; that is, not from any new Voluntary, but from the Intellectual; thus not so much from love, but from **obedience** because it has been so commanded, they are among those who are in the First Heaven.

6513^e. **Obedience** also is consent; but **obedience** is said when lower things are treated of, and consent, when more eminent ones.

6678. As all holy fear, and the consequent **obedience** and keeping of the precepts, are from the Divine, and not at all from man . . .

6971. The effect of not **obeying** what is announced from the Word. Sig. and Ex. 6974.

6989. 'Or deaf' = no perception of truth, and thence no **obedience**.

7640. 'How long dost thou refuse to be humbled before Me?' = no **obedience**. Ex.

7839². Those (who are being regenerated) are in **obedience** to truth; but those (who are regenerate) are in the affection of doing truth; and therefore the former are men of the External Church, but the latter of the Internal one. 7840².

7857. When man is being regenerated, the good with him then proceeds from the truth of faith, for he then does, not from the affection of truth, but from **obedience** because it has been so commanded. But afterwards, when he has been regenerated, he does good from affection, thus from love. These two states with man are completely distinguished in the Word, for the reason that man cannot be in both states together . . .

7944. That those who are of the Spiritual Church must **obey** truth Divine. Sig.

—'. 'To go and do' = to **obey**.

8234. At first (those of the Spiritual Church) do what is good because the truth dictates that it is to be done, consequently from **obedience**; but afterwards they do what is good from affection . . . From this it is evident that before the man of the Spiritual Church receives a new will from the Lord—that is, before he has been regenerated—he does truth from **obedience**; but after he has been regenerated, he does truth from affection . . . For to do from **obedience** is to do from the Intellectual . . . Hence, too, it is, that those who do truth from **obedience** are men of the External Church . . .

8330². The Heaven in which is the truth of faith, is that in which are the exterior Angels of the Spiritual Kingdom, (who) do what is good from **obedience**.

8362. 'If thou wilt hearken to His precepts' = **obedience** and life according to the goods of faith.

8399². The good which is from truth, is the good which is with the spiritual man before regeneration; for he then does what is good from truth; that is, because it has been so commanded; and consequently from **obedience** . . .

8479. No faith, and thence no **obedience**. Sig.

8505². Man before regeneration acts from **obedience**; but after regeneration from affection . . .

8686. **Obedience** then from truth Divine. Sig. and Ex.

8690. As (this = **obedience**) it = what is of the will; for **obedience** is from the will; but it is the will of doing truth from command, and not from affection, which will is **obedience**.

—². It treats here concerning the first state in which is man before regeneration, which is, that he does what is good from **obedience**, and not yet from affection; but this good is the truth which he does, because it is solely from command, thus as yet from what is compulsory, and not yet from what is free . . .

8762. Those are of the External Church who do what is good to the neighbour, and worship the Lord, solely from the **obedience** of faith . . .

8920. The reception of truth in an accommodated form, which they would thus **obey**. Sig. and Ex.

8974². He who also does what is good solely from **obedience**, and not from the affection which is of love, cannot be regenerated as can those who are in the good of charity . . . They can indeed be reformed, but not regenerated. Tr.

8977². Those who are in the externals of the Church cannot be affected with the truths of faith except principally for the sake of themselves, and secondarily for the sake of the Church; and those who are such can indeed do according to truths, thus can do what is good, not from affection, but from **obedience**. These are those who are meant . . . by those who want to serve in perpetuity.

8979². The man of the External Church acts not from the good of charity, but from the truth of faith; thus not from the affection which is of love towards the neighbour, but from **obedience**, because it is so commanded. Hence it flows . . . that the man of the External Church is relatively a servant; for he who . . . acts from **obedience**, does not act from what is free; for to **obey** is not what is free.

8987. 'I will not go out free' = the delight of **obedience**. Ex.

—². Those who suffer themselves . . . only to be reformed, do not act from affection, but from **obedience** . . . those who act from **obedience**, do not act so much from the heart, consequently not from what is free. If they seem to themselves to act from the heart and from what is free, it is for the sake of something of the glory of self . . . nor do they act truth for the sake of truth, nor good for the sake of good, but for the sake of the delight from that glory . . . From these things it is evident who and of what quality are those who are represented by . . . 'the Hebrew servants.'

8988. Here is described the state of those who are in truths, and not in the corresponding good, in that, to wit, it is a state of perpetual **obedience**; for those who are in this state are in servitude relatively to those who are in the good corresponding to the truths; for . . . those who act solely from **obedience**, act not from their own will, but from the will of their lord; thus not from themselves, but from another, on which account they are relatively in servitude. To act from truths and not from good, is to act solely from the Intellectual . . . and to act from the Intellectual and not from the Voluntary, is to act from that which stands outside and serves . . .

—². But to serve the Lord, by doing according to His precepts, and thus by **obeying**, is not to be a servant, but is to be free . . .

8990. A representative of (eternal) **obedience**. Sig. and Ex. 8991.

8991. It is said to eternity, because those who act what is good from the **obedience** of faith, and not from the affection of charity . . . in the other life can never be brought to a state of good; that is, so that they act from good . . . And therefore those who have imbued in life in the world to act what is good solely from **obedience**, and not from charity, remain such to eternity. They are indeed perfected as to **obedience**; but they do not attain to anything of charity.

[A.] 9193^e. The life of faith is to do the precepts from **obedience**; and the life of charity is to do the precepts from love.

9198^r. **Obedience**, and the longing of good for truth, is described by that from command she gave water to the prophet. . . .

9230^r. All that of the Church is called the good of faith . . . which concerns the willing of these things, and the doing of them, from **obedience** . . .

—^c. Therefore, when man does what is good from the good of faith, he does (it) from **obedience**; but when he does (it) from the good of charity, he does (it) from affection.

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

9284. That we are not to **obey** (the doctrine of falsity) with any affirmation. Sig. and Ex.

9307. **Obedience** to the precepts which are from the Lord. Sig.

9318. That (the falsities of evil) are not to be **obeyed**. Sig.

9397. For hearkening and **obedience**. Sig. and Ex.

9398. The reception of the truth which proceeds from the Divine Human of the Lord, and **obedience** from the heart and soul. Sig. 'To do'=**obedience** from the will . . . and 'to hear'=**obedience** from the understanding.

9468. In the Spiritual Kingdom . . . the External is the good of **obedience** from faith.

9812^r. Divine natural good, which makes the First Heaven, is the good of faith and of **obedience**.

10087. The feet correspond to the good of faith, thus to the good of **obedience**, which is the good of the Ultimate Heaven, and is called the Divine Natural.

10130^r. Those who are in the **obedience** of faith—that is, who do truth for the sake of truth—are consociated in the Ultimate Heaven.

H. 218^r. They accept this glory and honour . . . for the sake of **obedience**; for all there know that this honour and glory are with them from the Lord, and that on this account they are to be **obeyed**.

278^r. Hence it is, that the things which (the Angels) hear from the Lord, whether it is by the medium of the Word, or the medium of preaching, they do not lay up in the memory, but at once **obey**, that is, will and do . . .

F. 35. He reduced Hell . . . under His **obedience**. T. 224^r.

M. 7^r. The magnificence (there) is for the sake of **obedience**.

T. 106. With every man . . . the state of his infancy and childhood, up to puberty, adolescence, and early manhood . . . is the state of his humiliation before his parents, and of **obedience** then . . .

338^r. The dogma that the understanding is to be captive under **obedience** to faith. 508^r.

588. He becomes prosperous and blessed if he acquires wisdom, and keeps his will under **obedience** to it; but he becomes unprosperous and unhappy if he puts his understanding under **obedience** to the will. Ex.

D. 5001. In the other life, it cannot be otherwise than that some command, and some **obey**. . . Some, who have served in the world, have drawn [with them] the life of **obeying**; they know of, and want, nothing else; hence it is necessary to exercise command . . .

5851. With the celestial, with whom the internals are open, all things which they hear about truths and goods, enter into their Voluntary and life, and thus make it; so that the things which enter through the ear are with them **obedience**. It is otherwise with the spiritual . . .

5963^e. Russians have sometimes been with me . . . they were in **obedience**, and modest; so that they were much better than (the evil from Christendom). The reason is, that they can be kept in good affection from the fact that they are in **obedience** and subordination . . .

D. Min. 4813^e. They are those who are in simple **obedience**.

E. 102^r. 'To give a drink of cold [water]' = to exercise charity from **obedience**.

388^r. That the contrary state is with those who are not in charity, is described by, 'If ye will not **obey** Me, and do all my precepts, I will send the wild beast of the field among you . . .' (Lev. xxvi. 14 *et seq.*).

400^r. Those who are in faith, and do what is good from **obedience**, although not from charity, dwell upon the rocks.

443. 'From the tribe of Simeon were sealed 12,000' = **obedience**, and that all who are in it, are in Heaven and come into Heaven.

—³. As by 'Simeon' is signified **obedience**, there is also signified faith; for faith is faith with man when he **obeys** and does the precepts . . .

455^r. That these would receive Divine truths, if they were to be instructed, is signified by that 'they would **obey**' (Ezek. iii. 6).

695^r. By 'to give to drink a cup of cold [water] . . .' is meant to do good and teach truth from **obedience**; for by 'water' is signified truth in affection; and by 'cold [water],' truth in **obedience**; for **obedience** alone is a natural affection and not spiritual; and therefore it is relatively cold.

721^e. As in the natural man there are concupiscences from the love of self and of the world, and these cannot be removed except by truths, it is said that 'to the man shall be her **obedience** . . .' (Gen. iii. 16).

798^r. That it may be known that to do what is good from **obedience** is from the natural man, it shall be told what it is to do what is good from charity . . . Inasmuch as charity is from the love of doing good for the sake of good . . . it follows that to do good from charity is spiritual; but that to do good from **obedience**, because it is from the love of the reward, is natural. This is the Natural in which are they who are in the entrance to Heaven, whither also come those who do what is good only from **obedience**, who are they who, in doctrine and life, confirm with themselves that faith produces good works as a tree does fruits.

1071^r. The body is only **obedience** . . .

J. (Post.) 345. Man does what is good from **obedience**,

and . . . from affection. He does what is good from **obedience** before he has fought against evils. This state is the first state of man, and can be a state of reformation; and he who is in this state, and does not do evils, is regenerated in the other life by means of combats against them . . . To do what is good from affection is when man has fought against evils. This state is that of man's regeneration; and is the inverse of the former one.

346. To do what is good from **obedience** is not from what is free, because it is not from affection. There is the thought of recompence in it; thus afterwards, of merit.

C. 210². Anyone, from the principle that it is Christian not to do evil to the neighbour, does not do it. But he who from this principle only does not do evil to the neighbour, and does good to him, still does not love him; but he does not do evil to him from **obedience** to the Divine law, and not from the affection of love towards the neighbour; and concerning this affection no one knows anything but he who shuns evils as sins, that is, who does not love evils: he comes into the affection of that love. For it is one thing from **obedience** not to do evil but to do good, and it is another thing from the affection of love towards the neighbour not to do evil to him, but to do good to him. The difference is as between nocturnal heat and light . . . and diurnal heat and light . . . In **obedience** there is not the heat of that love, nor the light of that love; but in affection there is . . . And therefore also those who from **obedience** have done good, are in the ultimates of Heaven, and are in light and heat as of the moon. The light also of their understanding is shady: they do not see any spiritual truths in light. There is also the difference, that they who do good from **obedience**, do it from the fear of the penalty, and so likewise do they abstain from doing evils . . . Nay, they who from **obedience** do good are natural, whereas they who do it from affection are spiritual. Those, also, who do good from **obedience** are those who are reformed: it also precedes. Whereas they who do it from affection are regenerated: this follows in order. All those who have believed man to be saved by faith alone—if they live as Christians, confessing that they are sinners—and who have not explored themselves, do good from **obedience**, and not from affection. Nay, neither do they know anything concerning faith, nor love, nor God, except what they hear from a preacher; but still they do good. They who from **obedience** do what is good take the lead in acts of benevolence . . . and they cannot do otherwise than place merit in these things . . . nor do they know that the affection of good, with its delights, is itself the reward.

Object. *Objectus.*

A. 920. In each object of the senses they perceived something Divine and heavenly. Examp.

—². A general idea rules all the particulars; thus all the objects of the senses . . . and indeed so that they do not care anything for the objects, except in so far as these inflow into the general idea: as with him who is glad at heart, all things which he hears and sees appear to him as if glad and smiling . . . Such was the case with the man of the Most Ancient Church—whatever he

saw with the eyes was heavenly to him; and thus with him each and all things were as if alive . . .

—³. But when the Church declined . . . in the objects of the senses they no longer perceived what was heavenly . . . but what was worldly . . . and in the last posterity . . . they apprehended nothing else in objects than what was worldly, corporeal, and earthly. Thus was Heaven separated from man . . . 4580².

1122. Therefore to them the objects of the external senses . . . were nothing . . . and therefore, when they saw earthly objects, they thought nothing about them, but only about those things which they signified . . .

1361. Representatives are . . . all the objects of the senses . . .

1389. In the life of the body the objects of the senses inflow . . .

1409. The Most Ancient Church . . . regarded all earthly, mundane, and corporeal things which were ever the objects of their senses, as dead Things . . . When they saw or apprehended them by any sense, they did not think about them, but about the celestial and spiritual things (which they represented); and indeed they did not think from them, but by means of them; thus with them dead Things lived. 2722⁵.

1756². Thus intilled their mind and soul with delights . . . when they regarded the objects of the universe . . .

1806^e. That from the objects in the world he may reflect constantly upon those which are in the other life.

1807⁴. They who are in Divine ideas never stop in the objects of the external sight; but from them and in them constantly see internal things.

1866. The letter serves as an object for heavenly ideas. 2275. 2953².

1881. The objects which Spirits sensate are adapted to the excellence of their senses . . .

1909². The inflowing life is not applied to any other object than the end . . . All other objects are only derivations thence . . .

1953². The first ideas which are received from the objects of sight are material . . . but there is a more interior sight which views those objects, and thus thinks.

1954. Unless (the interior sight) continually inflowed into the external sight . . . this could never . . . discern any object . . .

2045³. Like an object which continually turns the inflowing rays of light into ugly . . . colours.

2953². For there are ideas of man's thought which are the objects of the spiritual thoughts with the Angels; and indeed principally those ideas of thought with man which are from the Word; for the reason that all the Things there represent . . .

3001^e. (The sun's heat and light flowing into objects. 4214³. 4320. 5847. 6467. 6991. H. 569. W. 348. P. 160. 292, Des. T. 8. E. 349³.)

3223². Spiritual light inflows into the light of the world . . . and makes man perceive sensuously the objects of Things.

[A.] 3336². When the Thing returns, if this is effected from the **objects** of the senses, or from the **objects** of thought . . . the affection also, with which the Thing had entered, is reproduced.

3686². The Most Ancients . . . by means of all the **objects** which they saw, perceived such things as are of the Lord's Kingdom. Refs. 5136².

3721². It appears before man that the **objects** of the world enter through the senses of his body . . . but this is an appearance and a fallacy . . .

4301³. When the eye sees **objects**, it perceives delight thence according to . . .

—⁴. (Thus) the **objects** of the external sight are implanted according to the delight of the affections, and they are in this delight; for when a like delight recurs, such **objects** also recur; and, in like manner, when like **objects** recur, so does such a delight . . . The **objects** of the understanding . . . are spiritual, and are called truths . . .

4390^o. The human mind, in the universal, has no other **objects** than the things which are of truth and good . . .

4406. The things which man perceives are called the **objects** of the intellectual sight.

4408. For the **objects** of the world, all of which derive something from the light of the sun, enter through the eye, and store themselves up in the memory; and this evidently, under a like visual shape; for the things which are thence reproduced are seen within . . . When these **objects** appear still more interiorly they present thought . . .

4526. The reason man can acquire intelligence through the things which appear to him in the light of the world, is that a higher light . . . inflows into the **objects** which are from the light of the world, and causes them to appear representatively and correspondently . . .

4528. In each **object** there, there is something of intelligence and wisdom which shines forth . . .

4618². Like the sight of the eye, which perishes, unless it has **objects** outside of itself which it may see; and so also the rest of the senses; in like manner if the **objects** are altogether contrary; for these induce death. . . . It is the like with the Rational . . . for the scientifics in the Natural are the **objects** of the sight of the Rational; and if these **objects** are contrary to the light . . . the sight of the Rational also perishes . . . (Then) the Rational lives in the Natural; for it sees its **objects** in the Natural; as the sight of the eye does in the **objects** of the world.

6032². The **objects** which the intellectual mind sees are spiritual; namely, scientifics and truths; but when the light of Heaven does not illuminate these things, the intellectual mind . . . is in darkness . . .

6084². With scientifics before the internal sight (what is best is inmost, being directly under the eye). The **objects** of this sight are no other than scientifics and truths. It is the delight and good in the **objects** which direct the sight thither. Ex.

6319². Before the Spirits who are with man, there do not appear **objects** such as the man sees . . .

6322. For it appears that **objects** move the senses; first the external, and then the internal ones . . . but this appearance . . . is a fallacy . . . It is the internal sense . . . which sensates through the external sense, and disposes the external sensory to receive **objects** according to its beek; and therefore also the sensories . . . accommodate themselves in a moment to all **objects** according to their quality; which would not come forth in the sensories unless there were an influx from the interior; for all the fibres and little appendages . . . are in an instant determined suitably to the quality of the **object**; nay, even in the organ itself a conformable state is infused in a moment.

6601². With the extension of the thought from the **objects** which are the Things being thought of, the case is the same as with the **objects** of sight, from which a sphere of rays diffuses itself to a great distance . . . according to the sparkling and flaming in the **object** . . . In like manner the internal sight . . . in relation to its **objects**. The **objects** of this sight are not material, like the **objects** in the world; but are spiritual; and therefore they diffuse themselves to such things as are in the Spiritual World . . .

6608. This general illumination (of intellectual light) caused the **objects** of Things to appear, as do the **objects** of the Earth to an illuminated eye; and I have been instructed that these variations came forth according to the communications with heavenly Societies.

7847. Thus the things which in the natural world are dead **objects**, when they pass into the Spiritual World, become living **objects** . . .

8705⁴. All conjunction requires an **object**; and the conjunction is effected according to the quality of the **object** . . .

8707. In order that the eye may see Things **objected**, there must be light . . . In this light the eye sees and discerns **objects** . . . In like manner is it with the sight of the internal eye . . . there must be a light . . . in which the **objects** appear, which are the Things of intelligence and wisdom . . .

8861². The internal sight . . . has for **objects** truths; in the spiritual understanding, the truths of faith; but in the natural understanding it has for **objects** the truths of civil state . . . and also those of moral state . . . and lastly natural truths which are conclusions from the **objects** of the external senses, especially of the sight.

9103³. Man procures for himself this natural lumen by means of the **objects** which enter through the sight and the hearing; thus by means of the **objects** which are from the world. The man thus sees these things within himself, almost as the eye sees them. The **objects** which enter through these senses, appear to him at first as pleasure and delight; afterwards the infant man distinguishes between the delights, whence he learns to discern; and this more exquisitely by degrees. When light from Heaven inflows into these things, the man then begins to see them spiritually, and first to discern between things useful and not useful; hence he begins to see truth . . .

9215². The Sensuous receives the **objects** of the world, and is thus inservient to interior things.

9278⁴. Hence he is in such shade that he cannot apprehend otherwise than that . . . the **objects** (of the eye and ear) produce thoughts . . .

9553. The scientifics of truth precede . . . for they are inservient to the Rational for **objects**; and thus for media of being wise. 9688. 9723. —.

10237³. Spiritual ideas cannot be comprehended in the Natural; for they are intellectual ideas which are without **objects** such as are in the material world . . .

10712. When they (saw) the **objects** of this Earth through my eyes, (the Spirits of the Fourth Earth) attended very little to them; for the reason that it is familiar to them to think remotely from the nearest **objects**; and thus not to see them except in shade . . .

10768. (The Angels of the Fifth Earth), when . . . they are presented as men, see with their eyes the **objects** there just as the inhabitants do . . .

H. 130. The **objects** of spiritual light are truths. R.911. 920.

266². Hence the **objects** (in Heaven) are forms representative of such things as are of wisdom.

270³. They who reason see scarcely anything beyond the **object** of the Thing about which they are reasoning, or go beyond the subject . . .

—⁵. The (celestial) Angels . . . see Divine and heavenly things in each **object**; and wonderful things in a series of many . . . and this with all variety according to the face of the **objects** . . . 489³.

338. The ideas of infants when they see **objects**; they are as if each **object** were alive . . .

W. 70. All who die enter into spiritual light, in which the **objects** of thought are truths; and the **objects** of sight are like those which are in the natural world; but are correspondent to their thoughts. The **objects** of their thought, which . . . are truths, derive nothing whatever from space and time; but the **objects** of their sight do indeed appear as if in space and time, but still they do not think from these.

322. The [**objects**] of the Spiritual World appear and come forth around an Angel, and around the angelic Societies, as if they were produced or created from them; they remain around them, and do not recede . . . When the Angel goes away, or when the Society passes to another [place], they no longer appear. Des. and Ex.

M. 12². (The beautiful **objects** in Heaven are all made by the Lord, and are only accessory to the joys of the Angels.)

133. The second **subject** of discussion.

329². There are innumerable things within . . . every **object** which appears before you as one, simple, and least, as well in your actions as in your affections and thoughts. . . Every grain of your thought . . . is divisible *ad infinitum* . . .

477³. Such as is the mind, so does a man in the Spiritual World see **objects**. Examp.

I. 1. It appears as if the **objects** of sight, which affect the eyes, inflow into the thought, and produce it. Ex. 19².

T. 43². The reason . . . is in the subjects and **objects** themselves . . .

78². The Angels said . . . All the [**objects**] which are presented to our eyes are correspondences . . . The things in our houses . . . constantly remain there; but to the eyes of those who wander from one Society to another, such things are changed according to the co-sociation. 66.

420. The spiritual mind looks principally into the Spiritual World, and for **objects** has those things which are there . . . But the natural mind looks principally into the natural world, and for **objects** has those things which are there . . .

D. 2329. It may come into doubt, whence are the **objects** of the thoughts; for it is known that no thought can come forth unless an **object** is given; according to the rule that **objects** must move the sense. Wherefore it is replied that [it is] the Lord, who loves the preservation of all and each . . . Thence comes every **object**, which from its origin is Divine and most holy; but, when it falls into forms, or formed substances, which are perverted, then thoughts come forth according to the form and nature of each . . .

2735. It was given to say to them that nothing moves the thought unless there is an **object**; thus through the eye and the ear; thus from the memory; otherwise there would arise a confusion of all things; and that these **objects** cannot come from any other source than the one only Fountain of life, the Lord; and that they are varied according to their natural dispositions; so that the **objects** of ideas, and consequently the ideas, pass from the one to the other. Hence they suppose that they are from others, and that they are from themselves, which is most false . . .

2751. Ultimates are in the natural mind . . . which is formed from the senses of the body; whence is the memory of **objects**, which are material ideas . . .

2784. That all the **objects** of the eye, even if there are thousands, and most diverse ones, are still reduced by the Lord into a series, and into a certain continuous Thing. Ex.

— The **objects** of the eye, in the streets, are reduced by the Lord into a continuous series of Things, before good Spirits and Angels. The **objects** were very diverse, and very numerous; and I was told that they saw nothing of them; but that still a certain meaning continually came up thence to them; and in fact through the way which the representatives of the world have to spiritual Things. . . I was told that there can be no **object** which has not something which can be applied by the Lord to the matter in hand; and in fact by the removal of the things in the **object**, or in a number of **objects**, which represent something else . . . It is of the Lord alone thus to apply Things; as, for example, good can be represented by everything which is fat, sweet, delightful, which is about the **objects**, in part, in special, or in general; nay, delightful and good things can also be drawn out from those which are sad and evil.

2942. Spirits know whom they can use as **objects** (that is, Subjects).

[D.] 3274. When they go to the ninth use, they then know the **objects** . . . or the proximate use removed from the **object**—for they now want to care nothing for the **object**, but only for the use of the **object**—thus they know this use obscurely . . .

3332. It was shown a Spirit that he could not speak otherwise than [according] as an **object** was presented to him through my thought. . . I fixed my look on a fly, and then he could not speak otherwise than about the fly . . .

3592. There are besides indefinite contrary **objects**, which induce Falsities; for almost everything which the eye sees is a contradictory **object** . . .

3624. There are some **objects** of thoughts which create much trouble while the man is held in them . . . (Examps. my garden, money matters, the things to be written, how they would be received by men, other garments which are to be obtained, etc.) When I was kept long in this reflection, the Spirits at once injected inconvenient, troublesome, evil things, with the confirmatory things and cupidities; and I have observed, that when I have not been in thought about such things for months and years, I have never cared anything . . . These are the reflections of thought, and he who is detained in them is infested the more by evil Spirits the longer he is detained.

3635. That the **objects** of sight and hearing are the variations of the vessels. Ex.

— As it appears that the **objects** of sight and hearing inflow into the thoughts . . . it was given me to perceive that the **objects** of sight, and consequently of hearing, effect nothing else than that they dispose variously the interior vessels, which are of the lower thought; and such as are the vessels, so are received the influent ideas of the Spirits; for the vessels receive the influx according to their forms, consequently as they are disposed by the **objects**; nay, sometimes so that the ideas are turned into what is contrary . . .

3640. The ideas (of the evil who are in the interior sphere) are tied to various **objects**; thus they are phantasies which cannot be described . . .

3666. Concerning the **objects** of men.—Spirits are very greatly moved [by the fact] that the **objects** of man cause him to think about diverse things, without order . . . It was first shown me that there are general things which rule the thoughts of man . . . so implanted that he does not know he has them; as that he sees but slightly the men he meets, and also the street in which he is walking. These **objects** arise from that General [which causes] a man to take notice so that he does not run against a man or the obstacles in the street. Further ex.

3667. But they objected that the **objects** are various, now this and now that, which at once move the thought. But to this it was given to reply, that such things are contingent, consequently of the Providence of the Lord, which can never be penetrated.

3668. That **objects** are only vessels, and that the eyes are directed to see these **objects** more intensely, and others more indifferently, while many are not seen; thus that they are vessels, is evident from (the fact

that) the Lord, from various and multiplex **objects**, (forms) before the Angels a delicious, and in the highest degree connected, form of Things. 3670.

3671. It was observed that when Spirits are in any general idea, then in like manner they call forth all the **objects** which arise in my memory, and apply them in like manner as a man does the **objects** of sight, or of the speech of another. . . These **objects**, which they then encountered in my memory, were so many vessels, which are applied to their ideas according to the quality of the vessels or of the ideas at the time, and also according to their general idea, and its quality; thus diversely according to their natures.

3672. The Lord has thus reduced into order the **objects** of my sight; and therefore the beautiful representations before the Angels . . . did not flow from my **objects**, or so that they were directed and connected according to the **objects** . . . but it was the representations which directed the **objects**, so many and various, and determined them, which thus were vessels; so that the **objects** flowed from the representations, and not the representations from the **objects**. Thus whatever the Lord should deign to represent, still it would happen that the sight of the eye would be directed to such things as could be vessels . . .

4000. Spirits objected . . . that ideas arise from the **objects** of sight, and not the **objects** of sight from ideas. Ex.

4604. It appears as if **objects** first move the external senses, and thus the internal ones . . . But . . . it is a fallacy . . . It is the internal sense which sensates through the external sense, and disposes the sensory to receive according to its nature; and therefore the sensory . . . accommodates itself in a moment to all **objects**; which it does not do from itself, but from influx from the interior. And besides, the thought and affection . . . determine the sight to the **objects** . . . The rest transcend, and do not appear.

4627⁸. As the sight of the eye sees **objects** which are outside itself . . . not within itself . . .

5122. (Celestial Spirits) when together, and as it were solitary, think from the **objects** which are before the sight; and many [**objects**] form themselves visibly, from other [Spirits], with variety according to their affections. From the varieties of the **objects** they also perceive the presence of the sphere of others . . .

5513²⁰. (A Spirit of that Earth shown the **objects** of our Earth . . .)

5971^e. For good must have such **objects** . . .

E. 831⁴. For truths in the Heavens are spiritual **objects**, which appear more clearly before the Angels there, than natural **objects** before men in the world.

889⁴. As the eye receives the quality of its sight from the **objects** in the natural world according to the determinations of the eye, so does the understanding receive the quality of its thought from truths, which are its **objects**, in the Spiritual World also according to its determinations . . .

895². All Angels and good Spirits see the truths of Heaven as the eye of the body sees the **objects** of the world; for the **objects** of Heaven are truths . . .

926. [The objects] which appear in Heaven in general appear exactly like those which come forth in our material world from its three kingdoms; and they appear before the eyes of the Angels exactly as do such things . . . before the eyes of men in the world. There appear there gold, silver, copper, tin, lead, precious stones and those not precious, soil, lands, mountains, hills, valleys, waters, fountains, and all other things which are of the mineral kingdom. There appear paradises, gardens, forests, fruit-bearing trees of every kind, lawns, harvests, fields full of flowers, herbs, and grass; and also the products of them, as oils, wines, strong drinks, and all other things which are of the vegetable kingdom. There appear animals of the land, birds of the heaven, fishes of the sea, reptiles, and these of every kind, and so like those which are on our Earth that they cannot be distinguished from them. But the difference is, that those things which appear in Heaven are from a spiritual origin; whereas those things which appear in our world are from a material origin . . . De Verbo 3¹¹.

De Verbo 3⁶. The objects of the thoughts of the Angels of the Middle Heaven are, like the thoughts themselves, spiritual; and therefore they think about them spiritually and not naturally . . .

—¹¹. There is a likeness of state natural, spiritual, and celestial, in such things as are objects of sight, taste, smell, and hearing, and also of the sense of touch . . .

D. Wis. vii. 5². The spiritual man or spirit has not these things for subjects, but only for objects. The reason is that in the Spiritual World there are objects exactly like those which are in the natural world. (Enum. at full length.) Nevertheless all these things are appearances . . . for they are created in a moment by the Lord, and are also dissipated in a moment; being permanent and non-permanent according to the constancy or inconstancy of the Spirits and Angels in those things of which they are the appearances; which is the reason why these things are only the objects of their thoughts and affections; and why the subjects are those things from which they appear. Examps.

ix². The Divine love has for an object . . . The Divine wisdom has for an object . . .

Conv. 9. Natural objects are felt in the organs of the body as if they were in them; in like manner are spiritual objects as if in the mind, although they are not there.

Objection. *Objectio.*

Object, To. *Objicere.*

A. 1886, Pref.². A thousand objections would inflow, which would strengthen his mind in the negative.

5821. **Objection.** Sig.

6469^e. There inflowed from Heaven that no attention is to be paid to thousands of objections and reasonings from fallacies.

D. 1955². Myriads of objections against these things can be presented, which cannot be shaken off from the human mind; and if the mind inheres long in the objections, it is obscured, wavers, at last denies . . . for

there is no universal Truth in which there are not myriads of myriads of Truths, and as many objections, because . . . to every Truth there is its own contrary, which a mind seeing in inverted order favours; and thus is blinded.

2987. Spirits . . . infused against these things objections, or doubts, with such persuasion that . . .

3549. That evil Spirits are dispersed from those who are kept simply by the Lord in the Knowledges of faith. . . . It has been given to say to them before, that they have no need to make objections; but being so ingenious they ought to dispel objections and doubts . . . and all the Spirits are mute, as if they had receded . . . Hence it is evident that with those who believe in simplicity . . . and do not admit objections, whence come doubts, evil Spirits are dispersed; for they cannot be with such . . .

3581. I spoke with them concerning objections and reasonings against the Truths of faith: that they are mere shade, and are able to turn the light of Truths into shade, and to place the clear Knowledges of faith in such doubt, by manifold objections, that they are afterwards scarcely believed; when nevertheless Truth is Truth, and the Knowledge of faith is the Knowledge of faith; and *there* is light. Examp. 3582, Examp.

3582^e. Therefore, thousands of objections can be formed; as many indeed as the objects; and all such as thus destroy Truth, and darken the light of truth.

3602. That objections are not to be made against the Knowledges of faith.—I spoke with Spirits concerning those who form objections against the Knowledges of faith: that this is a sign that they will doubt, and that they will deny. And therefore no objections ought to be formed, because they are doubts and denials; for a thousand books can be filled with objections; and therefore only confirmations are to be assumed, which are insinuated. They are such in Heaven that they love only confirming things, and reject objections. Also, because they are indefinite, and scarcely any things can be known; seeing that not even can those be known which are in lowest nature.

3612. When it was given me by the Lord not to care for such objections nor to admit them, I then felt a pain in the nerves of the left neck . . . the cause being that the reasoners did not want to be present, but began to recede.

3614. Those who do not admit objections against the Knowledges of faith are secure from evil Spirits.—The Spirits complained that they could no longer be present, because, remaining in the Knowledges of faith, it was not permitted to admit objections; saying, that so they have nothing by which to lead them, (or) by which to seduce them; for by such things they very greatly seduce men: by objecting only one thing—then however many confirming truths there may be, they are nothing; for man is so carried away by his cupidities, which produce phantasies; thus freely admits objections, one of which is then stronger with him than a thousand confirming things. Therefore, in order that a man be true, or in true faith, he ought to be in the opposite, so that one Truth should prevail over thousands and

myriads of objections. Thus do evil spirits flee, because they cannot live in such a sphere.

[D] 3667. The Spirits **objected** that . . . 4000.

3669. It was said to the Spirits, that those who form such **objections** for themselves that they do not believe unless they know each and all things, desire and intend no otherwise than to destroy ; thus that it goes forth from their evil and deceitful nature . . . For this is consequent—when they thus **object** such things—that they want to destroy Truths . . . If they were different, they then would desire only to confirm the Truths of the Lord.

Oblation. *Oblatio.*

See OFFER.

A. 349^o. Oblations and the first-fruits of the gifts in the holy things (Ezek.xx.40) in like manner are works sanctified by charity from the Lord.

9223³. For the first-fruits were **oblations** and gifts, which were thanksgivings.

E. 661². Occurs.

1159³. By 'oblations' and 'burnt-offering' (Ps.xx.3) is signified worship.

Obligation. *Debitum.*

Ought. *Debere.*

A. 4730³. The fundamental of charity is to act rightly and justly in every Thing which is of any **duty** or office . . .

4955². Hence they knew in what **obligation** they were towards one and towards another.

4988⁴. Those who act good from the other origin are carried along from an internal **obligation** . . .

6389². They thus regard the Lord's mercy as a **debt**.

7298². No one **ought** to be persuaded concerning truth in a moment.

8121. Charity towards the neighbour is . . . to do **duty** in every office . . .

8122. He who of these does **duty** from **duty** . . . exercises charity.

9003. The non-deprivation of the conjunction which is the conjugal debt. Sig. and Ex.

Life 22. Man **ought** to shun evils as sins, of himself . . .

114. The rest are not the proper works of charity ; but either its signs, its benefactions, or its **obligations**. W.431.

M. 466. From the **obligation** of cohabitation with a wife . . .

472. A clamorous demand for the conjugal **debt**.

T. 317. The Seventh Precept extends itself . . . to fraudulent practices in . . . discharging debts.

423². They do not think of merit, but of **duty**.

425^o. They call such things as (these) benefactions, as also **obligations**, although they are of charity.

426^o. They then regard those former works . . . no otherwise than as **duties**.

429. That there are the **obligations** of charity ; some public, some domestic, and some private. Gen.art.

— The benefactions of charity, and the **obligations** of charity, are distinct from each other ; as [are] those which are done from free will, and those which are done from necessity : but still by the **obligations** of charity are not here meant the **obligations** of functions in a kingdom and commonwealth : as of a minister that he should minister ; of a judge that he should judge ; and so on : but there are meant the **obligations** of each one in whatever function he is ; and therefore they are from a different origin, and flow forth from a different will ; and are therefore done from charity by those who are in charity ; and, on the other hand, from no charity by those who are in none.

430. The public **obligations** of charity are especially tributes and taxes, which are not to be commingled with the **obligations** of functions. Those who are spiritual pay these with one heart, and those who are natural with another. The spiritual pay them from good will, because they are collected for the preservation of their country, and for its protection and that of the Church ; and for the administration by the officials and governors, to whom salaries and stipends are to be paid from the public treasury ; and therefore they to whom their country, and also the Church, are the neighbour, discharge them from a spontaneous and favourable will, and repute it as an iniquity to cheat and frustrate ; whereas they to whom country and Church are not the neighbour, discharge them with a reluctant and repugnant will, and at every opportunity they defraud and secretly take away : for with these their own house and their own flesh are the neighbour.

431. The domestic **obligations** of charity are those of a husband towards a wife, and of a wife towards a husband ; also of a father and mother towards the children, and of the children towards the father and mother ; and likewise those of a master and mistress towards the male and female servants, and of the latter towards the former. These **obligations**, because they are of the education and administration in the house, are so many, that if they were to be enumerated, they would fill a volume. Every man is carried along in these **obligations** from a different love from what he is in the **obligations** of his function : of a husband towards a wife, and of a wife towards a husband, from conjugal love and according to it ; of a father and mother towards the children, from the love implanted in everyone, which is called *storgé* ; and of children towards the parents from a different love and according to it, which conjoins itself closely with obedience from **obligation**. But the **obligations** of a master and mistress towards the male and female servants partake of the love of reigning ; and this from the state of mind of each one. But conjugal love, and love towards the children, with their **obligations** and exercises of **obligations**, do not produce love towards the neighbour, as do the exercises of **obligations** in functions. Ex.

—³. As to what in special concerns the **obligations** of parents towards the children—the **obligations** are inwardly different with those who are in charity from what they are with those who are not in charity ; but outwardly they appear alike. Ex.

432. The private **obligations** of charity are also many ; as the payment of wages to workmen, the payment of interest, the discharging of stipulated things, the keeping of securities, and other like things ; some of which are **obligations** by the public law, some from civil law, and some from moral law. These also are shown by those who are in charity with a different mind from that with those who are not in charity. Ex.

441². Like these are priests who perform the **duties** of their ministry solely for the sake of the emoluments . . .

539. There are two **duties** which are incumbent on man to do after [self] exploration . . .

D. 3197. The persuasion that the conjugal **debt** is null . . .

3307. A woman who did not know what the conjugal **debt** is : that only one wife and one husband make a marriage.

3384. The Jewish Church esteemed the conjugal **debt** as nothing ; so that, as to the **debt**, it was loosed . . . The conjugal **debt** was such, that so long as what is venereal and its adjoined delights lasted, there was as it were a consort, or wife ; but when these did not last, the conjugal **debt** was loosed . . . Such women are punished most grievously . . . in order that they may be brought back to the conjugal **debt**.

3937. The bonds of conscience . . . are the same as **debts** ; as the conjugal **debt** . . .

6075. He who does not place merit therein, does it on account of **duty** ; because it belongs to his office : in this lies the fear of God . . . So an operative . . . does his labour from the fact that it is of his religion, and thence that it is of his **duty** . . .

6105. Then from this as the essential proceed all other things which are called the signs, benefactions, and **obligations** of charity . . . But without this essence . . .

E. 812². 'All who take the sword **ought** to perish by the sword' (Matt.xxvi.52).

C. 187. That the **obligations** of charity are all things which a man ought to do besides those above mentioned. Gen.art.

— . The **obligations** of charity are tributes for various necessities and for various uses in the commonwealth ; customs duties ; the expenses and outlay for the various necessities and uses of the house . . . There are some things which become **obligations** by solemn promise . . . also civil ones, which are of subordination, obedience, honour, and social intercourse ; which are to be called **obligations** because a man ought to do them. . . Various things which the laws of the kingdom impose, are called **obligations** of charity because charity does them from **obligation**, and not from good pleasure . . . The sincerity and benignity of charity are in every **obligation** inwardly with those who are in charity . . .

188. The same **obligations** with those who are not in charity appear alike in externals . . .

Obligation. *Obligatio.* D.Min.4612.

Oblige. *Obligare.* D.5464¹.

Obligingness. *Officiositas.* M.164.

Oblique. *Obliquus.*

Obliquely. *Oblique.*

Obliquity. *Obliquitas.*

A. 1276. At every **obliquity**.

3527^e. 'The crooked to straight' (Luke.iii.5) = the evil of ignorance to good.

H. 429. Caverns tending **obliquely** downwards . . .

W. 125. Those more in wisdom see the Lord **obliquely** to the right ; those less in wisdom, **obliquely** to the left.

M. 42¹. She turned herself **obliquely** from her husband.

T. 362². A man who looks **askance** at these things . . .

D. 4003^e. They are turned into contraries, or other **oblique things** . . .

Obliterate. *Obliterare.*

A. 1321. Not only to darken, but also to **obliterate** and dissipate (truth). Sig.

1366. That interior worship was **obliterated**. Sig.

1783². The sense of the letter is (then) **obliterated** . . .

3982². The former things are (then) almost **obliterated**.

4121². Then all the fraternity, and all the friendship, which had been of the external man, are **obliterated** on both sides . . .

4341³. The Knowledges of the interior things of man are almost **obliterated**.

6077^e. These things are with him like things forgotten and **obliterated**.

7398. It is believed that the things which (man no longer remembers) are completely **obliterated** and cast out ; but they are not **obliterated** . . .

7691. That all the Sensitive of truth was **obliterated**. Sig. and Ex.

10252⁶. Was first **obliterated** with the Israelitish people . . .

H. 306². After the science of correspondences . . . was **obliterated** . . .

463². The most singular things which have entered the memory . . . are never **obliterated**.

P. 265. As faith separated has **obliterated** it . . .

M. 415³. Because evil **obliterates** truth.

B. 108. With these, (faith alone) is **obliterated** ; nay, is to be completely **obliterated**.

T. 9. Thereby have **obliterated** . . . the idea of infancy concerning God.

204. That science . . . with the Israelitish nation was completely **obliterated**.

291. When the significations of these things had been **obliterated** . . .

797¹. When anything (is written) from the external man alone . . . it is **obliterated** of itself.

Ad. 2/181^e. This was to be **obliterated**.

D. 950. That . . . evils are **obliterated** when the man is good.

2457. It is not that the evil is **obliterated**, but that the Lord operates good . . .

3230. The memory of particulars is never **obliterated** in the other life . . .

3253. Afterwards this (faculty) was so **obliterated** that . . .

3875. What conjugal love is, is almost **obliterated** . . .

Oblong. *Oblongus*. E.275³.

Obolus. *Obolus*.

10221. The half of a shekel was ten gerahs, or **oboli**.

10222. 'Twenty **oboli** a shekel' (Ex.xxx.13) = all things of good.

M. 268^e. They labour for some **oboli**, which they collect, in which they place the joy of their hearts; but if they do evil to their comrades, they are fined a part of their **oboli**.

Obscene. *Obscoenus*.

Life 74. 'To commit adultery' . . . also means to do **obscene things** . . . T.313.

D. 1695. They turn into **obscene** representations.

2307. They who in the life of the body have accustomed themselves to speak filthy and **obscene things**, retain the like things in the other life. Ex.

3605a. A very **obscene** girl. 3895.

3606. Other **obscene** Spirits who thus inhered in them . . .

3613. That more **obscene things** come forth from the lands where Christians are, than formerly. Ex.

3714. When left to themselves they were carried away into very **obscene things** . . .

Obscure. See SHADE, and DARKEN-*obfuscare*.

Obscure. *Inumbrare*.

A. 1712. The evil and falsity . . . is what causes the shade . . .

6924. Rejecting such things as **obscure** . . .

E. 304²². 'The land shadowing with wings' (Is. xviii.1)=the Church which is in thick darkness as to Divine truths.

Obscure. *Obscurus*.

Obscure, To. *Obscurare*.

Obscurity. *Obscuritas*.

Obscuration. *Obscuratio*.

See under CLEAR.

A. 18. Man is (then) as . . . a something confused and **obscure**.

34. (Such) Spirits are in a cold and **obscure** light . . .

181. The resuscitated man is as yet in an **obscure** life.

443. He had believed . . . that he should live an **obscure** life . . . D.3890.

448. He passes from an **obscure** into a clear life . . . 2367².

526. A Church in which the perception of truth and good was so general and **obscure** . . .

949. Therefore it is called the **dark** chamber. Des.

1042². The existence of colour requires something both **obscure** and snowy . . .

1043. 'The cloud' = the **obscure** light in which is the spiritual man . . . The **obscurity** itself . . . through which the sun's rays shine, is what is turned into colours; thus such as is the **obscurity** . . . such is the colour . . . The **obscurity** with the spiritual man . . . is falsity, which is the same as his intellectual proprium . . .

1047. The voluntary proprium of man . . . continually pours into the intellectual part what is **obscure** or false . . .

—². Falsity beclouds truth, just as an **obscure** cloud does the light of the sun.

1059². The cloud of Christians . . . is so **obscure** as to be darkness.

1188². In the **obscurity** of an understanding which is not illustrated . . .

1265. So that I was very much in **obscurity**.

1401. The Lord . . . progressed from an **obscure** state to one more lucid. 'Haran' = the first state, which was **obscure**.

1430. An **obscure** state of the Lord, like that of man's childhood. Sig. 1435^e.

1453. The Knowledges of celestial things in **obscurity**. Sig.

—'. 'The west' = what is **obscure**.

1528. That **obscure** lumen is (then) turned into darkness.

1533. (What is immaterial supposed to be **obscure**.)

1757. The ideas (of Spirits) are not so **obscure** as those of man . . .

1838³. When the Church is in darkness, the Lord is **obscured** before them, insomuch that He does not appear . . . although the Lord is never **obscured**, but the man . . . but still the **obscuration** is predicated of the Lord.

1904⁵. For man is in what is most **obscure**.

1967. If the object is in **obscurity** (Spirits can cause an illusory vision).

2367. In an **obscure** general [perception]. Sig. and Ex.

—'. The perception of good and truth is only in **obscurity** with man, even a regenerate man; and still more so with him who is in external worship . . . The affections (also) when man is in corporeal things . . . are most general, consequently most **obscure**, however the man may think that it is not so. Ex. 2380².

2618^e. By a description from such things, they are more **obscured**.

2708. That . . . the state of the spiritual Church,

relatively to that of the Celestial Church, is obscure. Sig. and Ex.

— . This is the reason why with the spiritual there is what is relatively obscure. Refs. 2713.

2715. The arcana that the good of the spiritual man is relatively **obscure**; and that this **obscurity** is illuminated by the Lord's Divine Human. Ex. 2718. —⁷.

2718⁷. But still the spiritual can come from **obscurity** into light, if they are only willing to be in the affirmative . . .

2719². The man of the Spiritual Church is in **obscurity** relatively; and doctrine is therefore to be clothed with such appearances as are of human thought and affection. Sig.

2722⁶. The Ancient Church . . . was relatively in **obscurity**.

2902. That the first state (of this New Church) was **obscure**. Tr.

2935. 'The cave of Machpelah' = **what is obscure** of faith. Ex.

— . 'A cave' = **what is obscure**, because it is a dark place; 'a cave of a mountain' = **what is obscure** of good; 'a cave of the field of Machpelah' = **what is obscure** of truth . . .

—². Those who are being regenerated, and are becoming spiritual, are in the greatest **obscurity** as to truth . . . So long as good is in **obscurity** with them, so long is truth . . . They know only very **obscurely** that the Lord is good itself, etc. etc. . . Hence it is evident how greatly the spiritual are in **obscurity**; and still more so before regeneration . . .

2945. That first state . . . that they were in **obscurity** of faith. Sig. 2946.

3197. As those things with man which are . . . of the natural mind, are **obscure** relatively to those which are . . . in the rational mind, therefore by 'evening' are signified those things which are relatively in **obscurity** . . .

3221. Negatives of truth are there represented by **dark** and descending clouds.

3660³. For then such (spiritual) things appear to man both **obscure** and undelightful.

3693. Life in **what is obscure**. Sig. and Ex.

— . By **what is obscure** is here meant **what is obscure** of intelligence as to truth, and **what is obscure** of wisdom as to good . . .

—². That 'sunset' = . . . also **what is obscure** as to those things which are of good and truth. III.

—⁷. After (good and angelic Spirits) have been in this **obscure** state . . . they return into their former state. Sig.

3708⁹. The things which were distant from Zion and Jerusalem represented **what is obscure** as to good and truth: all this which is in **obscurity** is called 'the land of the north,' and also 'the sides of the earth.'

—¹⁰. As, moreover, all the good which inflows with light from the Lord is terminated in the **obscurity** of man, the north is also called 'the assembly.'

—²². See NORTH, here.

3833. A state as yet **obscure**. Sig. and Ex.

— . The state of initiation which precedes conjunction is **obscure** relatively to the state of conjunction; for when man is being initiated into truth and thence into good, all which he then learns is **obscure** to him; but when good is being conjoined with him, and he thence looks at truth, it becomes clear to him . . .

—^e. Hence it can be known in what **obscurity** are those who are such . . .

3909^e. This zeal . . . in a still more interior form, is only an **obscure** something which intercepts heavenly delight . . .

3949. The good of truth in a state of good, but in **what is obscure**, such as belongs to the Natural. Sig. and Ex.

3957². For when man is in the body, corporeal and worldly things occupy his thoughts, which induce **what is obscure** . . .

4060². 'The sun shall be darkened . . .' (Matt. xxiv. 29) = that love to the Lord . . . will not appear . . .

—². Those who are in . . . the love of self and of the world . . . induce on themselves this **obscuration**.

4073^e. Man can only perceive **obscurely** . . .

4096⁶. Because good . . . inflows into man's **obscurity** which he has from worldly and corporeal things.

4125. 'In a dream by night' = the **obscure** perception of that good when left to itself.

4245. Therefore the things here said . . . cannot but be **obscure** . . .

4261. In this **obscure** state. Sig.

— . 'To pass the night,' and also 'the night,' = an **obscure** state.

4301². Because to them truth is in **obscurity**; for they call that truth which they have learned from doctrinal things . . .

4329. For I was in the opinion that what is general (must) be **obscure**. Ex.

4402³. These things are **obscure** to those who are in the light of the world . . .

4783. As they are generals, they are also relatively **obscure** . . .

4883. That the **obscurity** was dissipated. Sig.

— . 'To cover herself with a veil' = to **obscure** truth.

5036². This combat . . . man perceives so **obscurely** that . . . For man, especially he who believes nothing concerning influx, is in a state altogether **obscure** . . .

5078¹. When the Internal acts into the External, as in the world, the sensation is dulled and **obscured**.

5092. The event which to them was in **obscurity**. Sig. and Ex.

— . 'Night' = a state of shade induced by falsity from evil; thus also **what is obscure** of the mind.

— . The **obscurity** which is of night in the world is natural **obscurity**; but the **obscurity** which is of night in the other life is spiritual **obscurity** . . .

—². Moreover, spiritual **obscurity** is threefold; one which is from the falsity of evil; a second which is from ignorance of the truth; a third which is that of exterior things relatively to interior ones . . . Still, all

these kinds come forth from the fact that the light of Heaven . . . is not received . . .

[A.] 5141. Apperception from the Sensuous is relatively **obscure**.

5210. An **obscure** state. Sig.

— . 'To sleep' = an **obscure** state. Ex.

5219. (A general state of illustration) in that **obscurity**. Sig.

— . 'A dream' = an **obscure** state.

— . It is called **obscurity**, because truths are exterminated; for where there are no truths, there is **obscurity** . . .

—². What is here meant by **obscurity** (is) the state of the Natural when good scientifics have been exterminated by scientifics of no use. Such an **obscurity** is what can be illustrated generally; whereas an **obscurity** from falsities cannot be illustrated at all . . . 5224, Ex.

6000. **Obscure** revelation. Sig. and Ex.

— . **Obscure**, in the spiritual sense, is that truth does not appear.

— . Those who are in falsity from evil are in the **obscurity** of night.

—². That 'night' = what is **obscure**. Ill.

6068. The things at the sides appear **obscurely**.

6256. His **obscure** perception. Sig. and Ex.

6384². Hence (these) more than all others in the Spiritual Church, are in **obscurity**.

6390. 'To lie down' = **obscure** life.

6405. (Such) have the understanding **obscured** . . .

6408. Man, while he lives in the body, feels . . . very **obscurely** the things which come forth in his spirit . . . — .

6443. Their possession in the Lord's Kingdom while they are as yet in **obscurity**. Sig. and Ex.

—². For those who are being elevated into Heaven are first in **obscurity**; for they cannot come to clearness until they have been in Heaven, and have been instructed . . . for there is need of a space of time, in order that the **obscurity** induced by falsities may be dissipated.

6451². Hence it is, that life in exteriors is **obscure** relatively to life in interiors; for in exteriors there is a general life . . .

6453. '(Bury me . . .) at the cave' = where is what is **obscure**.

— . In the exterior Natural, where are the truths and goods which are represented by the sons of Israel, there is what is **obscure**, because what is general is there.

6454. Those with whom . . . the **obscurity** of faith can be made clear. Sig. The case is this: whatever is in the Natural, and still more in the exterior Natural, is **obscure** relatively to those things which are in the interior Natural, and still more relatively to those things which are in the Rational; but this **obscurity** is made clear in two ways; firstly, if exterior things are reduced to compliance with interior ones . . . secondly, if the man can be elevated from exterior to interior things, and thus can see exterior things from interior

ones; the latter exists with those who are in the Internal of the Church; but the former with those who are in its External.

6500. For the man of the Spiritual Church is relatively in **obscurity**, and reasons concerning truths as to whether they are truths, or confirms those things which are called doctrine, and this without a perception as to whether what he confirms is true or not; and, when he has confirmed it with himself, he quite believes that it is true, although it may be false . . . 6945².

6548. 'The cave of the field of Machpelah' = faith in **obscurity** . . . thus the beginning of regeneration; for then faith is in **obscurity**.

6686. For the Natural is relatively in **obscurity**: that it is in **obscurity** [is from the fact that it is] in the light of the world, and thence at the same time in worldly things; and when the light of Heaven inflows into these, the apperception becomes **obscure**.

7093. That from a glad mind they may worship the Lord in **obscurity** of faith in which they are. Sig. and Ex.

— . That those who are of the Spiritual Church are relatively in the **obscurity** of faith. Refs.

7270³. The ultimates which are with man, as also in nature, are . . . relatively general, and thence **obscure**. . . The Divine truth . . . in the way . . . becomes more general; thus more gross and **obscure** . . .

7298. They know how to induce fallacies . . . and at the same time to **obscure** truths themselves.

7313. Worship in what is **obscure**. Sig. and Ex.

— . Those of the Spiritual Church are . . . in **obscurity** when they are emerging from a state of infestations and temptations. Ex. . . But this **obscurity** is then illustrated by degrees.

7645. The **obscuration** of the whole mind thence. Sig. and Ex.

7680. Everything of perception, both **obscure** and not **obscure**. Sig. and Ex.

7801. One kind (of the Spirits of Jupiter) appear **dark**, almost black.

8106. That when there is a state of illustration it is tempered by what is **obscure** of truth. Sig. and Ex.

—². 'A cloud' = what is **obscure** of truth; in special, the literal sense of the Word; for this sense, relatively to the internal sense, is what is **obscure** of truth.

8108. That when there is a state of **obscurity** it is tempered by illustration from good. Sig. and Ex.

8134. That **obscurity** has seized them. Sig.

8199. By 'night' is here meant that **obscurity** which follows immediately after temptations; for those who are delivered thence come first into what is **obscure**, before they come into what is clear; for the falsities and evils injected by the Hells inhere for some time, and are dissipated only successively.

8426². When it is evening, they are then in **obscurity** as to truths . . .

8512. The appearance of the Divine **obscured**. Sig. and Ex.

8625². For the man of the Spiritual Church is in **obscurity** as to the truth of faith; and acknowledges for truth because the Church has said so; not because he perceives truth.

8750². Hence the Angels are alternately in the good of love, in the truth of faith, and in **obscurity** as to both . . .

8781. 'Density' = what is **obscure**, such as is that of the thought of man from sensuous lumen alone . . .

8819. The appearing of celestial good in the greatest **obscurity**. Sig. and Ex.

— . By **obscurity** is meant the **obscurity** of faith, such as is that of those of the Spiritual Church relatively to those of the Celestial Church.

9430. The ultimate of the Word which is thus relatively **obscure**. Sig. and Ex.

9433. From the **obscurity** which was before. Sig. and Ex.

9648. Towards the exteriors of that Heaven, where truths are in **obscurity**. Sig. and Ex.

9653. Conjunction with Heaven where good is in **obscurity**. Sig. and Ex.

9685. Good in **obscurity**. Sig. and Ex.

9750. Where the good of truth is in **obscurity**. Sig. and Ex.

10582. The **obscurity** and falsity of faith. Sig. and Ex.

10685². When man is in temptations, he is in **obscurity** from the evil and from the falsities of evil which are assauling.

H. 1. 'The sun shall be **darkened** . . .' R.27².

68. An entire Society first appeared as one **obscure thing**.

150. The west = love and its good in **obscure** perception . . . The north = wisdom and intelligence in **obscure** light.

155. The Angels . . . are then in their **obscurity** and undelight.

—^e. 'Twilight' = the **obscurity** which precedes the morning.

159. A great **obscure** belt round the Sun, seen.

— . Afterwards the belt was seen to **become** more **obscure**—*obscurere*.

—^e. The quality of their state was represented by the **obscure** belt.

401². The **obscure** delight . . . which (they had) in the world . . . is then turned into the delight of Heaven . . .

P. 137. Compulsory worship is . . . **obscure**.

R. 423. 'The sun and the air were **darkened** . . .' (Rev.ix.2) = that the light of truth became thick darkness. E.541.

D. 1247^e. They love to be in **obscurity** . . .

1937^e. If these were adduced, they would come into discussion, and thus into **obscurity** and ambiguity.

1950. When they were present, all things . . . were so **obscure** and confused that . . .

1955. The truth is **obscured** (by controversy). 3493.

2373. Those who induce **obscurities** are such as in their life had been **obscure** in spiritual and celestial things . . . The **obscurity** is especially from this: that they have been in the love of self, and have set themselves before others.

3473. What appears clear to man is **obscure** to good Spirits; and conversely. Ex.

—^e. What is **obscure** to Spirits is manifest to the Angels.

3493^e. Negation is driven away; then doubt; then **obscurity** . . .

5317. Those who had been in the **dark** ages . . . 5318.

5452. The Russian nation have **obscurity** above all others.

E. 304²³. 'The land is **darkened**' (Is.ix.19) = the things of the Church in thick darkness, or in falsities.

372⁵. Occurs. 652¹⁰.

386². The perversion of the Church by falsity, is meant by, 'the land is **darkened** in the wrath of Jehovah Zebaoth' (id.).

476. The garments of those who are in falsities . . . appear **dark**, and also spotted.

677³. The signs of the presence of such are **obscuratio** of the understanding, etc.

865. They began to be completely **darkened** as to the sight, and at the same time as to the understanding.

Observe. *Observare.*

Observation. *Observatio.*

See under APPERCEIVE, and NOTICE.

A. 1062. **Observe** the rites of the Church holily.

1079. He **observed** the errors and perverted things. Sig. and Ex.

— . But those in the faith of charity **observe** the goods . . .

3382. 'He has **observed** My ordinances—*observata* . . .' (Gen.xxvi.5) = by continual revelations from Himself . . . 'Ordinances' = all things of the Word in general . . . —³, Ill.

4407^e. This a man knows and **observes**, although not instructed by any knowledge . . .

5494. **Observation**. Sig. and Ex.

6025. This is worthy to be **observed**.

6435³. This difference has not been **observed** in what precedes.

9282. 'To keep,' or **observe**, = to do; for by doing they are **observed**.

9349⁴. The things which are to be altogether **observed** and done (in these chapters). Enum.

H. 324. Christian Spirits were present, and **observed** . . .

336. It was then **observed** that . . .

514^e. Which they believed were to be holily **observed**.

R. 162. 'Observe and repent' (Rev.iii.3) = that they should attend to these things, and vivify their dead worship.

179. 'Thou hast **observed** My Word' (ver.S) = that

they live according to the Lord's Precepts in His Word.

D. 2495. They could **observe** every thing . . . and whatever they **observe** they strive to turn to their own good . . .

3616^e. They could **observe** that . . .

3624. Which have often been **observed** by me.

—^e. I have **observed** that . . .

4034. It was now **observed** . . .

— . There was given a perception of what was to be **observed** . . .

4352. He supposed that no one had **observed**; but all could **observe** the hypocrisy and deceit; which is given to almost every man . . .

4763. (Charles xii.) thought that no one in the world could **observe**; nor did he want it to be **observed** . . .

E. 15. 'To **observe**,' and 'to keep,' = to perceive, will, and do according to it.

190. 'To **observe**' = attention, such as is with those who are in the spiritual affection of truth; for when these read the Word, they do not see it from the doctrine of the Church where they were born . . . for they want to be illustrated, and to see truths within themselves, and not from others . . .

209. 'To **observe** My Word' = to make of the life truths from the Word; for 'to **observe**' truths or precepts = not only to know and appreciate them; but also to will and do, or keep them . . .

388⁷. The life of charity is meant by . . . 'to **observe** the precepts, and do them' (Lev. xxvi. 3).

696²². Occurs.

769. 'Who **observe** the commandments of God' (Rev. xii. 17) = with those who live the life of faith which is charity. Ex.

780¹⁰. 'As a leopard upon the way will I **observe**' (Hos. xiii. 7) . . . 'To **observe**' = the intention to pervert.

Obsess. *Obsidere.*

Obsession. *Obsessio.*

Obsessor. *Obsessor.*

See SIEGE-*obsidium.*

A. 1983⁴. (Sirens) study nothing more than to destroy the conscience; and, when this is destroyed, they possess the interiors of men, and even **obsess** them, although the man is ignorant of this. At this day there are not external **obsessions**, as formerly, but internal ones, by such. They who have no conscience are thus **obsessed**: the interiors of their thoughts are insane . . . but these are concealed . . . This may also be known to them, if they attend to their thoughts.

2477². If Spirits were permitted to use the exterior memory . . . the man would be **obsessed**. The **obsessions** of former times were nothing else.

2752. Those who have been addicted to adulteries, want, more than others, to **obsess** man; and thus through them to return into the world; but they are kept back in Hell . . . De Conj. 124.

4227². These Spirits (who are in the love of command-

ing) **obsess** the thoughts and will of the men who are like them . . . so that, without the Lord's mercy, they cannot possibly know that such Spirits are present . . . These Spirits correspond to the vitiated things of the . . . animal spirit . . .

4793. When (these wandering Spirits) have entered into the taste with man, they possess his interiors; namely, the life of his thoughts and affections . . . Very many at this day are possessed by these Spirits; for there are at this day interior **obsessions**; but not, as formerly, exterior ones. Interior **obsessions** are effected by such Spirits; and their quality may be evident if attention is paid to the thoughts and affections, especially to the interior intentions which they are afraid to manifest; and which are so insane with some, that unless they were restrained by external bonds . . . they would rush into murders and rapine more than the **obsessed** . . .

—⁴. These pernicious Spirits try especially to loosen all internal bonds . . . when these have been loosened the man is **obsessed** by such. When they cannot thus introduce themselves into the interiors . . . they try [to do so] by magical arts . . . by which they pervert the scientifics with man, and only apply those which favour filthy cupidities. Such **obsessions** cannot be avoided, unless the man is in the affection of good, and thence in faith in the Lord. . . Such Spirits correspond to . . . the itch.

5117¹⁰. The intellectual part **obsessed** with falsities from infernal love. Sig.

5862². Thus (the Spirits who are with man) do not speak by the man's tongue: this would be **obsession** . . .

5990. There are very many Spirits at this day who want to inflow not only into man's thoughts and affections, but also into his speech and actions . . . when yet the corporeal things have been exempted from the particular influx of Spirits and Angels, and are ruled by general influx . . . for to inflow into the corporeal things of man is to **obsess** him. The Spirits who will and strive for this are those who in the life of the body had been adulterers . . . and because in the world they had been in the sole love of (exterior things), therefore in the other life they are in the desire to return into these things through man, by **obsessing** him. But it is provided . . . that they are kept back in their Hells . . . Hence there are no external **obsessions** at this day. But still there are [internal] ones, even by the infernal and diabolical crew; for evil men think such things as are filthy, and also cruel against others, and also hostile and malignant things against Divine things; and, unless these thoughts were restrained by the fear of the loss of honour, etc. . . such would rush more than the **obsessed** into the destruction of others, and into blasphemies against the things of faith; but these external bonds cause them not to seem to be **obsessed**; when yet they are so as to the interiors, but not as to the exteriors.

5991^e. Hence he was interiorly **obsessed** . . .

6212⁴. How the prophets . . . were possessed: The Spirits occupied their body, so that scarcely anything was left, except that they knew that they existed. There were certain Spirits for this use who did not want

to **obsess** men, but only to enter into the corporeal affections of the man; and, when they entered into these, they entered into all things of the body. The Spirits who were usually with me said that I was absent from them while I remained in that state. The Spirits who possessed my body, as formerly those of the prophets . . . said that at the time they had known no otherwise than that they had life as in the body . . .

6829. When man is in temptation, he is **obsessed** around by falsities and evils, which impede the influx of light from the Divine . . . Darkness in the other life is nothing else than **obsession** by falsities . . .

8321. They were cast into Hell, where, **obsessed** by their own evils and falsities, they might be kept bound to eternity.

H. 257^e. There are Spirits who are called natural and corporeal. When these come to man they do not conjoin themselves with his thought as do other Spirits; but enter into his body, and take possession of all his senses, and speak through his mouth, and act through his members, knowing then no otherwise than that all things of the man are theirs. These are the Spirits who **obsess** man; but these have been cast by the Lord into Hell, and thus completely removed; whence there are no such **obsessions** at this day.

(x). Refs. to passages on the subject of **obsession**.

561. The interiors of the thoughts and affections of those who love themselves above all things are turned to self and the world . . . Hence it is that they are **obsessed** with evils of every kind, and that the Divine cannot inflow . . .

P. 38. These delights are from concupiscences which **obsess** the interiors of the mind: from these they flow down into the body . . .

T. 133. The ways to Heaven . . . have been beset with thieves and robbers.

D. 1177. I was **obsessed** within the head, about the region of the interior palate . . .

—^e. When a man is thus **obsessed**, he cannot act and speak otherwise than according to the state and pleasure of him [who **obsesses**].

1750. (**Obsessing** Spirits. Des.) See 1582.

2272. If they had lived at this day . . . they would have been reputed **obsessed**; as Saul, who lay naked . . . From which it may be concluded that they were completely **obsessed** by Spirits, who occupied their body . . .

2273. How it was with the prophets . . . was shown me; for through a whole night . . . I was **obsessed** by Spirits, who so occupied my body . . . that I scarcely knew . . . that it was my body . . . 2277.

2278. Those who were **obsessed** in the Lord's time by demons were no otherwise [**obsessed** than the prophets], except that the [demons] could inflict harm upon the man . . .

2279. (Thus) such **obsessions** of Spirits at this day cannot act in like manner in the man who is in faith . . . for those who are in faith in the Lord cannot be possessed by Spirits as to their faculty of thinking and acting. 2282.

2659. Concerning the **obsessed**. Ex.

— . When Spirits come into a man so that they are quite aware that they are there, and thus rule the body and members of the man, then this is called **obsessing** the man; for there is given to no Spirit the opportunity so to rule the body as [they do] with me, unless he were **obsessed**. For there are those to whom is allotted the office of ruling the body, who know nothing about it, because their endeavour only there comes into act. But with the **obsessed**, not only the endeavour, but also the act, is present. And therefore there are Spirits, not allotted to this office, who when they thus **obsess** the body it is **obsession**; whereas when those who are allotted do so it is not **obsession**; because then all things take place in order, and the man is unaware of it. [But with] those who are **obsessed** it does not take place in order, but against order; and therefore [it is done] by evil Spirits. But it is wonderful that I have been **obsessed**, and yet nothing has ever harmed me; and I could enjoy the rational mind, as if they were not present.

2662. These (Spirits) had been **obsessed** with the cupidity of fighting . . .

2665. I was as it were **obsessed** by these (adulterers).

—^e. Adulterers and the cruel . . . desire nothing more than to **obsess** the bodies of men; and thus to live in the world through man . . . and therefore, unless the Lord guarded man, everyone would be **obsessed** by such; for there is an immense crowd of such.

2951². When things were written to which evil Spirits were averse, I was **obsessed** almost to horror.

3716. Sirens especially desire to **obsess** man; but his interiors through his exteriors . . . The adulterers and cruel desire to **obsess** the exteriors of man; but these the interiors . . . The corporeal memory . . . they want to appropriate to themselves; and thus to **obsess**; and to return into the world through another; which **obsessions** are interior. Whether at this day many men are thus **obsessed**, may hence, it seems, be concluded. Let a man examine himself as to whether he is in any internal bond . . . [or] if external bonds were removed, whether . . . he would perpetrate such (wicked and obscene things) . . . If a man is such, he is **obsessed** within by such Sirens; which **obsession** exists at this day; while with the Jews . . . there was external **obsession**. 3717. 3718.

3719. These are such as want to enter in and **obsess** the scientific and intellectual things of man . . .

3723. Hence their sphere in the other life is that of continually **obsessing** the interiors of man . . . They want to infuse themselves into the taste . . .

3781^e. For almost the whole World of Spirits is wicked, and enthusiastic, and sedulously desires to **obsess** man; but the Lord takes precautions . . .

3783. If Spirits retained the corporeal memory, they would completely **obsess** man . . . 4001, Ex.

4198. Who they are that want to **obsess** man. Gen. art. 4207. 4225 (possess).

4302. Therefore such cannot be with man; for so they would **obsess** him . . .

[D.] 4420. Concerning Sirens, when they insidiate by night, and want to obsess man. Ex.

—². They laboured by various arts to enter into me, and thus to **obsess** me; and, as was said, to cast out my spirit, and have their own there . . .

4455^e. These are such as at this day **obsess** men.

4457. How much they wanted to **obsess** me, may be evident, in that they entered completely into the respiration . . . 4468. 4473. 4477.

4573. So that they are the worst of those who **obsess** . . .

4594. They keep the thought completely **obsessed** . . .

4596^d. They **obsess** the interiors of man . . .

4601. (The Sirens) thus **obsess** (the Spirits). Des.

4668. There are many Spirits who want to return into the world; and they inquire where men are, and also to some extent perceive it; and, when they come thither, they burn with the cupidity of entering into man, and **obsessing** him; that is, to lead his speech and his actions. Such become those Spirits who have loved worldly and earthly things, and have felt horror of the life after death, because they would thus lose all the delight of life; but, of the Lord's Providence, such are remitted into places far from the Spirits who are with man . . .

4745². She was **obsessed** by diabolical women who had thus subjugated their husbands . . .

5078. When the rocks and mountains have been **obsessed** by evil Spirits . . .

5857. (They) began to **obsess** my left ear.

5981. Concerning **obsessors**.—There are many Spirits who want to **obsess** others, and when they find other Spirits who want it, they infil them and as it were enter into their whole body, and thus completely **obsess** them: they act through them; they speak through them; and the **obsessed** (females) act as if they were insane. Examp.

—². There are many kinds of **obsessors**: those are pre-eminently **obsessors** who want to captivate the lower minds of others by the method of entering into their affections . . . They are all sensuous and corporeal, although they do not appear such in the external form. Moreover, all those are **obsessors** who are so sensuous that they can with difficulty be withdrawn from natural things.

5982. **Obsessors** are Known from the fact that they enter into each of the thoughts and affections, even the least, and constantly conjoin themselves with them . . . Those who are upright correspond to the nails.

E. 633³. 'To **besiege** Jerusalem' (Ezek. v.) = to straiten with evils and falsities.

659⁶. Those **obsessed** by demons were in the sepulchres (Matt. viii. 28), because, when they had lived in the world, those who **obsessed** had been in falsities from evil . . .

D. Love xvii⁵. By combat against evils those things are dissipated which **obsess** his interiors . . .

Obsolete. *Obsoletus.*

Obsolete, To become. *Obsolescere.*

M. 433². Sirens, who are **obsolete** venereal lusts.

511². After conjugal love, and also scortatory love have become **obsolete** . . .

T. 435². The man is then like a tree the root of which is **worn out**.

499². Rejects the **worn out things**.

D. 1012^e. The **obsolete** blood is attracted into the gall-bladder.

D. Wis. x. 3. Into which the blood . . . sifts out its **obsolete things**.

Obstacle. *Obstaculum.*

Obstacle, To be an. *Obstare.*

A. 745². That they would not **oppose**. Sig. and Ex.

8880. For evil stands in the way . . . 9990². 10127^e. H. 522². 549. P. 33³. E. 77.

9447. The loves of self and of the world . . . **stand in the way** . . .

T. 649^e. Which would be **obstacles** to his salvation.

D. 4082. He thus studied to remove **obstacles**. Rep. De Conj. 65.

E. 885⁵. The **Obstacles** of the Impenitent, quoted.

Obstinate. See STUBBORN.

Obstinacy. *Obnixitas.*

Obstinately. *Obnixè.*

Steadfast. *Obnixus.*

A. 1267. Those who persist more **obstinately** . . .

P. 115. Like those who fix their eyes **obstinately** on the sun.

212. Who can act against fortune if it is **steadfast**?

M. 252. The highest degree of **obstinacy** in not complying with what is just and fair (a cause of legitimate separation).

292². The unintermitted **obstinacies** of petitions (of polite wives).

— . For they know that the men . . . cannot possibly resist the **obstinacies** of their wives.

Obstinacy. *Obstinatio.*

Obstinate. *Obstinatus.*

Obstinately. *Obstinate.*

Obstinate, To make. *Obstinare.*

A. 806. They inhere in their opinions so **obstinately** . . .

1267. Those of them who **obstinately** try to emerge . . .

3769^d. They **obstinately** remain in their own dogma.

4793^d. (The **obstinacy** of these Spirits.)

7032. **Obstinacy**. Sig. 7300. 7412, etc.

— . Thus by these words is signified **obstinacy** from the will, and consequently from the delight of doing evil.

—². As to the **obstinacy** of those who are in falsities and the derivative evils, and in evils and the derivative falsities, it is to be known that the **obstinacy** is such that it cannot be described: they never desist, except through grievous punishments . . . The reason is that the delight of their life is to do evil: this delight they

have derived while they lived in the world, especially from this: that they have loved themselves alone . . . They who are such, because they do not suffer themselves to be led by the Lord, act from their own voluntary proprium . . . and they who act from (this) act evil from love . . . and hence they have the delight of doing evil; and, in proportion as they are in this delight, in the same proportion they are in **obstinacy**. That it is so does not appear in the world . . . —³.

7038^e. **Obstinacy** even to the last. Sig.

7272. **Obstinacy** from the evil of falsity. Sig. and Ex.

7305. That they made themselves **obstinate**. Sig. and Ex.

7342. Resistance from the will, and the consequent **obstinacy**. Sig. and Ex.

7501. If they still made themselves **obstinate** to infest. Sig. and Ex.

7533. That they made themselves **obstinate**. Sig. and Ex. 7615. 7632. 7706. 8135.

M. 292². The will can make itself **obstinate**, but not the understanding.

D. 3718. I observed the **obstinacy** (of the Sirens), which was so great that I wondered; but their **obstinate** phantasy cannot be described.

4478^e. Let him know . . . that **obstinacy** and stubbornness are nothing whatever (as against the punishments there).

4572³. Such (Spirits) are . . . so **obstinate** that they never desist, unless they are driven away by the Lord; and (then) the febrile heat at once ceases.

4741. See CHARLES XII. here. 4742^e. 4745.

4743^e. They throw (this liquor) at Spirits, when they are in their **obstinacy** and stubbornness.

5069a. A gulf . . . whither those are sent, who, on account of stubbornness and **obstinacy**, cannot be otherwise mastered . . .

D. Min. 4755. When such (fasciators) approach, they are **obstinate** and stubborn in the highest degree . . .

Obstruct. *Obstruere.*

Obstruction. *Obstructio.*

See under BLOCK UP, and OBSTACLE.

A. 5718. They relate to the gross phlegm of the brain . . . whence come **obstructions**, from which are the beginnings of many diseases . . . 5726.

P. 278a⁵. For all evil which is **obstructed**, increases . . . Therefore, lest any evil should be **obstructed**, everyone is permitted to think in favour of God, or against God . . .

282^e. (The effect on) heavenly truths in the understanding, if the evil love of the will were to be **obstructed**.

D. 4548. Those who live without use . . . correspond to **obstructions** of the brain . . .

D. Min. 4680. Sirens cause an **obstruction** of the hinder part of the cauda, where the spinal marrow ceases . . .

Obtain. *Obtinere.*

A. 5223. It hence **obtained** that by 'Egypt' scientifics were signified.

Obtain. *Nancisci.*

A. 1112. Those who have . . . **obtained** thence a conscience and life of charity.

T. 532^e. The seeds implanted by the Lord **obtain** a free soil.

D. 4039. Those who have **obtained** a conscience . . .

Obtain. *Potiri.* H.6^e.

Obvious. See under MEET—*obviam*.

Occasion. *Occasio.*

Occasional. *Occasionalis.*

See HANDLE.

A. 1676². (This) would give **occasions** for reasonings . . .

H. 364. When the **occasion** is given. D.4321.

I. 1². **Occasional** influx. Ex. 19³. T.695³.

D. 1277. Except on certain **occasions**. 3686.

3653. Seizing the least **occasion** to kill me.

3663^e. As they do not do evil except when **occasion** is given . . .

3688². Unless **occasion** is given.

4243. Having **obtained** an **occasion** of evil . . .

Occiput. *Occipitium.*

See under NECK—*cervix*.

A. 3886. The pulse of those who are of the province of the **occiput**.

4227³. These Spirits . . . are seated at the hinder part of the head beneath the cerebellum to the left; for those who act beneath the **occiput** operate more clandestinely than others; and those who act at the back part desire to command.

4326. A thundering murmur which flowed down from on high above the **occiput** . . . It was those who relate to the general involuntary sense . . . Their manifest operation into all the province of the **occiput**. (Continued under CEREBELLUM.) D.3860.

4403². Those who appear beneath the **occiput** are those who act tacitly and prudently.

6922^e. A multitude of Spirits consociated with (the Spirits of Mercury) . . . in the plane of the **occiput**.

8054². At this day there is a region behind the **occiput**—which had been of Heaven—occupied by the evil.

10382^e. This (chiding) Spirit stood at the **occiput** . . .

H. 144^e. No one is permitted in Heaven to stand behind another, and look at his **occiput**; for then the influx of good and truth from the Lord is disturbed.

251. The influx of the celestial Angels is into that part of the head beneath which is the cerebellum, and which is called the **occiput**; from the ears all round, even to the neck; for that region corresponds to wisdom.

579. Genii are seated with man beneath the **occiput**.

P. 310¹. Some (Genii) . . . at once applied themselves to my neck beneath the **occiput**, and thence entered into my affections . . .

R. 962². Then light descended from Heaven, which first illuminated their **occiputs**, and afterwards their temples . . .

M. 267³. Such look upwards with the **occiput**, and downwards with the forehead.

I. 13⁴. All the Angels of Hell turn the **occiput** to the Lord, and receive influx into the affections of their will, which in themselves are concupiscences, and cause the understanding to favour. . . For the human will dwells in the cerebellum, which is in the **occiput**.

19⁵. The Spirit shook the torch at their **occiputs**, whence the ideas of them all became confused . . .

T. 73¹. The radiance enlightened the temples of some on the side of the **occiput**, but not as yet on the side of the forehead . . .

160⁸. Why the **occiputs** of those who have the delight of doing evil are hollowed out, there. Ex.

564³. Infernal delight . . . inflows into every man; but into the soles of his feet, his back, and his **occiput**. If it is received in the forehead . . . the man is enslaved to Hell. Ex.

D. 1682^e. He was at my **occiput**: he spoke there, and that undulatingly.

1745. He adheres to a man behind, beneath the **occiput**; and through him that crew acts . . . 1748, Des.

1819. For those who as it were adhere to the **occiput** act more elandestinely than others.

1864. He came in beneath the **occiput** . . . and when he was there, I perceived as it were a stroke through the heart, and afterwards in the brain . . .

2812². They proceed in their cupidity . . . into the part of the **occiput** beneath the cerebellum . . .

3183. They stand above . . . the **occiput**, where is the cerebellum . . .

3601. They keep themselves beneath the **occiput**; both because they want to reign . . . and because they desire to act *incognito* . . .

3868. Therefore robbers dwell beneath the **occiput**. 3871.

4136. It was given to feel the pulsations of the heart in the **occiput** . . .

4518. They feign that they adhere to the hairs which are on the **occiput**, beneath the cerebellum . . .

4519. They send their Subjects under the **occiput**, where is the general sense . . .

4946. (This magician from Hell) was placed at my **occiput** . . .

—^e. This place corresponds in place to the **occiput**.

4991. (This witch) inhered in the place at the **occiput**, between the cerebrum and the cerebellum . . .

5007^e. Those who are seated . . . almost beneath the **occiput** enter into man's speech . . .

5568. Those who come to the hinder parts of man beneath the **occiput** rule the man's thoughts . . .

5778. The evil Spirits with man . . . who are at his **occiput** inflow very much into the thought . . . in fact into the interior thought . . .

— . With those who think much against the neighbour, from deceit and from cunning, there are Genii at the **occiput** . . .

5930. If a Spirit appears as is becoming as to the **occiput**, he is received. The reason is, that the face can counterfeit, but not the **occiput**; for the **occiput** is that into which inflow the affections which are of love; and therefore a Spirit appears openly as to his love in the **occiput**.

—². There are Spirits who know how to cheat others by turning their **occiputs** to a good Society . . . but if the same Spirit is turned round to their other side, so that he cannot turn the **occiput** to that Society, his quality appears.

5991. Spirits are explored . . . especially by being turned round and by looking into the **occiput**; and if they are foul there, they know that they are of evil affection.

D. Min. 4714. There are Spirits who relate to the general sense, and have their situation beneath the **occiput** . . .

4715. These are the malignant who are beneath the **occiput**.

4793. (A Spirit over the **occiput** who had imitated my father.)

E. 55. The things which inflow from Heaven into the affection of man inflow into his **occiput**; and thus come into his manifest perception; for the things which enter into the affection are perceived manifestly . . .

J. (Post.) 162. The dragonists are explored . . . by looking into the **occiput**.

De Conj. 74^e. They act into the **occiput**, and thus enter into the thought.

Occult. See HIDE.

Occupy. *Occupare.*

Occupation. *Occupatio.*

A. 1861^e. Which will take possession of the Church in the last times.

2441⁵. The love of self with its falsities (then) takes possession of man.

5224². For man is wholly occupied with external things.

6212. They then (spoke and acted) from the Spirits who occupied their bodies.

6306². The sons of Israel took possession of the land . . .

7442. That the falsities of malevolence will occupy all things of the natural mind. Sig. and Ex.

7482. When the Spirits of Mars occupied the sphere of my mind . . .

7576. The natural mind occupied by the falsities of evil. Sig.

So54. A region of Heaven **occupied** by those who are in evil and falsity. Sig. —².

—². At this day also some regions of Heaven are **occupied** by such . . .

— . See OCCUPY, here.

—³. These regions are **occupied** when the evil are increased in the world, and the good are diminished; for then evil Spirits approach to man, and good Spirits recede from him; and, in proportion as these recede, in the same proportion the regions nearest to man are **occupied** by the evil ones. When this is done in general, the inhabitants of these regions are changed. This takes place when the Church is near its end . . . but, about the end of the Church, these are cast down, and the **occupied** regions are given to the good . . . Sig. So72, Sig.

8134. That obscurity has taken possession of them. Sig.

8231. That falsities from evil **occupied** them. Sig.

H. 249². For religious things (then) **occupy** the whole spirit of the man . . .

257. Natural and corporeal Spirits . . . enter into man's body, and **take possession** of all his senses.

P. 281³. The delights of these evils would then **occupy** the interiors of the mind.

D. Love xv. That man is not of sound mind, unless use is his affection, or **occupation**. Ex.

Occur. *Intervenire.*

A. 8918. If an idea from time and space **occurs** with them . . .

Ocean. *Oceanus.*

A. 2553. Like the untermiated sight in some ocean . . .

4171. As from an **ocean** of evils . . . D.2486.

8175. Unless the Divine were to act against the Hells, they would rush in, like the greatest **ocean** . . .

S. 95². For the sun is a fiery **ocean**.

T. 32⁹. (This) is an **ocean**, in which the human mind may as it were navigate; but it must beware of the tempest . . .

67. Like birds which fly over a great **ocean** . . .

123⁵. (The combat of the Lord with Hell) may be compared to a resistance against the universal **ocean** . . .

154⁵. The Word of the Lord is like an **ocean** . . .

767³. All whirlpools and **ocean** sandbanks . . .

D. 3939. Like a particle of water to the **ocean**.

4657. There was seen as it were an **ocean** of fire driving thither, and infolding them . . .

J. (Post.) 267. Flowing forth from the solar **ocean**.

—³. Dost thou conceive of a continuous **ocean** of green . . .

Ochim. *Ochim.*

A. 1326². 'Ochim,' etc. (Is.xiii.21)=the interior things of their worship; for such things are of the love of self, or of the proprium.

R. 458². By 'ochim,' etc. are signified various concupiscences.

M. 264⁴. See LHM, here. T.45^e. E.1029¹⁴.

430. The forms . . . under which (the lascivious delights of scortatory love) are presented to the view, are . . . also the birds called **ochim** and **ziim**.

Octagon. *Octagonus.* M.151a².

Ode. *Ode.*

M. 207^e. They sang an **ode**, in which they expressed the affection of works of use, with its pleasant things.

Odour. *Odor.*

Odoriferous. *Odoriferus.*

Smell, To. *Odorari, Odorare.*

Smell. *Odoratus.*

Smelling, A. *Odoratio.*

See FRAGRANCE, SMELL, STENCH, and STINK.

A. 96. By 'the nostrils' was understood whatever was grateful, from the **odour**, which = perception . . .

175. An aromatic **odour** was smelled, as of an embalmed corpse . . . 1518. D.1100.

886². 'Her **odour** as that of Lebanon' (Hos.xiv.6)=the affection of the truth of faith thence.

925. 'Jehovah smelled an **odour** of rest' (Gen.viii.21) =that the worship therefrom was grateful to the Lord. Ill.

—². That 'an **odour**'=what is grateful and accepted; and thus that an **odour** in the Jewish Church was a representative of what is grateful . . . is for the reason that the good of charity and the truth of faith from charity correspond to delightful and sweet **odours**. (Continued under SPHERE.)

— . To these spheres correspond the spheres of **odours** in the world . . . (for) when it pleases the Lord, the spheres of love and faith are turned into spheres of delightful and sweet **odours**.

—³. 'An **odour** of rest'= . . . what is grateful of peace . . . From these things it is evident . . . why in the Jewish Church incense was used, for which there was an altar . . . why there were offerings of frankincense in the sacrifices; also why so many spices were used in the incense, in the frankincense, and in the oil of anointing; thus what 'an **odour** of rest,' 'incense,' and 'spices'=in the Word; namely, the celestial things of love, and the derivative spiritual things of faith; in general, whatever is grateful therefrom. Ill.

1514. Spheres are also made sensible by **odours**, which Spirits smell much more exquisitely than men; for spheres correspond to **odours**. When the sphere of those who have indulged in simulation . . . is turned into an **odour**, it is the stench of vomit. When the sphere of those who have studied eloquence to the end that all things may be for self-admiration is turned into what is odoriferous, it is like the **odour** of burnt bread. With those who have indulged in mere pleasures, and have been in no charity and faith, the **odour** of their sphere is excrementitious. So is the **odour** of those who have passed their lives in adulteries, which is still more offensive. When the sphere of those who have lived in

deep hatred and revenge, and in cruelty, is turned into **odours**, it is a cadaverous stench. The stench of mice is diffused around from those who have been sordidly avaricious; the stench of bed-bugs from those who persecute the innocent. These **odours** cannot be smelled by any man, except by one whose interior senses are opened . . . D.1044.

[A.] 1517. A vinous **odour** (comes) from those who compliment one another from friendship . . . so that there is truth in the compliments.

1519. When the spheres of charity and faith are perceived as **odours**, they are most delightful; the **odours** are pleasant, as of flowers, lilies, and spices of various kinds, with indefinite variety.

2177⁴. 'An **odour**'=what is well-pleasing, that is, grateful.

2826⁸. 'His **smell** in the fear of Jehovah' (Is.xi.3)=the Divine love of good.

3103. See NOSE, here. R.611⁸.

3575. 'He **smelled** the **odour** of his garments' (Gen.xxvii.27)=what is grateful from the truth of good which he perceived. '**Odour**'=what is grateful; and '**to smell**'=to perceive what is grateful.

3577. 'The **odour** of my son'=what is grateful from the truth of good: 'as the **odour** of a field' (id.)=as from good ground from which is truth. 'The **odour** of a field'=the perception of truth from good, like the exhalation from ripe corn in a field. . . That '**odour**'=perception, is because the delights of good and the pleasantnesses of truth, which are perceived in the other life, manifest themselves there by corresponding **odours**. Hence, and from the correspondences, it is evident that **odour** is nothing else than what is perceptive, but natural . . .

4214³. As when the light of the sun . . . causes foul **odours**.

4311². Which Spirits perceive as manifestly as a man does with the **smell** . . .

4404. The sense of **smell** corresponds to the affection of perceiving.

4464². Then a sphere of **odour** . . .

— The spiritual sphere . . . is (then) as foul as the sphere of **odour** from corpses, ordure, etc.

4622. Concerning the correspondence of **odour**, and of the nostrils, with the Grand Man. Gen.art.

4626. These spheres . . . are turned into **odours**: the **odour** itself is manifestly smelled. The reason is . . . that **odour** corresponds to perception; and, as perception is as it were spiritual **odour**, **odour** also descends thence. Refs.

4628. The **odours** into which the spheres of perception are turned are smelled as manifestly as **odours** on earth; but they do not come to the sense of a man with whom the interiors are closed; for they inflow through an internal way . . . These **odours** are from a twofold origin; from the perception of good, and from the perception of evil. Those from the perception of good are most grateful, exhaling as it were from the fragrant flowers of a garden, and from other fragrances, with

such pleasantness, and also variety, as are ineffable. In the spheres of such **odours** are those who are in Heaven. But the **odours** which are from the perception of evil are most ungrateful, being fetid and stinking like those which rise from stinking waters, from excrements, and from corpses, and smelling foully as from mice and bed-bugs. In the spheres of such stinks are those who are in Hell; and, wonderful to say, those who are in them do not smell the stench; nay, these stinks are delightful to them; and when they are in them they are in the sphere of their delights and deliciousnesses. But when the Hell is opened, and the exhalation thence reaches to good Spirits, they are seized with horror and anxiety, like those in the world who fall into the sphere of such stinks.

4629^e. The **odour** of this sphere was perceived like that of stinking water . . .

4631. A cadaverous **odour** breathed upon me . . . it was from the Hell where are foul robbers, and assassins, and those who have perpetrated criminal things from deep deceit. Sometimes also an excrementitious **odour** . . . it was from the Hell where are adulterers. And when an excrementitious **odour** was commingled with a cadaverous one . . . it was from a Hell where are adulterers who are also cruel.

4748². Incense . . . was employed, because **odour** corresponds to perception; a fragrant **odour** as of spices of various kinds, to a grateful and accepted perception, such as is that of truth from good . . . Nay, such is the correspondence that in the other life the perceptions themselves . . . are turned into **odours**. Refs.

5077³. The Sensual which is subject to . . . both the intellectual and voluntary parts together is the **smell**, and still more the taste.

5621. Therefore, when the perceptions of the Angels are turned into **odours** . . . they are smelled like the fragrances from spices and from flowers . . .

5943³. 'An **odour** of rest'=what is grateful from the good of love.

7038². The delight of **smell** is a less delight, because it is of service only for recreation, and thus also for health.

7161. 'Ye have made our **odour** to stink . . .' (Ex.v.21)=that . . . they have so great an aversion to our compliance. . . '**Odour**'=the Perceptive of what is grateful; and as '**odour**'=(this), it=the Perceptive of faith and charity; for these are grateful; and, as these are grateful, compliance is most grateful . . . Hence it is that by '**odour**' is signified compliance.

—⁴. Sweet and grateful **odours** are foul to them.

9466. The sphere of the affections of good and truth is presented . . . before the nostrils of Angels and Spirits by **odours** . . .

9475. For sweet **odours**, according to their perfumes, =what is grateful; and whatever is grateful is (so) from good through truths.

9996. The ultimate of the perception of both (the Intellectual and the Voluntary) is **smell**.

10054. An **odour** of rest' (Ex.xxix.18)=a Perceptive of peace. An '**odour**'=a Perceptive. 10085.

10177³. By the **odour** of the smoke was signified that which is grateful, consequently that which is heard and received by the Lord.

10199. That spices=things grateful, is from their **odour**; for **odour**=a Perceptive; hence a sweet **odour**=a grateful Perceptive; and a foul **odour**, an ungrateful Perceptive. . . Hence **odour**=the Perceptive of interior truth from the good of love. Ex. 10292.

—³. That **odour** in general corresponds to perception according to the quality of the Thing. Refs.

10254². That all **odours**=perception. Refs.

10298. A fragrant **odour**=grateful perception and reception.

10309. 'To make an **odour**' (Ex.xxx.38)=to please; and, as this is effected through the affections of good and truth, it is these which are signified by pleasing; for '**odour**'=the Perceptive of what is grateful; thus that which pleases.

H. 287³. A state of peace is meant in the Word by that Jehovah is said to have '**smelled an odour of rest.**' Ill. By '**an odour of rest,**' in the celestial sense, is signified the perception of peace.

579. Genii **smell out-odorant**-affections as dogs do wild beasts in forests.

W. 363^e. It is the understanding which **smells-odorat** from its perception . . . and therefore to **smell-odorare** is said of perception.

420³. For the Angels . . . are delighted only with the **odours** which correspond to the love of their wisdom; but the Spirits in Hell are delighted only with the **odours** which correspond to a love opposite to wisdom: the latter **odours** are stinks, but the former **odours** are fragrances. That men in the world impregnate their blood with the like things according to correspondence with the affections of their love, follows . . .

P. 304. The opposites (of these delights) are felt when they come near, especially when they are turned into **odours**; for every delight corresponds to an **odour**; and in the Spiritual World can be converted into it; and then the general delight in Heaven is smelled as the **odour** of a garden, with a variety according to the fragrances therein from the flowers and fruits; and the general delight in Hell is smelled like stagnant water, into which different kinds of filth have been thrown, with a variety according to the evil-smelling things from the putrid and offensive things therein.

319^e. It is as if he **smelled-oloret**-it.

R. 278. The reason the incense is called 'the prayers of the saints,' is that fragrant **odours** correspond to the affections of good and truth. Ill.

394². For in Heaven are smelled the most fragrant **odours** corresponding to the perceptions of the Angels which originate from their love; and therefore it is (frequently) said in the Word, that 'Jehovah smelled an **odour of rest.**'

M. 272². If their delights were **smelled-olorentur**, as is the case in the Spiritual World.

430. In the Spiritual World every delight of love is presented . . . to the smell under various **odours** . . . The **odours** by which (the lascivious delights of scorta-

tory love) are presented to the smell are stinks and stenches . . . But . . . the **odours** by which (the chaste delights of conjugal love) are presented to the smell are the redolences from fruits and the fragrances from flowers . . .

524⁴. Delights exhale from everyone, as **odours-odorata**-do from every plant on the earth . . . and as evil is there smelled as in its **odour**, it is this which accuses . . . and this is what is meant by imputation.

T. 108. His prayers in Heaven are like evil-smelling **odours** . . .

365⁴. The fragrant **odour** breathed forth from (large gardens and fields of flowers) consists of thousands and myriads of different things; and still they are smelled as one.

569. After death . . . the delights of man's love and the pleasant things of his thought are fully felt and perceived; and, wonderful to say, sometimes as **odours**. . . The **odours** into which are turned the delights of loves in Heaven are all smelled as such fragrances, sweet smells, pleasant breathings, and delicious perceptions, as are smelled in gardens, flower-beds, fields, and forests, in the mornings of the spring time. But the **odours** into which are turned the delights of the loves of those who are in Hell are smelled as the stinks, fetors, and stenches such as come from privies, carcases, and stagnant waters filled with filth and ordure; and, wonderful to say, the devils and satans there smell them as balsams, spices, and frankincense, which refresh their nostrils and hearts. In the natural world also it is given to beasts, birds, and worms, to be consociated according to **odours**; but not to men until they have laid aside their bodies . . .

—⁴. A devil . . . passed the Middle . . . and did not perceive any **odour** offensive to his life; the reason being that there were no Angels present. But as soon as there were, he was seized with convulsions . . . and he was carried away into a cavern, where by the evil-smelling **odour** of his delight he revived.

—⁵. I once saw a satan punished by his companions . . . because with his nostrils stopped up he had gone near those who were in the **odour** of Heaven, and had brought back that **odour** with him in his clothes.

— . It has sometimes happened that a putrid stink like that from a corpse, from some open cavern of Hell, has reached my nostrils and brought on vomiting. From these things it may be evident why in the Word the smell=perception; for it is often said that Jehovah **smelled a grateful odour** from the burnt-offerings; also that the oil of anointing, and the frankincense, were made of fragrant things; and, on the other hand, that the sons of Israel were commanded to carry out from their camps the unclean things, and that they were to dig down and cover over their excrements (Deut.xxiii. 12,13).

D. 323. That Spirits can **smell**, and that **odours** with them correspond to their spiritual life.—They can clearly and sensibly **smell** of what quality the subject is who is dead; and who, when he has led an evil life, emits an **odour** so foul, like that smelled from a corpse, that they cannot endure his approach. They have told

me that such an odour is like that of a most fetid carcase, and that there is a difference of such odours such as is that of the spiritual things of the life. A similar fetor has been often excited with me, and indeed one of fetid mice, which corresponds to avarice, with indefinite variety. From these things I can conclude that by the mark set on Cain such an odour is meant, so that he could wander about nowhere, because they wanted to drive him away; for the like occurs in the other life. . . But such an odour is taken away from everyone when he is carried to his mansion, because if they were present then, he could not be received into any place . . . and therefore they are admitted into mansions by other perceptions, which are disposed by God Messiah alone.

[D.] 791. The odour of scandals (against the Lord) . . . is like stinking water, or water defiled with filth.

1044. Concerning Genii, who are Known from their various odours.

2051. That Spirits can also produce odours.

3132. That the spheres of Spirits and of Societies are presented also by odours.

3339. As such spheres correspond to the sphere of odour with man, hence [come] odours; and therefore I may mention that brute animals smell from spheres things they would never perceive in any other way; so that there exist spheres in the Things of nature which are quite unknown to man; but which are regnant with beasts. Examps.

3343. Therefore spheres of odour correspond: hence 'odour,' in the Word . . .

3349. (This) may be evident from the sphere of odour; in that gardeners do not perceive the sphere of odour of flowers as do those who come thither . . .

3353^e. The Spirits fled away, and cried out that they could not endure so cadaverous an odour . . .

3531^e. (Rustics known there from the odour of the dung of the beasts they had tended.)

3817. I walked about a stable of horses and smelled the dung of the horses, of which upright Spirits at once complained, saying that they could not endure that odour, because there at once occurred a sphere of reasonings from natural things . . .

4220^e. Such spheres are wont to be turned into spheres of odour . . .

D. Min. 4730. It appears as if (the perception of animals) is from a certain smell, but it is not; for perception is the beginning of smelling—*odorationis*—and in the other life is turned into smell when it pleases the Lord.

E. 324. Hence to smell=to perceive, even in common discourse.

—²⁵. For fragrant odours correspond to pleasant and delicious things which are in thoughts and perceptions from the delight of spiritual love. —²⁷.

349³. The heat of Heaven when it inflows into objects which are varied as to odours according to the interior receptive forms.

365^e. 'An odour of rest'=the perception of peace.

638¹¹. 'Odour' (Hos. xiv. 6)=perception.

1080². The perception of the mind corresponds to the odour of the nostrils: odour and the nostrils are correspondences, and the action is influx. Hence . . . to perceive a Thing is called smelling it.

1146⁴. So the sensory of smell perceives from within that which inflows from without, sometimes from afar.

1150². The reason these spices=Divine wisdom, is that by odour is signified perception; and perception is of wisdom.

D. Wis. x. 6². With everyone the blood . . . is nourished by the volatile elements and odours from the air; but in a manner quite different with the good from what it is with the evil. (This may be inferred from the fact that) in the Spiritual World a good Spirit attracts with his nostrils from delight fragrant and sweet-smelling things, and is horrified at putrid and evil-smelling ones; but an evil Spirit attracts with his nostrils from delight putrid and evil-smelling things, and shuns fragrant and sweet-smelling ones: hence it is that in the Hells there are stinks fetid, rancid, stercoraceous, cadaverous, and others like these; and this because all odour corresponds to the perception which is from the affection of each person's love.

Docu. 302. I. Concerning odours.—[The odours in Hell] are like those of . . . mice, cats, dogs, foxes, wolves, panthers, bears, tigers, or swine. Further, like the stench of the excrements of these beasts, and also of man; like the bad odour of stagnant waters, and marshes; like that of various dead bodies; like that of various putrid substances; like that of privies, urinals, and snakes; like the bad smell of dregs, and of vomit; like the smell of various he-goats. These they sniff in with their noses, and by their eyes are led to the places whence they emanate. When they scent the sphere of matrimony, they are affected with nausea, or become lustful.

—². In Heaven are fragrances from herbs, from various trees, from apples, pears, oranges, olives, grapes. There is an odour as from their leaves; as from the various cereals; and the various kinds of wine and must. There is a perfume as from newly baked bread and cakes; as from various flowers; as from various useful trees in groves and forests; as from honey. There is an aroma as from frankincense, and various other ingredients. The sphere of infants, and of the Angels, is changed into such perfumes in Heaven.

—³. Wild beasts on earth are consociated according to their odours; they know those of their own kind by their smell; likewise their enemies. From the odour they know their food. The bees fly directed by their sense of smell, likewise butterflies.

—⁴. The infernals shun heavenly perfumes, and the inhabitants of Heaven the stenches of Hell. . . Sympathy and antipathy originate thence. Man is not affected by these in the body, because the Lord removes them, for the sake of consociation.

—⁵. The following odours are not displeasing, namely, those from lambs, sheep, calves; cattle, horses, mules; elephants, camels, stags; chickens, swans, doves, and other birds.

—⁶. There is not a single object in the mineral kingdom which does not give out an odour, and, indeed,

in the form of an impalpable powder, by which seeds are impregnated. In the vegetable kingdom also there is not a single object which does not emit an **odour**. This **odour** consists of particles of a fatty and saline nature; which are given out at the same time with the watery exhalations. In the animal kingdom also there is not a single object which does not breathe out an **odour**.

—7. **Odour** or scent is nothing else than a sort of smoke, consisting of minutest substances separated from the various matters. This separation goes on continually, and the loss is made up by the addition of new particles. The particles which are thus cast off become the volatile aura of their subject. This appears clearly from the magnet, and from the dogs used in hunting, which pursue hares, stags, and game of different kinds by their smell.

—8. Those who appear like satyrs scent prostitutes; those who appear like foxes scent cunning and stratagems; those who are like leopards smell those who are crafty; those who are like panthers scent murderers and assassins . . .

—9. Horses by their smell turn their heads towards those who are rational in truths; but their tails towards those who reason from fallacies. Those who are like dogs scent those who are luxurious, etc.

—11. The **odour** of everyone is like an elementary sphere in which he freely draws breath; everyone pants after this, and as soon as he is in it, he is in himself.

—12. The Hell of robbers and pirates smells like the carcasses of cows and sheep; the Hell of murderers and assassins like a human corpse; likewise the Hell of the Sodomites. This stench is balmy, aromatic, and fragrant to them, and like a sweet feast in their breast; and like a noble spirit of wine in their heads. They inhale this stench with both nostrils, and with open mouths; and it refreshes them after they have made their escape from some heavenly **odour**.

Oecumenical. *Oecumenicus.* T.759². Can. Trin. v. i.

Oedipus. *Oedipus.* Coro. 54^e.

Oesophagus. *Oesophagus.* A.5175. W.408³.

Of. See under FROM.

Offend. *Offendere.*

See under SCANDAL.

A. 309. 'To multiply stumbling-blocks—*offendicula*' (Ezek. xxi. 15) = that man sees nothing of good and truth, but mere falsities and things contrary.

1114. Men after death, when permitted by the Lord, can meet all whom they have Known . . . 5229^e.

2813⁴. 'Things that offend—*offendicula*' (Matt. xiii. 41) = falsities.

3488⁴. 'Then shall many be **offended**' (Matt. xxiv. 10) = enmity in themselves.

6400. Where the good meets with any truth . . .

P. 140. 'To fear God' means to **offend** Him; and to **offend** Him is to sin . . .

E. 239¹¹. 'To stumble at noonday as in the twilight'

(Is. lix. 10) = to wander in falsities although they can be in light from the Word. 781¹⁸.

405⁵². 'Before your feet **stumble** at the mountains of twilight' (Jer. xiii. 16). Ex.

Offer. *Offerre.*

A. 2776. 'Offer him for a burnt-offering' (Gen. xxii. 2) = that He should sanctify Himself to the Divine.

2834. 'To be **offered** for a burnt-offering' = to be sanctified.

5619. To **offer** a present to the man = to obtain favour. . . . The presents they gave them represented such things . . . as ought to be **offered** to the Lord . . .

6123. That the goods of truth were **offered**. Sig.

9293. For the gifts which were **offered** to Jehovah signified such things as are **offered** to the Lord by man from the heart, and are accepted by the Lord. Ex. —².

10137. Hence it is that when the meat-offering was **offered** . . . the libation also was **offered**.

E. 325⁹. 'To **offer** a gift upon the altar' = all Divine worship, because Divine worship . . . consisted principally in **offering** burnt-offerings and sacrifices. 391²⁰.

Offering. See BURNT, BURNT-OFFERING, HEAVE-OFFERING, MEAT-OFFERING, OBLATION, and under GIFT.

Office. *Officium.*

Officer, Official. *Officiarius.*

A. 314. They render him all the **offices** which he can desire.

315^e. The Angels desire nothing more than to render him **offices**.

994². The pleasures of **offices** in the commonwealth. 995².

1102³. When a man feels in himself that he . . . wants to perform **offices** to the neighbour . . .

1103. That those who place worship solely in externals are able to perform vile **offices**. Sig.

1705^e. The Angels are so named from their **office**.

3020. The **offices** of the natural man. Sig. and Ex.

3993⁹. One in self-love . . . and yet from the heart performs **offices** for the neighbour . . .

5025. Spiritual truth and good will that man should . . . have pleasure in **offices** [performed] towards his country, and towards societies in general and in particular.

5130. He is continually in the remembrance of the Lord, even when . . . he is discharging his public, or private, or domestic **offices** . . .

5395. Having nothing of delight in their **offices**, but solely in being honoured.

6073. Concerning **offices** and uses. Sig. and Ex.

—'. 'Works' = goods; thus uses and **offices**; for these are goods.

6207². Those who are such can discharge the more eminent **offices** like those who enjoy genuine conscience . . .

[A.] 7038. Uses consist in everyone's . . . performing **offices** prudently according to the quality of each person.

8121. Charity . . . is to do right in every work, and our duty in every **office**. Examps.

8719. Thus functions and **offices** for them. Sig. and Ex.

— The Lord acts mediately through Heaven . . . in order that the Angels may have functions and **offices**, and thence life, and happiness according to their **offices** and uses.

H. 51². This is as it is with the prefects, **officers**, and ministers in one royal palae . . .

219. The domestic servants obey and perform their **offices**.

360. They avert themselves from the **offices** of charity, through which there is conjunction with Heaven.

387. For every Society performs a peculiar **office**.

389^e. He who thinks about honour for himself . . . cannot discharge any **office** in Heaven.

393³. In Heaven there are so many **offices**, and so many administrations, and also so many works, that they cannot be numbered . . .

450². The spiritual Angels . . . perform for the new Spirit all the **offices** which he can ever desire . . .

508. Those who . . . in their **offices** and functions have regarded self-honour . . . are more stupid than all others.

535. The joy of the Angels consists in activities—*exercitiis*—and manifested **offices** . . .

548. Man is first received by Angels who perform for him all **offices** . . .

W. 431. To do uses, in Heaven, is to act sincerely, rightly, justly, and faithfully in the work which belongs to one's **office**. This they call charity.

R. 153⁶. They are set over Societies . . . according to the amplitude of the **offices** which they had discharged . . .

849^e. Everyone in Heaven, who is in a function, discharges his **office** in his Society, as in the world ; but under the auspices of the Lord.

M. 11^e. Until noon all are in their **offices** and their works.

17². (Until noon) all are strictly performing the duties—*munia*—of their **offices**.

91^e. (The application of the woman) is to various **offices** which are called domestic, which adjoin themselves to the **offices** of the men, which are called forensic.

174. That there are **offices** proper to the man, and **offices** proper to the wife ; and that the wife cannot enter into the **offices** proper to the man, nor the man into the **offices** proper to the wife, and discharge them rightly. Gen.art.

175². It is believed by many that women can discharge the **offices** of men, provided they are initiated into them when very young . . . They can [be initiated] into the exercise of them, but not into the judgment upon which the rectitude of the **offices** interiorly depends . . .

176. That these **offices**, according to mutual aid, also conjoin the two into a one ; and at the same time make one house. Ex.

228. They can be conjoined . . . by mutual **offices** . . .

282². (Conjugal simulations) for the sake of some **offices** . . .

287². (Conjugal simulations) where the parents, relations, and friends of the wife are in **offices** of dignity . . .

331. Every wife loves her husband . . . from his intelligence in his **office** and manners.

T. 10. Every function, which is manifold in one kingdom, (would fall to pieces unless it depended) upon one **official**.

60. There is a general envelope around every member (of the body) . . . so that they act as a one in every **office** and use.

357². Can he not . . . do goods in his house, and in his **office** ?

412². For there are in the world higher and lower **offices**, in subordination according to their more or less universal government over Societies . . .

422. That charity itself is to act justly and faithfully in the **office**, business, and work in which anyone is . . . Gen.art. 459¹³.

425. A distinction is to be made between the **offices** of charity and its benefactions. Ex.

430. Taxes . . . are collected for . . . the administration by **officials** and prefects, to whom salaries and stipends are to be paid from the public treasury.

443. To live morally, that is . . . to perform the **offices** of honourableness . . .

580. The simple and the learned are regenerated differently ; as are . . . those who are in different **offices**.

D. 2500. With a simulation of **offices**.

4363. The **officials** are the members and viscera of the king who is the head.

5158. In a word, there are innumerable **offices** (in Heaven).

5462. The like takes place with those who are in **offices** and in dignity, and think only about themselves . . .

5791d. Because in the world they had not applied themselves to any **offices**, except for the sake of honour and gain . . .

5963. When the **officials** (of the Czar) say that it is his command.

6075. He who discharges an **office**, and who performs his **office** for the sake of merit (has merit in his good works) . . . But he who does not place merit therein does it for the sake of duty, because it is of his **office**. In this lies hidden the fear of God, and also a general love . . . but in the former the love of self and the world.

J. (Post.) 268. At the right (in the London there) dwells the moderator ; and round about there, his **officials**.

D. Love vi. By uses are meant the uses of the function of each person, which belong to his **office**, study, and work.

xvii². Magistrates, prefects, and **officials**, who discharge their functions and duties with all diligence and industry (have among them) many who do this from natural affection only . . .

D. Wis. xi⁴. That use is to discharge one's **office** rightly, faithfully, sincerely, and justly . . . Ex.

— . A priest in preaching, a prefect and **official** in administration . . .

C. 134. That ministries, functions, **offices**, and various works are the goods of use . . . Gen.art.

— . By functions are meant various **offices** which are civil.

— . By **offices** are meant various studies, businesses, and domestic servantships.

162. Charity with the **officials** under magistrates. Ex. and def.

Offspring. See under GENERATION—*progenies*.

Offspring. *Foetus*.

A. 3188. The fruit or **offspring** of the heavenly marriage.

8075. 'The **offspring** of a beast' (Ex.xiii.12)=the affection of good ; thus the good of charity.

8772³. Truths are thence produced as **offspring** from their parents : these **offspring** are from the marriage of good and truth.

R. 452. 'The **child** which she would bear' (Rev.xii.4) = the doctrine of the New Church. E.722.

545. 'Her **child** was caught up to God and to His throne' (ver.5)=the protection of the doctrine by the Lord, because it was for the New Church, and its being guarded by the Angels. E.728. See E.670^e.

M. 392^e. See OFFSPRING—*proles*, here.

393^e. This first of this love . . . after the birth passes fully to the **offspring**.

401. The loving, conception, gestation of the embryo or **offspring** to be procreated (are the series of causes) ; and the effect is the procreated **offspring** itself.

B. 64. Monstrous **births** from the faith of the present Church. Enum.

T. 75^e. Thus some **birth** representing the creation of the universe may be begotten.

165². Such a paralytic **offspring** is born from this . . .

602^e. They bring forth a two-headed **offspring**.

Ad. 913. (Effect upon the **offspring** of powerful emotions excited in the mother at the time of conception and after it.)

D. 1004. (The Spirits of the renal capsules) are those who have performed the chief work in **foetuses** and infants.

1022. (Index). That **little ones** and infants are carried to Heaven by a very short way represented by the cuticular ducts. (Compare D.1022.)

1734. As in the **foetus** every membrane has been sanguineous, and its fibres afterwards as it were not sanguineous . . .

3152. Those who most tenderly love infants, so that [they love] only **foetuses** and infants . . .

6070. The preacher was seen to stand before a woman who was as it were bringing forth, in the desire to devour the **child** when it came forth . . . The doctrine of the New Church was presented representatively by the **child**.

E. 710²³. 'The **offspring** of thy oxen' (Deut.vii.13 ; xxviii.4) = their exterior affections.

—³². Thereby all the subsequent **births** were sanctified also.

781¹⁷. 'The heifer and the bear shall feed, and their **young ones** shall lie down together' (Is.xi.7) = the power and desire of the natural man to falsify the truths of the Word, and that these shall not hurt the good of the natural man and its affection . . .

D. Wis. iii. 5. This motion is not from any life proper to the **foetus** . . . The quality of the life of the **foetus** in the womb. Ex.

v. Nothing whatever of will and understanding belongs to the **foetus** in its formation. Ex.

Offspring. *Prognatus*.

E. 741⁹. 'The world and all the **offspring** thereof' (Is.xxxiv.1) = the Church as to all goods.

768⁸. 'Their **offspring** in the midst of the peoples' (Is.lxi.9) = life according to it. —⁹.

—⁹. The reason '**offspring**' = those who live according to Divine truth . . . is that in the Original Language the word '**offspring**' is derived from a word which means to go forth and to proceed ; and that which goes forth and proceeds from Divine truth when received is a life according to it.

Offspring. *Proles*.

A. 828. The **offspring** of seducers worse than others, but few.

1371. 'Sarah . . . had no **offspring**' (Gen.xi.30) = that evil and falsity produced itself no more.

1921. How **offspring** are conceived.

3298. Spiritual **offspring**. Des.

3469³. Parents who have lived in the good of the love of good . . . if they are in that state when they conceive **offspring**, their **offspring** receives thence an inclination to a like good. (So with **offspring** whose parents were in the good of the love of truth, the good of the love of evil, or the good of the love of falsity). Ex.

4277. All celestial and spiritual love is derived from conjugal love as **offspring** from its parent.

6432. Conjunction of conjugal love with love towards **offspring**. Sig.

6717². **Offspring** born from the conjunction of good and truth. Ex.

8550. All evil which by habit has derived as it were a nature, is derived into the **offspring** . . .

W. 269. That those things which have been made of the love . . . are ingenerated into the **offspring**. Ex.

R. 10³. 'Multiprolis'=the Church from the Jews, who had the Word.

M. 44⁹. Love and wisdom are the offspring which are born from the marriage of good and truth; and as the husband in Heaven is wisdom, and the wife is the love thereof, and as both are spiritual, therefore no other offspring than spiritual ones can be there conceived and brought forth. 51, Gen. art. 65^e. 355⁶.

120. The offspring from the Lord as a Husband and from the Church as a wife . . . Ex.

121. That [this] spiritual offspring is truths . . . Ex.

202. That the offspring born from two who are in love truly conjugal derive from their parents the Conjugal of good and truth, from which they have the inclination and faculty, if a son, to perceive the things which are of wisdom, if a daughter, to love the things which wisdom teaches. Ex.

206. That . . . the soul of the offspring is from the father, and its clothing from the mother. Ex.

211^e. The spiritual offspring which are born from the marriages of the Angels, are such things as are of wisdom from the father, and of love from the mother, which they love from a spiritual storgé; and which love adds itself to their conjugal love . . .

245. The reason souls or offspring are propagated (from consorts who are in spiritual cold). Ex.

392^e. The support of offspring and children=*factuum*—by evil parents.

T. 307^e. The spiritual offspring which are born from the marriage of the Lord and the Church are the goods of charity and the truths of faith.

377². From the husband as father and from the wife as mother are born all natural offspring; in like manner from charity as father and from faith as mother are born all spiritual offspring, which are the Knowledges of good and truth . . .

D. 546. The unrestricted procreation of offspring in Jupiter.

1202. Concerning those who exercise venery without true conjugal love, that is, any desire to procreate offspring.—There are many, both men and women, especially in Christendom, who, because they contract matrimony late in life, and because they are punished if they conceive and bear offspring without lawful matrimony, contract therefrom the nature that they desire to exercise venery without a desire for offspring; and thus they completely exclude from themselves that which is the middle and the inmost. (1203) As this is damnable, they are separated from the Heavens so long [as they indulge in it]; and when they live to the end of life in the desire of venery alone, and not of love truly conjugal, and so die, they are grievously punished after death. Des. Thus are they divested of that profane cupidity of exercising venery alone for the sole sake of lust, without any desire for offspring; for they are thus as it were murdered by those (punishing) Spirits; for such is the animus of those Spirits that they murder such; and therefore [it is that] they lay them supine, and as it were cut them to pieces with knives. The Souls also suppose that they are being murdered; and thus they are divested of this desire.

3315^e. From that time they thought of scarcely anything but offspring, so that their continual deliciousnesses were to love their consort for the sake of offspring . . . (3316) and they desire nothing with more avidity than to procreate offspring=*sobolem*; and I perceived that it was for the reason that it inflowed from the advent of the Lord into the world . . . wherefore I now perceive that the love of the consort has perished, and has remained in love towards the offspring, that is, in storgé . . .

3353. Concerning an offspring of the Most Ancient Church . . . 3354.

— So that they loved their offspring most tenderly.

3450². So that the offspring might be the common one of all . . .

3899. Therefore (these lascivious girls) can rarely have offspring; and, if they do have them, they do not love them; for this follows from the destruction of conjugal love.

E. 1002³. The good works of chastity which concern offspring and posterity, are, that so many and such great evils should not be born in families; for the reigning love of the parents is traduced into the offspring . . . and this is broken and becomes mild with parents who shun adulteries as infernal, and love marriages as heavenly.

Offspring. *Suboles.*

A. 1123. From that time the most delightful thing of their life was to procreate offspring. D. 3316.

2243. When a man is in adultery, he thinks . . . that the procreation of offspring is promoted thereby.

D. 3455. As he had supposed that this had been done for the sake of offspring, he represented to himself a likeness of an offspring . . .

Ofwerste. *Öfwerste.*

D. 4396. A Colonel of Sweden. Des.

6047. Occurs.

Og. *Og.*

E. 163⁸. The signification of Og the king of Bashan.

Oil. *Oleum.*

Oily. *Oleosus.* A. 5620.

See under ANOINT and OLIVE.

A. 716². 'Oil' (Lev. viii. 10) = the Holy of love.

886. 'Oil of olive' was employed for the anointings and the lamps, because it represented all the Celestial, consequently all the good of love and of charity; for the oil is the essential itself of the tree, and as it were its soul; as the Celestial or the good of love . . . is the essential itself or soul itself of faith. Hence the representation. 2162¹⁴.

2177⁴. 'Fine flour with oil and frankincense' = all things of charity . . . 'Oil' = the Celestial thereof.

—^e. The affections of truth and good are signified by 'fine flour, honey, and oil' (Ezek. xvi. 13).

2184. Oil, because fat, = the Celestial itself.

2708⁴. 'The tree of oil' = the good of the interior man.

2832¹⁰. 'Oil' = good.

3009. Kings were anointed, because the oil with which they were anointed signified good. Ex.

3079^e. The prudent virgins taking oil in their vessels = that [there was] good in their truths; thus charity in their faith.

3147⁵. 'To anoint with oil' (Ezek.xvi.9) = to infill with good.

3580⁴. 'Oil' (Jer.xxxi.12) = the good from which are these things.

3728. 'He poured oil upon the head of (the statue)' (Gen.xxviii.18) = holy good; (for) 'oil' = the Celestial of love, or good. . . (This rite) signified that truth was not without good, but from good. . .

4581. There are two universal kinds of good: the good of faith, and the good of love. (The former) is signified by the drink-offering, and (the latter) by the oil. —.

—⁴. The oil (in the meat-offering) = love to the Lord.

4582. 'He poured oil upon (the statue)' (Gen.xxxv.14) = the Divine good of love. Ex.

4638³. 'Those who were foolish took their lamps, but took no oil with them' = that they had not the good of charity in their truths; 'Oil' = the good of charity and of love. 'But the prudent took oil in their vessels with their lamps' = that they had the good of charity and of love in their truths.

4644¹². 'A cruse of oil' (1 Kings xvii.) = charity and love.

5120³. 'To make the head fat with oil' (Ps.xxiii.5) = to gift with the good of love.

5620. For 'oil' = good. —⁴. —⁸.

6377⁶. 'Oil' (Rev.vi.6) = the good of celestial love.

—⁷. 'Poured in oil and wine' = performed the works of love and charity. (= the good of love and the good of faith. 9057².)

7778^e. 'Oil' = the good of charity; thus 'lamps without oil' = the truths of faith without the good of charity.

8468². By oil is signified the good of love.

8989⁸. 'To have oil in their lamps' = to have the good of charity in the truths of faith; and 'not to have oil in their lamps' = to have the truths of faith and not in them the good of charity. 9182¹¹. 9369^e.

9139⁴. 'The horn of a son of oil' (Is.v.1) = the good of faith of that Church from the good of love. . . 'A son of oil' = the external good of love of the Celestial Kingdom. The Celestial Kingdom . . . is called 'an olive-tree,' or 'oliveyard,' because 'oil' = the good of celestial love.

9198⁷. 'Oil' (1 Kings xvii.) = the good of love. Refs.

9296⁵. Oil, which is of the press, = good from which is truth. Refs.

9472². 'The wood of oil' (Is.xli.19) = celestial good.

9473. 'Oil for the luminary' (Ex.xxv.6) = the internal good which is in mutual love and in charity; (for) 'oil' = the good of love. Ex. 9474.

9510. The wood of oil (of which the cherubs in the Temple were made) = the good of love.

9712. The good of charity by which the Spiritual Heaven is illuminated in the truths of faith, is signified by 'the oil of olive-*oliveae*,' and 'the luminary.'

9780. 'Let them take for thee oil of olive' (Ex.xxvii.20) = the good of charity and of faith; (for) 'the oil of olive' = the good of celestial love; but here the good of spiritual love, which is the good of charity towards the neighbour, and the good of faith. That this good is here signified by 'the oil of olive' is because it was for the luminary . . . by which is signified the Spiritual Heaven. . . 'Oil,' and the 'olive-tree,' in the Word, = both celestial good and spiritual good; celestial good, when the Celestial Kingdom or Church is treated of; and spiritual good when the Spiritual Kingdom or Church is treated of.

—³. That 'oil,' and also 'the olive-*oliva*' = good. Ill.

—⁷. 'Oil in the lamps' = the good of love and of charity in the truths of faith. 'The virgins who took lamps and not oil' = those who hear the Word, read it, and say that they believe, and yet on that account do nothing of good; and if they do it, it is not from the love of good or truth, but from the love of self or of the world.

9806⁴. 'Oil' (Ps.cxxxiii.2) = good.

9954⁷. Hence inauguration to represent was done by oil, which in the spiritual sense is the good of love.

—¹⁵. 'The oil of holiness with which Jehovah hath anointed him' (Ps.lxxxix.20) = the Divine good of the Divine love. E.375²⁰.

—^e. They anointed themselves and others not with the oil of holiness . . . but with common oil, for the reason that this oil = the gladness and happiness which is of the good of love; but the oil of holiness = the Divine good. E.375²⁴.

9993. 'Cakes of unleavened things mingled with oil' (Ex.xxix.2) = the purification of the middle Celestial. Ex.

9994. 'And wafers of unleavened things anointed with oil' (id.) = the Celestial in the external man. Ex.

9995⁴. 'Oil' (Ezek.xvi.13) = the good of love.

10010. 'Thou shalt take the oil of anointing' (ver.7) = a representative of the Divine good in the Lord; (for) 'oil' = the good of love; and, in the supreme sense, the Divine good of the Divine love in the Lord. 10066.

10136. 'Oil' (ver.40) = celestial good. Refs.

10137¹¹. No oil upon the meat offering of the sacrifice of sin, because 'oil' = the good of love. . .

10175a. The preparation of the oil of anointing = the quality of love in worship.

10182¹¹. 'Oil' = good.

10252. The oil of anointing = celestial good, which is the Divine good of the Lord's Divine love in the Inmost Heaven. (Its composition des. and ex.) 10254². —^e.

10261. 'Oil of olive' (Ex.xxx.24) = the Lord's Divine celestial good; (for) 'oil' = good, both celestial and spiritual; and 'an olive' (fruit) = celestial love. Hence

'oil of olive'=the celestial good of love; or, what is the same, celestial good. It is said, the Lord's Divine celestial good, because all good, which is essentially good in the Heavens, is from the Lord's Divine. Ex.

[A.] 10266. By the preparation of the oil of anointing is described the Divine good of the Lord's Divine love in His Divine Human; and, in the relative sense, the good of love with man from the Lord. . . (Thus) the preparation of the oil of anointing involves also the generation and formation of the good of love with man by the Lord; consequently, that the good of love is formed through the truths of the Church which are from the Word; first, through the external ones; and then through more and more interior ones . . . and that thus first the external man, and then the interior one is successively imbued with them. Ex.

10267. 'It shall be the oil of anointing of holiness' (id.)=a representative of the Lord as to the Divine Human. Ex. 10285. 10349.

10540³. 'Oil'=internal good. Refs.

N. 87. 'The oil and wine' (of the Samaritan)=good and its truth. R.316⁴.

S. 17². The 'oil' (of the virgins)=the good of love. (=the good of charity. P.328⁸.) (=love and charity. R.433.) (=good. M.44^e.) T.606.

R. 173². 'Oil'=the good of love.

316. 'Hurt not the oil and the wine' (Rev.vi.6)=that it is provided by the Lord that the holy goods and truths which lie hidden interiorly in the Word be not violated and profaned. 'Oil'=the good of love . . . thus 'oil'=holy good. E.375.

468^e. By 'oil' is meant fire, and thus love.

493². Hence celestial love, which is love to the Lord, is signified by the 'oil' with which all the holy things of the Church were anointed. The oil which was called 'the oil of holiness' was made from olives and from spices mixed together.

778. 'Oil' (Rev.xviii.13)=the good of love. 779²; III.

Ad. 3/5503. 'Oil'=all that which is essential; for oil is the essence of the tree, thus the life of the tree . . .

E. 31⁶. 'Oil'=the good from which is truth. Refs.

70³. 'Asher shall dip his foot in oil' (Deut.xxxiii.24)=natural delight; 'oil'=delight. (=the good of love. 438⁵.)

146³. 'Oil'=celestial love itself.

204⁹. 'Oil'=the Divine good of the Divine love.

212⁴. The 'oil' (of the virgins)=the good of love. 252⁸. 274^e. 840³. (=the good of charity. 250⁷.) (=the good of love and of charity. 675⁶.)

275⁵. 'The wood of oil'=the good of love.

314⁷. 'Oil out of the flint of rock' (Deut.xxxii.13)=spiritual good also through truths.

324¹⁴. The 'oil' (on the meat-offering)=the good of celestial love. —¹⁵. 491³.

—²⁶. The 'oil' (of anointing)=celestial good, or the good of love to the Lord.

— In the oil of anointing the oil of olive was the primary thing . . .

329⁸. All (these) things were inaugurated by oil and by blood . . . because 'oil'=the Divine good of the Divine love.

336⁸. 'Rivers of oil' (Micah vi.7)=truths proceeding from good.

374³. 'Oil' (Jer.xxxi.12)=the good of the spiritual man.

—⁴. 'Oil' (Joel i.10)=good in the internal man. (=good. 375³⁰.)

—⁶. 'Oil' (Jer.xli.8)=the good of the internal man.

—⁷. 'Oil of olive, and honey' (Deut.viii.8)=the Church as to the good of love and its delight.

375⁷. That 'oil'=the good of love, may be especially evident from the anointings . . . for all things of the Church were inaugurated by it . . . Everyone can see that the oil itself does not sanctify, but that which is signified by the oil, which is the good of love to the Lord from the Lord; and therefore when they were anointed they from that moment represented; for the oil induced a representation of the Lord and of the good of love from Him; for (this) is the Holy itself of Heaven and the Church; for all the Divine inflows through it . . .

—⁸. The cause of the representation of what is holy by oil is this: the Lord alone as to the Divine Human is the Anointed of Jehovah . . . and therefore oil—by which was signified the Divine good of the Divine love—was employed to induce the representations . . .

—⁹. These things have been said in order that it may be known that 'oil'=the good of love. Ill.

—²⁷. 'To anoint with oil' (Ezek.xvi.9)=to gift with the good of love. 475⁹.

—²⁸. 'Must and oil' (Jer.xxxi.12)=truth and good.

—²⁹. 'Must and oil' (Joel ii.24)=the truth and good of the Church. (=truth and its delight. 922⁶.)

—³¹. The inauguration of the Spiritual is meant by 'a horn of oil' (Is.v.1) . . . and 'a son of oil'=truth from good.

—³². 'Oil' (Hos.ii.22)=good.

—³⁴. 'Thou makest fat my head with oil' (Ps.xxiii.5)=wisdom which is from good. (=through the good of love. 727².)

—³⁶. 'To suck oil out of the flint of rock'=to be imbued with good through the truths of faith. 'Oil'=spiritual good and delight. 411⁷. (=the delight of spiritual love. 619⁹.)

—³⁸. 'To carry down oil into Egypt' (Hos.xii.1)=to pervert the goods of the Church by reasonings from scientifics. 419¹⁸. 654⁵⁸.

—⁴¹. As 'oil'=the good of love to the Lord and the good of charity towards the neighbour, the Lord (mentioned it in the parable of the virgins).

—⁴². As 'oil'=the good of love and of charity, the Lord (mentioned it in the parable of the Samaritan).

—⁴³. As 'oil'=the good of love and of charity, and as those who are spiritually sick are healed by this, the disciples 'anointed many with oil, and healed them' (Mark vi.13).

—^e. (Thus) 'oil'=celestial good and spiritual good; or the good of love to the Lord, and the good of charity towards the neighbour; 'the oil of anointing,' the good of love to the Lord from the Lord; and the oil for the

lamps, the good of charity from the Lord towards the neighbour.

376²¹. 'The firstfruits of oils' (Amos vi.6)=the externals of good.

—³⁰. The 'oil' (of the Samaritan)=the good of love. 962⁶.

427⁸. The oil with which (kings were anointed on the forehead and hand)=the good of love. Ex.

433²². 'Oil' (Ezek.xxvii.17)=the good of love in the spiritual man.

444¹⁴. 'Oil,' in the Word, =the good of love. 638⁵.

504⁶. The oil from which was the fire of the flame in the lamps=the Divine love.

537¹⁰. 'Oil' (Ps.lv.21)=the good of internal affection.

543⁹. 'Corn,' and 'oil' (Joel ii.24)=the goods of the Church.

617⁷. 'Oil' (Ezek.xvi.13)=spiritual good, or that of the internal man. 619¹¹.

638¹⁹. 'Not to be anointed with oil' (Deut.xxviii.40) =not to enjoy any good and the derivative delight.

684¹⁶. 'To anoint with the oil of joy' (Ps.xlv.7)=to unite Himself by victories in temptations.

—²¹. 'With the oil of holiness I have anointed him' (Ps.lxxxix.20)=the Lord as to the Divine Human, and the union with the Divine Itself . . . and this union is meant by, 'to be anointed with the oil of holiness;' for 'the oil of holiness'=the Divine good of the Divine love; and 'to be anointed'=to be united to the Divine truth which was of the Lord's Human in the world.

695²². 'Oil' (Ps.cix.18)=evils from love.

860. 'To buy oil' (Matt.xxv.9,10)=to procure for themselves the good of love after death.

918⁴. 'In the horn of a son of oil'; oil=(the Spiritual Church) which had truths from the good of charity.

962². 'Not mollified with oil' (Is.i.6)=not amended by repentance, and tempered by good.

1150³. 'The oil of anointing of holiness'=the Divine love; and (the spices in it)=the Divine wisdom . . .

1152. 'Wine and oil' (Rev.xviii.13)=worship from truths and goods which are from a celestial origin, profaned. . . 'Oil'=good from a celestial origin. . . Oil, when there is meant the oil of anointing of holiness, =the good of celestial love; but when there is meant the oil with which they anointed themselves in the festivities, it=the good of spiritual love.

1211³. In the Third Heaven there are especially trees from the fruits of which drop oils.

Oil tree. *Arbor olei.*

M. 13². (Oil trees in a garden of Heaven.)

E. 373³³. 'The oil tree' (Is.xli.19)=something in the spiritual or internal man. (=the perception of good and thence of truth. 730²⁴.)

Ointment-box. *Myrothecium.* See M.300².
Coro. 43.

Old. See under ANCIENT.

Old. *Senex, Senilis.*

Old age. *Senectus, Senecta, Senium.*

Old, To grow. *Senescere, Consenescere.*

See ELDER.

A. 553. Women who have died **old**-*seniles*-and worn out with **old age**-*senio*- . . . (there) come more and more into the bloom of youth . . . and into a beauty which surpasses all conception . . .

1852. 'Thou shalt be buried in a good **old age**-*senio*' (Gen.xv.15)=the fruition of all goods by those who are the Lord's. 1854, Ex.

2198. 'Abraham and Sarah were **old**' (Gen.xviii.11)=the human with the Lord, that it should be put off. Ex.

—². **Old age**-*senectus*-involves nothing but the last time . . . (and) nothing whatever of **old age**-*senectus*. . . For what **old age**-*senium*-is they do not know in the other life.

2203. 'To grow **old**' (ver.12)=to put off the human; thus to change the state. 2204. 2209.

2348. 'From a boy and even to an **old man**' (Gen. xix.4)=falsities and evils recent and confirmed. . . '**Old men**'=those who have attained to great age, thus things confirmed. III.

—, '**Old men**' (Zech.viii.4) = confirmed truths; '**old women**'=confirmed goods.

2465². 'Our father is **old**' (Gen.xix.31)=that it is no longer known what good is.

2624. 'To his **old age**-*senectuti*' (Gen.xxi.2)=when the days were fulfilled that the human should be put off; (for) '**old age**'=the state when the human should be put off and the Divine put on. 2625³. 2644.

2905². The states of the Church are like the ages of man . . . the fourth of which is **old age**-*senectus*; (and which) is called the fulness, or end. —³, Des.

3016. 'Abraham was **old** . . .' (Gen.xxiv.1)=when the state was at hand that the Human of the Lord should be made Divine. . . (For) '**old**,' or '**old age**-*senectus*'=to put off what is human, and to put on what is heavenly; and, when predicated of the Lord, to put on the Divine. . . The reason is that with the Angels there is no idea of **old age** . . . but an idea of the state as to life in which they are; and therefore when . . . '**old age**' is mentioned in the Word, the Angels who are with the man can have no other idea than one of the state of life in which they are, and in which men are when they are passing through their ages even to the last; namely, that they are successively putting off what is human, and putting on what is heavenly.

3183. This last state (into which men come as they advance in years) which is signified by '**old men**,' is a state of wisdom, in which is the innocence of infancy. Thus the first state and the last are united; and man, when **old**, as again an infant, but wise, is introduced into the Lord's Kingdom.

3254. 'In a good **old age**-*senectute*, **old**, and full' (Gen.xxv.8)=a new state of representation. '**Old age**'=to put off the **old**-*vetus*, and to put on the new . . . because with the Angels . . . there is no idea of time . . . but instead they have an idea of states; as . . . instead of **old age** an idea of a state of wisdom; and as

then man passes from the things of time to those of a life without time, and thus puts on a new state, by 'old age' is signified what is new; and, here, a new representative . . .

[A.] 3492. 'Isaac became old' (Gen. xxvii. 1) = when the state was at hand. 'To become old' = the presence of a new state; for 'old age-senectus,' in the Word, = both the putting off of a former state, and the putting on of a new state; and this for the reason that old age is the last of age, when the corporeal things begin to be put off, and, with them, the loves of the preceding age; and thus when the interiors begin to be illustrated . . . and also because the Angels . . . have no longer an idea of any old age; but, instead of it, the idea of a new life; thus, here, the idea that the state (here treated of) was at hand.

4620. 'Old and full of days' (Gen. xxxv. 29) = what is new of life.

4676. 'Because he was the son of his old ages-senectutum' (Gen. xxxvii. 3) = his own life in him: (for) 'old age' = the putting off of a former state and the putting on of a new state; also, what is new of life. For 'old age,' in the internal sense does not = old age, because the internal man, or spirit of man, does not know what old age is; but, as the body or external man becomes old, he passes into what is new of life . . . (Thus) by 'old age,' in the internal sense, is signified life.

4682. 'Old men' (Joel ii. 28) = the wise.

5550. 'To old age-senectutem, and to grey hairs' (Is. xlvii. 4) = to the last of the Church.

5608. 'Old men' (Joel ii. 16) = the wise.

—^e. When man becomes old . . . the innocence of wisdom conjoins itself with the innocence of ignorance which he had had in infancy; and thus, as a true infant, he passes into the other life.

5804. 'A child of his old ages-senectutum, the youngest' (Gen. xlv. 20) = derivative truth which is new. . . 'Old age' = what is new of life.

6257. 'Through old age-senectute' (Gen. xlviii. 10) = because in the end of the representation; (for) 'old age' = what is new of representation; thus the end of the former one.

7661. 'Old men' (Ex. x. 9) = the wise. Refs.

9212. Peter when 'old' = the faith of the Church as it is in its end. E. 195¹⁴. S20⁷.

9404. 'Old men,' in the Word, = those who are in wisdom; thus who are in the life of good from the doctrine of truth.

10071. 'The head' = evil; in like manner 'the old and honoured' (Is. ix. 15).

10087. That then evil and falsity will lead, is signified by 'when thou shalt be old . . .' (John xxi. 18).

H. 278. Man is so created that . . . when he becomes old he may be in internal innocence . . . and therefore when man becomes old he decreases in body, and becomes again like an infant, but wise; thus an Angel . . . Hence in the Word . . . 'an old man' = a wise man in whom is innocence.

295. Other Spirits (are with man) in his old age-senectute. . . In old age, there are present Spirits who

are in wisdom and in innocence; thus who communicate with the Inmost . . . Heaven.

330. (Those who die as old men enter the Spiritual World as old men, but the state is afterwards changed.)

379. The delight of love truly conjugal not only lasts to old age-senectam-in the world . . .

414. In a word, to grow old in Heaven is to grow young. P. 324⁴.

S. 23. (Images of old men, with the Ancients, = wisdom.)

M. 137. These (virgins and youths) in the world had been decrepit old people.

290. A friendship emulative of conjugal friendship when they become old. —^e, Des.

T. 137. An old man who was afterwards seen as a young one, for he was an Angel from Heaven.

D. 2665. When man verges to old age-senectutem . . .

E. 270. 'Old men' (Lam. v. 12) = wisdom which is of good; 'elders,' truths which are from good; 'young men,' intelligence. 412²³.

315. 'The old man' (Ezek. ix. 6) = wisdom which is of good.

433. 'To remove the diviner and the old man' (Is. iii. 2) = to remove all intelligence and wisdom.

532. 'Old men' (Is. xx. 4) = wisdom.

555. 'Old man and infant' = wisdom and innocence.

559. 'Old man' = the intelligence of truth; 'the honoured' = the wisdom of good.

624. 'Old men' = those who are in wisdom.

652. 'Old males and old women' (Zech. viii. 4) = the intelligent and the wise. (= those intelligent from doctrine and from the affection of truth. 727⁹.)

—²⁸. 'An old man and full of days' = wisdom.

659. 'Old age-senium' = wisdom.

863. 'Old man' = wisdom. —⁹.

—⁷. 'Old man' = wisdom.

—⁸. 'Old man' = falsities confirmed.

1000. Wives worn out with old age-senio-become young women.

Old. *Vetus.*

Old man. *Vetustus.*

Old, To make. *Inveterare.*

A. 2625. He puts off the old man . . .

3296. He makes his old man new.

4063. The old man is in the affections of worldly and earthly things . . . The old man regards ends in the world.

—². In order that man may be led from the state of the old man . . . 4067⁴.

4299. Jehovah appeared to Moses as an aged-retustus-and bearded man . . . Hence the Jews (thought) of Jehovah as a very aged man . . .

4590. When the old man dies . . .

4904. He would put off the old man, that is, the loves of self and of the world with their concupiscences . . .

5651². It is known . . . that the **old** man is to be put off . . .

—⁴. The **old** Natural . . . must become as nothing . . .

6369. 'As a lion, and as an **old** lion' (Gen.xlix.9)= the good of love and the derivative truth in their power . . . 'An **old** lion'=him who is in power through good ; for those who are in celestial good never fight, but are safe through good . . . These are they who are signified by 'an **old** lion.'

8403². Regeneration takes place to the end that the life of the **old** man may die . . .

9293³. The knowledge and wisdom of the **ancients** . . .

9708. This is meant by the **old** man dying with his concupiscences . . .

10711. (Those of the Fourth Earth) want to appear **old-retusti** : for the reason that they always choose some bearded **old man-retustum**, who is as it were their king and chief priest . . .

S. 21^e. From the writings of the most **ancients** in Greece.

T. 134⁵. Their wounds are **inveterate**.

561. Disusage **makes** a man **old**.

602. If he does not rise as to the will also, he is still the **old** man . . .

D. 3275. An **old** man seen (who is adored by them.) 3281. 4880.

5742. Concerning . . . the destruction of the **old** Heaven and earth.

E. 376²⁸. '**Old** wine' (Matt.ix.17)=the truth of the **old**, or Jewish, Church . . . '**Old** bottles'=the statutes and judgments of the Jewish Church.

— . That those who have been born and educated in the external things which were of the Jewish Church cannot be at once brought into the internal things which are of the Christian Church, is signified by, 'no one drinking **old** wine straightway wants new, for he says, The **old** is more useful.'

537¹⁷. 'The **old** cast-*reteramenta*-elouts and rotten-*reteramenta*-rags' (Jer.xxxviii.12) with which they drew out Jeremiah, =the vindication of the truth of doctrine and the restitution thereof by means of such goods and truths of the sense of the letter of the Word as have not been perceived and understood, and have therefore been neglected and rejected. These are signified by those '**old** things.'

539¹¹. 'The garment which **waxes** **old**-*veterascentem*' (Isa.li.6)=truth destroyed through the falsities of evil.

730³⁶. 'Thy raiment **waxed** not **old** . . .' (Deut.viii.4)=that the natural man has not been injured through these afflictions.

Old Church. *Ecclesia vetus.*

See PRESENT CHURCH ; and under CHURCH, and NEW CHURCH.

A. 2323². In Gen.xix. it treats (also) of the destruction of the **Old** Church, which is signified by Sodom and Gomorrah . . .

2955^e. When the **Old** Church expires and becomes night, a new one always rises again elsewhere.

2986². When a new Church is being instaurated . . . this takes place rarely, if ever, with those with whom the **Old** Church has been . . . Examps.

406c¹. It is always provided . . . that when the **Old** Church perishes a new one is instaurated.

—⁷. The instauration of a new Church takes place when the **Old** Church is vastated and rejected. Tr.

4230. When the end of the **Old** Church and the beginning of the new one is at hand, there is then 'the Last Judgment.'

4231². Then is 'the consummation of the age,' that is, 'the Last Judgment,' and 'the Advent of the Lord ;' consequently then is the **Old** Church being rejected, and the new one being instaurated.

—³. That the internals and externals of the Former Church will perish ; but that the Word of the Lord will remain. Sig.

4240³. When the Church is being instaurated with the gentiles, and the **Former**, or **Old** Church is falling from charity and faith. Sig.

4333. These words describe what the state will be when the **Old** Church is being rejected, and the new one is being instaurated. The rejection of the **Old** Church and the instauration of the new one is meant by 'the consummation of the age,' and by 'the Advent of the Son of Man,' and, in general, by 'the Last Judgment.'

4423. How the case is with the rejection of an **Old** Church . . . scarcely anyone knows. He who is not acquainted with the interiors of man, and the states of these interiors . . . cannot apprehend otherwise than that those who are of the **Old** Church, with whom good and truth has been vastated . . . will perish, either, like the antediluvians, by a flood, or like the Jews, by being driven out from their land, or otherwise. But the Church, when it has been vastated—that is, when it is no longer in any good of faith—principally perishes as to the states of (its members') interiors, thus as to the states in the other life. Heaven then removes itself from them, and consequently the Lord ; and transfers itself to others, who are adopted in their place.

—². At that time, those who are of the **Old** Church, and thus removed from Heaven, are in a certain inundation as to the interiors, and indeed in an inundation above the head. This inundation is not apperceived by the man himself while he lives in the body, but he comes into it after death. In the other life this inundation manifestly appears, and indeed like a foggy mist by which they are encompassed, and thereby separated from Heaven. The state of those who are in this foggy mist, is that they cannot possibly see what the truth of faith, and still less what its good is ; for the light of Heaven . . . cannot penetrate into that mist. This is the state of a vastated Church.

4424². Those who are within a vastated Church are almost all such ; they have externals, but no internals ; hence the inundation of their interiors. Sig.

4638. The last time of the **Old** Church, and the first of the new one. Sig. 6000⁴. —. 6588. 6895². 7844⁵.

8427¹. 'The Advent of the Lord'= . . . the denial of truth Divine by those who are of the **Old** Church.

[A.] S902⁸. 'The land' = the **Old Church**.

9212⁷. To join the truth of the New Church to the truth of the **Old Church**, is to destroy both. Sig. (Continued under **NEW CHURCH**.)

9325⁸. 'The barren' = the gentiles who are summoned to the Church . . . when the **Old Church** has ceased; that is, when those who had previously been of the Church are no longer in faith, because in no charity.

10114². There is also a new state when an **Old Church** is ceasing, and a new one is beginning.

L. Pref.². For the **Old Church** has arrived at its end . . .

R. 4². 'The consummation of the age' = the last state of the **Old Church**; 'the Advent of the Lord,' the first state of the New one. 53².

316³. 'The old wine' = the Divine truth of the Old Testament, thus of the **Old Church**.

547². The falsities of the **Former Church** are first to be removed. (Continued under **NEW CHURCH**.)

548. The falsities of the **Former Church** fighting against the truths of the New Church. Sig. & Ex.

707. The combat between the **Old Church** and the New one. Sig.

—³. That there shall then be nothing of doctrine in the **Old Church**, and that therefore people will flee from it. Sig.

B. 83^e. 'The evening the morning' = the end of the **Old Church** when there is a New one.

102. That the faith of the New Church cannot possibly be together with the faith of the **Former Church** . . . Gen.art. T.647.

103^e. (Thus) those who have confirmed with themselves the faith of the **Old Church** cannot except with danger to their spiritual life embrace the faith of the New Church, unless they have first . . . extirpated the former faith . . . 104.

T. 132. This error . . . has perverted the whole Church, so that not anything spiritual is left in it. Gen.art.

649. From (the imputation of the Lord's merit) have sprung all the dogmas of the **Former Church**.

784^e. 'The tares' = the falsities and evils of the **Former Church** (which must be removed before the New Jerusalem can descend.)

796³. (Luther) perceived that at this day it is the end of the **Former Church** . . .

Ad. 234a. The gentiles could not enter into the congregation of the **Old Church**, still less found a new one separated from the **Old**, before the Advent of the Messiah into the world . . .

304. In Laban were represented the gentiles; in Rebekah the New Church; and in the mother of both the **Old Church**.

357. The **Old Church** (Esau) was prior in time; the new Church (Jacob) posterior in time . . .

533^e. Insignia and symbols of both the **Old Church** and of the new Church.

543. Leah represents that representative and typical

Church, which is called the **Old Church**; but Rachel the Christian Church itself.

Ad. 3/Pref. The style of the **Old Church** was such that . . .

D. 904. Hence the music of the **Old Church**.

E. 9⁵. To the last time of the **Old Church**, and the first of the New . . .

376²⁸. 'The old wine' = the truth of the **Old** or Jewish **Church** . . .

403¹⁵. For at the time of the Last Judgment the **Old Church** is perishing . . .

633. Even to the end of the **Old Church** . . . Sig. and Ex. 636.

—⁴. The devastation of the **Old Church** or Most Ancient Church. Sig.

636. 'Three days and a half' = the end of the **Old Church**, when they will not receive anything whatever of the good of love and the truth of doctrine . . . The end of the **Former Church** is signified by that 'the beast which ascendeth out of the abyss shall kill' those witnesses . . . 658². 664.

667². Here is described the state of those who are against the goods of love and the truths of doctrine, when it is the end of the **Old Church** and the beginning of the New . . .

670³. This even until the **Old Church** has arrived at its last . . .

730. Because the **Former Church** has become a desert.

764². See **NEW JERUSALEM**, here (concerning the good in the **Old Church**).

911⁸. 'Harvest' = the last state of the Church, when the **Old Church** has been devastated . . .

1183². For the end of this Church is coming . . .

Can. Trinity iii. 5. This age of the **Old Church** . . .

Abom. 26. It follows that in that Church there does not remain a grain of truth; thus that it is 'the abomination of desolation.'

Old Testament. *Vetus Testamentum.*

A. 2. Therefore the Christian world cares little for the **Old Testament**.

2005^e. 'Jehovah,' in the Word of the **Old Testament**, means the Lord.

2135, Pref.². By 'Moses and Elias' was represented the Word of the **Old Testament** . . .

3373². (Why interior truths rarely appear in the Word of the **Old Testament**.) 4951³.

3900⁸. 'Desert' = the Word of the **Old Testament**, (which) is supposed to be abrogated.

S781. 'The density of a cloud' = in a form—*specie*—most natural, such as is the Word of the **Old Testament** in the letter.

S972². (Thus) the Word even of the **Old Testament** is most holy.

9396⁷. That the Word of the **Old Testament** is called 'a covenant.' Ill.

R. 316³. 'The old wine' = the Divine truth of the **Old Testament**, thus of the old Church.

D. 2721. Concerning the four principal styles of the **Old Testament**.

4791². (The Moravians) believe that the Word of the **Old Testament** is abrogated. J.(Post.)279². 297².

J. (Post.) 254². For the Jews love the Word of the **Old Testament**, in the letter . . .

—^e. As it was foreseen . . . that Christians would not hold the **Old Testament** as holy as do the Jews, the Jews have been preserved until now, and have been scattered through the whole Christian world, in order that the Word might still be in its holiness, through the correspondences.

Old woman. *Anus.*

See under OLD.

A. 819. Monstrously deformed faces, especially those of **old women**, appear there.

P. 324⁴. Women, although they had been **old women—vetulae et anus**—return into the flower of their age and beauty. M.137⁷.

M. 226^e. Regards his consort as a tiresome **old woman**.

D. 1573, 4. See CARE, here.

E. 986². The love of adultery is represented there by an **old woman**, whose deformity is such that she inspires the beholder with cold and the death of all the deliciousness of life.

Old woman. *Vetula.*

A. 1774². Such are represented by an **old woman** with an unbecoming face . . . D.1142.

P. 324⁴. See OLD WOMAN—*anus*, here.

T. 109³. The state of the Church before the Advent of the Lord may be compared to an **old woman**. Des.

D. 893. Such appear like **old women** . . .

Olive. *Oliua.*

See MOUNT OF OLIVES; and under OIL, and OLIVE-TREE.

A. 884. 'A leaf of an olive . . .' (Gen.viii.11)=a little of the truth of faith. . . 'An **olive**'=the good of charity.

886. That 'an **olive**'=the good of charity, is evident not only from the signification of 'an **olive**,' but also of 'oil,' in the Word. Ill.

—². The 'two **olives**' (Zech.iv.)=the Celestial and the Spiritual; thus the love which is of the Celestial Church, and the charity which is of the Spiritual Church. These are at the Lord's right and left hands. 4197⁴.

4013³. Some species of trees = interior goods and truths, which are of the spiritual man; as **olives** and vines.

5620⁸. 'Oil of olive'=spiritual good.

9272⁵. 'To tread the **olive**, but not to anoint' (Micah vi.15)=to be instructed concerning the good of life, but still not to live in it.

10261. '**Olive**' (Ex.xxx.24)=celestial love. —³, Ill.

—⁴. 'Berries of **olives**' (Zech.iv.12)=the holy goods in the Celestial Kingdom: their truths are signified by 'sons of **olives**.'

R. 493. 'These are the two **olives**, and the two candlesticks . . .' (Rev.xi.4)=love and intelligence, or charity and faith . . .

—². The reason 'an **olive**'=love and charity, is that 'an olive-tree'=the Celestial Church; and therefore 'an **olive**,' which is its fruit,=celestial love, which love is love to the Lord . . . Ill.

649³. But the goods of love to the Lord are meant in the Word by the fruits of trees, especially by **olives**.

M. 155a⁴. The dove stood on a branch from which grew an **olive**. —⁵.

B. 48^e. The fruits of truth are signified in the Word by 'grapes; the fruits of good, by 'olives.'

E. 324^e. 'The honour of an **olive**' (Hos.xiv.6)=celestial good.

375³⁷. 'The **olive**,' as the fruit from which comes oil, corresponds to the good of love in act.

403¹⁰. 'The work of the **olive** shall lie' (Hab.iii.17)=that there is no celestial good.

638⁷. That such things are signified by 'olive-groves,' 'olive-trees,' and 'olives,' in the Word. Ill.

—¹¹. That 'olive-tree,' and '**olive**'=the good of love. Ill.

—¹³. These which are born from this spiritual affection are compared to 'olive plants—*plantis olearum*' (Ps.cxxviii.3) because through truths are produced the goods of love and of charity, which are '**olives**.'

—¹⁵. By 'a leaf' is signified truth, and by 'an **olive**' (Gen.viii.) the good born thence.

Olive-tree. *Olea.*

See OIL TREE, and under OLIVE.

A. 2722⁷. Groves of **olive-trees** signified the celestial things of worship.

4552³. The **olive-tree** and the derivative oil (in the Ancient Church) signified the things which are of celestial love.

9139⁴. The Celestial Kingdom, which is the Lord's Inmost Heaven, is called 'an **olive-tree**,' or 'olive-grove; because 'oil'=the good of celestial love.

9277³. 'Two **olive-trees** near the candlestick' (Zech. iv.)=celestial good and spiritual good, which are at the Lord's right and left hands. 9780³. E.375³⁹.

—⁴. 'The **olive-tree**' (in the parable of the trees, Judg.ix.)=the internal good of the Celestial Church.

—⁵. As 'an **olive-tree**'=the good of love from the Lord, and to the Lord, the cherubs . . . were made of olive wood, and also the doors of the adytum (1 Kings vi. 23-33) . . .

9780. See OIL, here.

9780³. 'The two **olive-trees**, and the two candlesticks' (Rev.xi.4)=the good of love to the Lord and the good of charity towards the neighbour . . .

10261³. That 'an **olive-tree**'=the perception and the affection of celestial love. Ill.

H. 520². The four ways which lead to the Lord's

Celestial Kingdom appear adorned with **olive-trees** and fruitbearing trees of various kinds . . . because . . . **olive-trees** and fruit-trees correspond to the affection of good and its uses.

S. 18³. By 'the **olive-tree**,' 'vine,' etc., are meant good and truth celestial . . .

23². The **olive-tree** (with the Ancients) signified the good of love.

R. 43⁴. 'The **olive-trees**' (Zech.iv.)=the Church as to the good of love.

493². See OLIVE, here.

—^e. As 'an **olive-tree**'=the Celestial of the Church, the cherubs, doors, and posts were made of olive wood.

875¹⁵. (The Book called *The Divine Love and Wisdom* and *The Divine Providence*) seen on a cedar table under a green **olive-tree**, the trunk of which was entwined with a vine.

936^e. The leaves of the **olive-tree** and the vine=rational truths from celestial and spiritual light.

M. 42^e. (The angelic husband and wife) were conveyed along . . . between flower-beds, from which rose **olive-trees** and trees full of oranges.

75². Unless his eyes were opened . . . so as to see (in that forest) **olive-trees** girt with tendrilled vines, and his steps were directed from **olive-tree** to **olive-tree**, the traveller would go astray into Tartarus . . . —³, Des.

183. (In the garden Adramandoni) were **olive-trees**, and between **olive-tree** and **olive-tree** there were running and pensile vines . . .

270⁴. Like things are signified by the three kinds of trees around the palace; the **olive-trees**, palm-trees, and beeches.

T. 609. These three degrees (of the Heavens and of the mind) are distinguished from each other, as are, in purity and goodness, . . . the **olive-tree**, the vine, and the fig-tree. Moreover, 'the **olive-tree**,' in the Word, =celestial good, which is the good of the highest Heaven . . .

E. 313¹². 'An **olive-tree**' (Isa.xxiv.13)=the good of the Church.

340¹². Therefore it is said, Like **olive** plants' (Ps. cxxviii.3); 'plants'=truths; and '**olives**' goods.

403². In general an **olive-tree** (as seen in the Heavens) =the Celestial which is of the good of love; a vine, the Spiritual which is of truth from that good; and a fig-tree, the Natural which is derived from the Spiritual, or from the Celestial. . . Therefore also these trees=an Angel or man with whom these things are; but, in a general sense, they=a whole Society . . . But, in the spiritual sense, these trees=the Church: 'the **olive-tree**,' the Celestial Church; 'the vine,' the Spiritual Church; and 'the fig-tree,' the Natural Church, which is the External Church corresponding to the Internal one.

—⁸. '**Olive-trees**' (Amos iv.9)=celestial goods and truths.

—⁹. By 'the **olive-tree**-*arborem oleae*' (Hag.ii.19) is signified the perception of celestial good and truth.

532⁷. A comparison is made with 'the shaking of an **olive-tree**' (Isa.xvii.6), because by 'an **olive-tree**' is signified the Church as to the good of love . . . 'A fruitful **olive-tree**'=those in the Church who are in good as to life.

638. 'These are the two **olive-trees**, and the two candlesticks' (Rev.xi.)=the good of love to the Lord and of charity towards the neighbour, and the truth of doctrine and of faith, from which are Heaven and the Church; (for) 'an **olive-grove**,' 'an **olive-tree**,' and 'an **olive**,' in the wide sense, =the Lord's Celestial Kingdom, and thence the Celestial Church; which is distinguished from other Churches in this, that those from whom this Church comes forth are in love to the Lord and in love towards the neighbour; hence it is that by 'an **olive-tree**,' and 'an **olive**,' each of these loves, or the good of each of them, is signified.

—³. The reason 'an **olive-tree**'=the Celestial Church, is that by trees in general are signified perceptions and Knowledges; and every Church is a Church from the Knowledges of truth and good, and according to the perception of them; and, as 'oil'=the good of love, therefore 'an **olive-grove**,' and 'an **olive-tree**'=the Church in which this good reigns.

— . There are three trees which principally=the Church, namely, the **olive-tree**, the vine, and the fig-tree; 'the **olive-tree**,' the Celestial Church; the vine, the Spiritual Church; and the fig-tree, the External Celestial and Spiritual Church. Ex.

—⁶. (Thus) the witnesses are called '**olive-trees**,' because by '**olive-trees**' are meant all who constitute the Lord's Celestial Church; that is, who are in the good of love to the Lord, and in the good of love towards their brothers and companions. —⁷, Ill.

—⁷. By 'the two **olive-trees**,' and 'the **olive berries**' (Zech.iv.) are signified celestial goods, which are [those] of love to the Lord, and of love towards a brother and companion: the latter good is signified by the **olive-tree** seen near the left hand of the bowl; and the former good by the **olive-tree** at its right hand. The truths of this good are meant by 'the sons of the **olive-tree** standing near the Lord of the whole earth' . . .

—⁸. As '**olive-trees**'=these goods, the cherubs, doors, and posts were made of olive wood, because (these things) signified a guard lest the Lord should be approached otherwise than by the good of love . . .

—¹¹. That '**olive-tree**,' and '**olive**'=the good of love. Ill.

—¹². It is said, 'As a green **olive-tree** in the house of God' (Ps.lii.8), because by 'a green **olive-tree**' is signified the good of love being born through the truth of the Word . . .

—¹³. See OLIVE, here.

—¹⁷. Here the house of Judah and of Israel is called 'a green **olive-tree** beautiful with fruit of form' (Jer.xi.16), because by 'the **olive-tree**' and its 'fruit' is signified the good of love; and by 'green,' and 'beautiful in form,' is signified the truth of this good, from which is intelligence . . .

—¹⁸. 'As the stripping of an **olive-tree**' (Is.xxiv.13) is said of the vastation of the Church as to celestial good . . . 919².

—¹⁹. 'An **olive-tree**'=the Celestial Church; hence

... by 'an olive-tree' is signified the good of the Church.

—'Thou shalt have olive-trees in all thy border' (Deut.xxviii.40)=that the goods of love from the Lord through the Word, and through preachings from the Word, shall be in the universal Church; 'but thou shalt not be anointed with oil'=but still no fruition of any good and the derivative joy; 'because thy olive-tree shall be shaken off'=that that good will perish.

—²⁰. 'Olive-trees' (Amos iv.9)=the goods of the Church.

—²³. These words of Jotham (Judg.ix.) signified that the citizens of Shechem were not willing that celestial good, which is 'the olive-tree' . . . should reign over them.

724¹³. 'The two olive-trees' (Zech.iv.)=the two Churches: the Celestial Church, and the Spiritual Church . . .

1145². The wood of an olive-tree=celestial good.

Olivegrove. *Olivetum.*

See under OLIVE-TREE.

A. 1069³. 'Olivegroves' (Amos iv.9)=the celestial things (of the Spiritual Church).

9277². That 'an olivegrove'=the Celestial Church, and thus celestial good. Ill.

9841³. The things which are of life are represented in Heaven by olivegroves, etc.

E. 617¹³. 'An olivegrove'=the Church as to good.

638⁵. 'An olivegrove'=the Celestial Church, or the Church which is in the good of love to the Lord.

—⁶. In the Inmost Heaven . . . olivegroves and fig-trees constitute their paradises and forests.

—⁷. That such things are signified by 'olivegroves,' etc. Ill.

—⁹. As 'an olivegrove,' and 'an olive-tree'=the Church which is in love to the Lord . . .

—¹⁴. By 'vineyards and olivegroves' (Deut.vi.11) are signified all things of the Church as to truths and goods.

—¹⁶. The Angels of the Third Heaven dwell in the east upon mountains, where olivegroves flourish more than all other trees.

Olive-wood. *Lignum olei.*

A. 7847^e. 'Olive-wood' (lit. 'wood of oil') (1 Kings vi.31,33)=the good of truth, or the good which is of the Spiritual Church.

10261⁵. 'I will give in the desert . . . the wood of oil' (Is.xli.19)=celestial good. E.294².

M. 77². (The sacred edifices of the people of the Copper Age are built of olive-wood.)

103³. The posts of these windows were of olive-wood.

155a². He led me to houses built of olive-wood-*lignis oleae.*

E. 277⁵. By 'the olive-wood' of which the cherubs were made (1 Kings vi.) is signified the good of love.

638⁵. See OLIVE-TREE, here.

Olympus. *Olympus.*

Olympic. *Olympiacus.*

M. 151a. The Olympic gymnasia there. Des.

De Verbo 7³. That the science of correspondences passed into Greece, and was there turned into fables, may be evident from Olympus, Helicon, and Pindus, near Athens . . .

Omega. *Omega.* See ALPHA.

Omen. See FOREBODE.

Omer. *Omer.*

See HOMER.

A. 8468. 'An omer for a head' (Ex.xvi.16)=as much as is sufficient for every one. 'An omer'=as much as is sufficient . . . because it was the tenth part of an ephah . . . and 'ten'=what is full; hence a tenth part=as much as is sufficient. . . 'An omer' is mentioned only in this chapter; elsewhere 'a homer,' which was a measure containing ten ephahs, and thence=what is full. Ill.

S473. 'They measured with an omer' (ver.18)=the power of the reception of good; (for) 'an omer'=as much as is sufficient; thus also power.

S490. 'Two omers for one' (ver.22)=the power then. . . Here, 'an omer'=as much as is sufficient, and the power for conjunction.

S525. 'Fill an omer with it' (ver.32)=the highest degree of power . . . As 'an omer'=as much as is sufficient, or as much power as a single one has, so also in it there is the highest degree of power.

S540. 'An omer is the tenth part of an ephah' (ver.36)=the quantity of the good then.

10262⁴. The measures for dry things were called 'homer,' and 'omer' . . . The homer contained ten ephahs, and the ephah ten omers.

Omit. *Omittere.*

H. 556. Thus he omits it.

P. 101. These are they who omit to think concerning evil; and, as they omit it, they are continually in it. 278a².

R. 82^e. He then . . . omits the goods of charity.

108^e. As they omit or hold cheap the truths of doctrine . . .

E. 374⁶. 'He passed them over, and did not kill them' (Jer.xli.8)=that they were not profane, thus not damned.

Omit. *Supersedere.*

A. 4402³. (Therefore) the opening of these things cannot be dispensed with.

H. 553³. The mention of which I omit.

R. 44. I forbear from confirming it further.

E. 237. Therefore they are omitted, and only some are adduced. 325¹².

S17¹⁴. Therefore I forbear from explicating these things any further.

Omnipotence. *Omnipotentia.*

Omnipotent. *Omnipotens.*

See under RIGHT HAND.

A. 1676². By Divine **omnipotence** He could have subjugated . . .

1911⁴. Supposes that because He is **omnipotent** and omnipresent . . . He wills the evil of penalty . . . 8700⁵.

1992⁵. The translators render 'Shaddai' 'the **Omnipotent**,' (or 'the **Almighty**') . . .

2572⁴. There is a communication between the Infinite and the finite by the Divine **omnipotence**.

2921. When it treats of the Divine power or **omnipotence** of good, He is called 'Jehovah Zebaoth,' and also 'Lord.'

—³. He is called 'Lord Jehovih' especially when the aid of **omnipotence** is sought for. Ill.

—⁵. Here, (Rev.iv.8) 'Lord God **Almighty**' is said instead of 'Jehovah Zebaoth,' as in Isa.vi.3.

3934. 'Behold a troop cometh,'=in the supreme sense, **omnipotence** and omniscience . . . because 'a troop,' here, means a multitude, and 'a multitude,' when predicated of the Lord's Divine, is an infinite multitude, which is nothing else than **omnipotence** and omniscience; but **omnipotence** is predicated from the quantity of magnitude, and omniscience from the quantity of multitude; also, **omnipotence** is predicated from infinite good, or, what is the same, from the Divine love, thus from the Divine will; but omniscience from infinite truth, or, what is the same, from the Divine intelligence . . . The good of charity corresponds to the Lord's Divine **omnipotence**; and the truth of faith to His omniscience.

4592. 'To sit at the right hand of God'=a state of power through the truth which is from good, which, when predicated of the Lord, is **omnipotence** . . . 4933^e. 7281.

4609. 'Gad,' in the supreme sense, = **omnipotence** and omniscience.

4876³. 'A rod,' like 'the hand,'=power; and, in the supreme sense, the Lord's Divine **omnipotence**.

5854². Through Angels the Lord could lead man into good ends with **omnipotent** force, but this would be to take life away from him . . .

6367². Here the Lord is called 'a Lion' from the **omnipotence** which belongs to His Divine love, and thence to His Divine truth. Ill.

6425. 'From the hands of the mighty Jacob'=from the **omnipotence** of the Lord's Divine Human. Ex.

6927. The Spirits and Angels from one Earth are so few in respect to the **omnipotence** of God that they are scarcely anything.

7344². The fallacy that the Lord can take away evil if He will, by **omnipotence** . . .

7545. 'To put forth the hand'=to show power, and, from **omnipotence**, to do it. This **omnipotence** is described by (the following words).

7673². This (act of Joshua at Ai) was a representative of the Divine **omnipotence**. Further ill.

8238. The acknowledgment of the Lord's **omnipotence**. Sig.

8281. The Lord's **omnipotence**, that it was shown. Sig. and Ex.

—³. For it is Divine truth which has **omnipotence** from Divine good.

8282. The effect of **omnipotence** upon evils and thence falsities. Sig. and Ex.

8319. From **omnipotence**. Sig.

8764³. The **omnipotence** which is in Divine truth. Sig. —⁴. 9410⁵.

9422^e. 'To sit at the right hand of the power of God'=the Divine **omnipotence** which will remain to eternity.

9807⁶. 'To sit at the right hand of power'=that the Lord has **omnipotence**; for Divine good has **omnipotence** through Divine truth.

— . That the Divine truth was in its **omnipotence** when the Lord in the world had conquered the Hells, and had reduced into order all things there and in the Heavens. Sig.

9809³. 'Sit at My right hand'=the **omnipotence** of Divine good through Divine truth, which the Lord then was, and from which He fought and conquered.

10082². When the palms of the hands are predicated of the Lord, and of the Divine truth proceeding from His Divine good, **omnipotence** is signified; (thus there is here) signified the acknowledgment of the Lord's **omnipotence** . . .

L. Pref. There is to be published, Angelic Wisdom concerning the Divine **Omnipotence**, Omnipresence, Omniscience, Infinity, and Eternity. 46². S. 32. W. 130². (See T. 49. 341^e.)

W. 221². By the assumption of this Human the Lord put on the Divine **omnipotence** not only of subjugating the Hells, and of reducing into order the Heavens; but also of keeping the Hells subjugated to eternity, and of saving men.

P. 157⁸. That this One Only and Itself-*unicum et Ipsum*-is omnipresent, omniscient, and **omnipotent**. Ex.

R. 22. That to Him alone belong Divine majesty and Divine **omnipotence** to eternity. Sig.

31. 'The **Almighty**' (Rev.i.8)=who is, lives, and has power, from Himself; and who rules all things from primes through ultimates. Ex. 522, Sig. 663.

174. To whom alone belongs the **omnipotence** of saving. Sig. and Ex.

270. 'Having seven horns'=His **omnipotence**. E. 316.

288. That to the Lord as to the Divine Human belong **omnipotence**, omniscience, Divine good, and Divine truth. Sig.

918^e. By 'the Lord God **Almighty**' (Rev.xxi.19) is meant the Lord from eternity, who is Jehovah Himself.

T. 49. Concerning the **omnipotence**, omniscience, and omnipresence of God. Chapter.

— . These three proceed from the Divine love and the Divine wisdom scarcely otherwise than as the power and presence of the sun (do) through the heat and light

. . . (Thus) as infinity, immensity, and eternity pertain to the Divine Esse, so do **omnipotence**, **omniscience**, and **omnipresence** to the Divine Essence.

50. That **omnipotence**, **omniscience**, and **omnipresence** are of the Divine wisdom from the Divine love. Gen.art.

52. That the **omnipotence**, **omniscience**, and **omnipresence** of God cannot be Known unless it is Known what order is . . . Gen.art.

56. That the **omnipotence** of God, both in the universe and in each and all things of it, proceeds and operates according to the laws of His order. Gen.art.

— (Thus) His **omnipotence** proceeds and operates within the sphere of the extension of good, which is infinite . . .

—². (Thus) the Divine **omnipotence** cannot possibly from itself go out to contact with anything evil, nor promote it from itself; for evil averts itself . . .

57. (The idea) that the **omnipotence** of God is like the absolute power of a king . . . From this absurd opinion . . . concerning the Divine **omnipotence**, as many falsities . . . have inflowed into the Church, as there are changes . . . therein . . . what need is there of more than the two words, **omnipotence** and faith . . .

—². If the extension of the Divine **omnipotence** were equally to do evil as to do good, what difference would there be between God and the devil? . . . Who is not able to know that good and evil are opposites, and that if God from His **omnipotence** could will both . . . He could do nothing at all. Ex.

58. (Argument showing the absurdity of the idea that) the **omnipotence** of God is absolute for doing evil as well as good.

63^e. As the universe is the fulness of God, by **omnipresence** He perceives all things; by **omniscience** He provides all things; and by **omnipotence** He operates all things. Whence it is evident that **omnipresence**, **omniscience**, and **omnipotence** make a one; or that the one implies the other; and thus that they cannot be separated.

68. That man is in power against evil and falsity from the Divine **omnipotence** . . . in proportion as he lives according to Divine order. Gen.art.

— No one can act against this monstrous giant, or Hell, except God, because He is **omnipotent**; from which it is evident that man, unless he goes to the **omnipotent** God, has no power (whatever) against the evil and falsity thence . . . —².

72. (An argument in favour of imputation and predestination, based on the **omnipotence** of God. Refuted by one of the simple good.)

73. (Some of them come to Swedenborg, and ask,) What is the Divine **omnipotence**, if it is tied to laws? (Seeing their mental distress, he explains the subject to them by reference to the laws of order.) (A second long argument on the same subject. 74.)

84^e. Jehovah, such as He is in Himself, from His **omnipotence** cannot touch any devil . . . unless He is in ultimates . . .

89. Therefore the **omnipotence** of God in the universe . . . proceeds and operates according to the laws of His Divine order. Ex. 90.

123². I have seen, and do see every day, the Divine **omnipotence** of the Lord in (reducing all things in Heaven and Hell into order).

136⁴. By 'to sit at the right hand' is meant the **omnipotence** of God by means of the Human which He assumed in the world . . .

341². This is contrary to order, and consequently contrary to His **omnipotence**, which cannot proceed except by the way of justice; and the laws of justice are Truths, which cannot be changed.

500. (Argument concerning **omnipotence** and free-will.)

502. The man who through falsities . . . has become natural, cannot think of the Divine **omnipotence** except as being above order, and thus as apart from order. (This idea refuted by a *reductio ad absurdum*.)

770^e. When they name faith and **omnipotence**, reason is exiled.

D. 4322. They wondered that by the **omnipotence** of God they are not reduced into the state that they can be Angels. Ex.

5934. Concerning the **omnipotence** of the Lord.

E. 43. 'Who is the Almighty' (Rev.i.S)=from Himself. Ex.

286. 'Almighty' (Rev.iv.S)=that He is infinite. Ex.

297. The Lord as to **omnipotence**, and as to **omniscience**. Sig. and Ex.

298. That 'the right hand,' when predicated of the Lord, = both **omnipotence** and **omniscience**. Ex. and Ill.

316². The **omnipotence** of the Lord from Divine good through Divine truth. Sig. and Ill.

327. That from the Divine Human the Lord has **omnipotence** and **omniscience**. Sig.

328⁶. The primary thing is to acknowledge the Lord . . . and His **omnipotence** to save the human race . . .

— The Lord so often said, 'Be it according to thy faith,' in order that they should first believe that from the Divine Human He had Divine **omnipotence**; for without this faith the Church could not be commenced, and without it they would not be conjoined with the Divine; but would be separated from it; and thus they could receive nothing of good from Him.

338. That to Him belong **omnipotence**, **omniscience**, and the Divine Providence. Sig. and Ex.

346. That to Him alone belongs **omnipotence**, to eternity. Sig. and Ex.

430¹⁶. 'More than' ('the twelve legions of Angels')=the Divine **omnipotence**.

467. **Omnipotence** from Divine good through Divine truth. Sig. and Ex.

687⁹. The Divine **omnipotence** of the Lord over the Heavens and over the earth. Sig. —¹⁰.

689. 'We give Thee thanks, Lord God Almighty' (Rev.xi.17)=the acknowledgment that all being, life, and ability are from the Lord.

—². The Divine **omnipotence** does not involve anything of power to act against order; but it involves

all power to act according to order ; for all order is from Him . . . (Thus) it is of the Divine **omnipotence** to lead man according to order, and this every moment from the beginning of his life to eternity ; and this according to the laws of order, which are innumerable ; but this only in proportion as man suffers himself to be led . . . And, as it is of the Divine **omnipotence** to lead according to order the man who wants to be led, consequently not anyone contrary to order, therefore it is not of the Divine **omnipotence** to lead anyone to Heaven who wants to lead himself. Ex. . . (Thus) it is not of the Divine **omnipotence** to save those who do not want to be led according to order ; for to be led according to order, is to be led according to the laws of order ; and the laws of order are the precepts of doctrine and of life from the Word ; and therefore to lead according to these, every moment and continually to eternity, the man who wants to be led, is of the Divine **omnipotence** ; for there are infinite things every minute which must be seen, which must be removed, and which must be insinuated, in order that the man may be withheld from evils, and be held in goods ; and these constantly in connection according to order. It is also of the Divine **omnipotence** to protect men from the Hells, in so far as this can be done without injury to freedom and reason ; for against the Divine power of the Lord all the Hells are as nothing. Without this power of the Lord no man can be saved.

[E.]700¹¹. As the Lord has **omnipotence** from Divine good through Divine truth, miracles were performed by the ark . . .

726⁷. The Lord is now in His fulness, and thus in His **omnipotence** in the earth as in the Heavens, because He is in ultimates and in primes.

927. From the Divine **omnipotence** and Providence. Sig. and Ex.

939. 'Lord God Almighty' (Rev.xv.3)=because He is Divine good ; (for) '**omnipotence**'=to be, to come forth, to be able, and to live, from Himself . . . And as He has **omnipotence** from Divine good through Divine truth, it is said 'Lord God Almighty.' 979.

1073. That the Lord is good itself and truth itself, and thence **omnipotent**. Sig. and Ex.

— . As the Lord acts all things from Divine good through Divine truth, by 'Lord of lords and King of kings' is also meant the Lord as **omnipotent**.

1093. Who has **omnipotence**, as in the Heavens, so also on earth. Sig. and Ex.

1133⁵. As God is infinite, He is also **omnipotent** ; for **omnipotence** is infinite power. The **omnipotence** of God shines forth from the universe . . . Ex.

1166². To resist the evils with man is of the Divine **omnipotence**, the Divine omniscience, and the Divine Providence. Ex.

1217². It is said 'Lord God Almighty' (Rev.xix.6), because the Lord is called . . . '**almighty**' from the separation of the good from the evil by the Last Judgment ; and also from the power to save those who receive Him.

Can. God 10. Through His proceeding Divine, God has **omnipotence**, omnipresence, and omniscience.

viii. Concerning the **omnipotence**, omniscience, and omnipresence of God.

10. The conservation of the universe, which is perpetual creation, is a full testimony that God is **omnipotent**, omniscient, and omnipresent.

12. The Divine **omnipotence** is through His Human . . .

Redeemer viii. 6. By the union of this Human with His Divine, Jehovah God exalted His **omnipotence**, which is meant by 'to sit at the right hand of God.'

Inv. 21. That the universal theology of the present day is nothing else than the Divine **omnipotence**. Ex.

45. The correspondences by which the Word is written possess such a force and virtue that it may be called the force and virtue of the Divine **omnipotence** . . .

Omnipresence. *Omnipraesentia.*

Omnipresent. *Omnipraesens.*

A. 1276^e. This would not be so if the Lord were not **omnipresent** in Heaven.

10826. They do not know that the Lord is **omnipresent** even as to the Human ; for hence comes the belief in His **omnipresence** in the Holy Supper. **Omnipresence** is Divine, Matt.xxviii.20.

N. 305. That the Human of the Lord is Divine, is acknowledged from His **omnipresence** in the Holy Supper. Refs.

W. 7. That the Divine is not in space although it is **omnipresent** . . . 9^e. 21. 69^e.

71^e. (Thus) an Angel, when he thinks of the Divine **omnipresence**, cannot possibly think otherwise than that the Divine infills all things without space.

P. 51. From thought abstracted from time and space is comprehended the Divine **omnipresence** and the Divine **omnipotence** . . .

157⁸. See **OMNIPOTENCE**, here. T.49. 50. 52. 63^e. **Can.** God 10. viii. —¹⁰.

162. The Lord is in the angelic Heaven as the soul is in man ; for the Lord is **omnipresent**, and is not in space . . . and therefore distance is an appearance according to the conjunction with Him . . .

R. 796. This light is from the Lord, and the Lord is **omnipresent** by means of it and in it . . . For the Lord is **omnipresent** in this light, because the Divine love and the Divine wisdom are not in place, but are where they are received, and according to the reception.

949². For the Lord cannot emit anything from Himself, unless it is Himself ; for He is **omnipresent** with every man according to the conjunction . . .

—^e. In this idea are the Angels, when they are in the idea concerning the Divine **omnipresence** . . .

961⁴. This Itself, which is the Divine Esse, is not in place, but is with those and in those who are in place, according to their reception ; because, of love and wisdom . . . place cannot be predicated . . . but without place, whence is **omnipresence**.

T. 30². (Thus) nature is separate from God, and yet He is **omnipresent** in it ; scarcely otherwise than as

life is present in all that is substantial and material of man, although it does not commingle itself therewith . . .

49. Concerning the omnipotence, omniscience, and omnipresence of God. Chapter.

63. That God is omnipresent from the primes to the ultimates of His order. Gen.art.

— . God is (thus) omnipresent by means of the heat and light from the Sun of the Spiritual World in the midst of which He is . . . And as God is not extended, and yet infills all the extenses of the universe, He is omnipresent.

64. The Divine omnipresence may be illustrated by . . .

—^e. God is also omnipresent in Hell.

68. That man is . . . in God from the Divine omnipresence, in proportion as he lives according to Divine order. Gen.art. 70.

70². But in those things which are contrary to order . . . God is omnipresent by a continual struggle with them, and by a continual effort to bring them back to order. Therefore, in so far as man allows himself to be brought back to order, God is omnipresent in the whole of him. —³, Ex.

364³. The Lord is omnipresent; and, where He is present, there He is with His whole essence . . .

716^e. It is evident that the Lord in His fulness, as to both the Divine and the glorified Human, is omnipresent in the Holy Supper.

719. The Lord is present with both the worthy and the unworthy, from His being omnipresent in both Heaven and Hell, and also in the world; consequently with the evil as well as with the good. Ex.

837^e. If, therefore, you form for yourselves an idea of God as being the Sun of the universe, you will surely from that idea see and acknowledge His omnipresence, omniscience, and omnipotence.

D. 4016. Concerning the Lord's omnipresence.

— . The soul of man can be omnipresent everywhere in its little body . . .

E. 283⁵. 'He did fly' = omnipresence in the Spiritual World; 'He was carried upon the wings of the wind' = omnipresence in the natural world.

285². 'The wings . . .' = the Divine Spiritual in primes and in ultimates, and its extension on every side; thus omnipresence.

1216². Concerning the omnipresence and omniscience of the Lord. Ex. 1218². 1219².

1219^e. This is the first reason why man can with difficulty comprehend the Divine omnipresence and omniscience; for, if he wants to comprehend them, he may fall into the error that God is the inmost of nature, and so is omnipresent and omniscient.

1220². That spaces and times must be removed from the ideas, in order that there may be comprehended the Lord's omnipresence with all and each, and His omniscience of present and future things. Ex.

1223³. As men and Angels are . . . only recipients of life from the Lord, and the universal Heaven together

with the Church is, before the Lord, as one man, it is evident that the Lord is the life of this man . . . and also that He is omnipresent and omniscient in . . . the most singular things of the Angels of Heaven and of the men of the Church. . . It is evident (from this also) that the life or Spiritual which proceeds from the Lord, is not in space, or extended with the Angels of Heaven and the men of the Church; consequently, that spaces and times are to be removed from the ideas, in order that there may be comprehended the Lord's omnipresence and omniscience with all and each.

1224². Another reason for the Lord's omnipresence in Hell, is that, before the Lord, the universal Hell is as one man . . . and therefore from Heaven is known all that is in Hell . . .

1225². That from the Lord's omnipresence and omniscience, thus perceived, it falls into the understanding how the Lord is the all in all things of Heaven and the Church; and that we are in the Lord, and He in us. Ex.

—^e. (Thus) all who are in a natural idea concerning the Lord cannot understand His omnipresence, except as being intuitive (that is, by view); when yet it is actual; such as is the omnipresence of the Holy Spirit, which is the proceeding Divine.

1226². That the Lord's omnipresence and omniscience can also be comprehended from the creation of the universe: for the universe has been so created by Him that He is in primes and in ultimates; and in the centre and in the circumferences; and that uses are the things in which He is. Ex.

1228². As the Lord has Divine love and Divine wisdom, therefore He has Divine omnipresence and Divine omniscience from both; but omnipresence is principally from the Divine love, and omniscience is principally from the Divine wisdom. Ex.

—³. It is similar with omnipresence and omniscience: in the Lord these are one; but still they proceed from the Lord as two distinct attributes; for omnipresence relates to love; and omniscience to wisdom: or, what is the same, omnipresence relates to good; and omniscience to truth . . . The reason why the Lord's omnipresence relates to love and good, is that the Lord is present with man in the good of his love; and the reason omniscience relates to wisdom and truth, is that the Lord, from the good of the man's love, is omnipresent in the truths of his understanding; and this omnipresence is called omniscience; as, in particular, with one man, so, in general, with all.

De Dom. 46. He is omnipresent in the Holy Supper as to the Human; and omnipresence is Divine.

Ath. 177². Hence His omnipresence in the Holy Supper.

178. The Proceeding Divine is such that in the greatest and the least things it is a Man . . . Hence it is evident what His omnipresence is.

5 M. 17. The Divine love proximately proceeding from Him . . . appears as a Sun; and therefore by means of the light and heat which proceed thence He has omnipresence, omniscience, and omnipotence from the end to the ends of both worlds. **D. Wis. xii. 3, Ex.**

D. Wis. vii.1. All the Spiritual or Proceeding from the Lord is a Man . . . For the Proceeding Divine is not in itself changeable and extended; and that which is not extended is everywhere such: hence is His omniscience.

Omniscience. *Omniscientia.*

Omniscient. *Omniscius.*

See under OMNIPOTENCE, and OMNIPRESENCE.

A. 2569². The Lord, when the Human in Him was united to the Divine . . . had omniscience not only of Divine celestial and spiritual things, but also of . . . rational and natural things . . .

2572. To be in everything where there is good, is to be in omniscience of all Divine, celestial, spiritual, rational, and natural things; and this from Divine love; for the omniscience of all these things is in the Divine love.

3934. Omniscience is predicated from the quantity of multitude . . . (thus) from infinite truth. (See OMNIPOTENCE, here.)

4609. 'Gad,' in the supreme sense, = omnipotence and omniscience.

6851. 'To say,' when predicated of the Lord, does not = perception, but omniscience; because the Lord perceives and knows each and all things from eternity.

8688. The omniscience of the Divine good. Sig. and Ex.

R. 271. 'Seven eyes' = the Lord's omniscience, and Divine wisdom. E. 317.

T. 59. That God is omniscient; that is, perceives, sees, and knows each and all things, even to the most minute, which are done according to order: and, from these, those things also which are done contrary to order. Gen.art.

62². (Thus) God is as omniscient in Hell as in Heaven; in like manner with men in the world . . .

68. That man is in . . . wisdom concerning good and truth from the Divine omniscience . . . in proportion as he lives according to order. Gen.art. 69.

69. Because God has omniscience, that is, infinite wisdom.

E. 298. Therefore, 'the right hand,' when predicated of the Lord, = also omniscience.

—¹¹. That from omniscience all things are made manifest to the Lord. Sig.

On account of. *Ob.*

A. 9280³. On account of its common style.

E. 1063. On account of the heavenly marriage.

On this account. *Idcirco.* R. 42.

Onan. *Onan.*

A. 4821^e. 'Onan' involves what is iniquitous, or evil.

4823. Onan was named by his mother . . . and therefore evil is signified by him.

4824. 'She called his name Onan' (Gen. xxxviii. 4) = the quality of this evil.

4836. 'Onan knew that the seed should not be for him' (ver. 9) = aversion and hatred; (for) 'Onan' = evil . . . and evil is nothing else than aversion and hatred against the good and truth of the Church.

4837. 'Onan,' the second born of Judah, = the evil which is from the falsity of evil, in which that nation was afterwards. . . Evil from the falsity of evil is described by what Onan did, in that he did not want to give seed to his brother . . . This signified what is contrary to conjugal love . . .

6024³. Er and Onan died in the Land of Canaan' (Gen. xlii. 12) = that falsity and evil were extirpated.

Once. *Semel.*

D. 4784². The man who has once perceived the delight of adultery . . . can scarcely ever be removed, and become averse, from it. Ex.

Once, At. *Actutum.* See IMMEDIATELY.

One. *Unus.*

A. 457. Every one is formed from the harmony of many things; and such as the harmony is, such is the one: a thing which is absolutely one cannot subsist; but only a harmonical one. Every Society in Heaven thus forms a one; and all the Societies together a one; and this from the Lord alone, through love. D. 2016.

1013³. Love to the Lord makes a man one with the Lord . . . so does charity . . . This one from love, the Lord describes in, 'I pray that they all may be one . . . that they may be one in Us . . . That they may be one, even as We are one' (John xvii. 21-23).

1285. 'The whole earth was of one lip and one words' (Gen. xi. 1) = that everywhere there was one doctrine in general and in particular.

—². In Heaven there are innumerable Societies, and all different, and yet they are one; for they are all led as a one by the Lord. (Just) as all the viscera, organs, and members, each of which acts in a different way . . . are governed as a one by the one soul. . . That these can thus act as a one, is from the fact that in Heaven there is one only influx, which is received by every individual according to his peculiar quality . . . and notwithstanding that the influx is only one, yet all things obey and follow as a one; and this through the mutual love in which they are. So it was in the first Ancient Church. Ex. . . There is one doctrine when all are in mutual love, or charity. Mutual love and charity make them one, although they are various; for they make a one out of the variety. All . . . have one end . . .

1316. 'The people are one, and they all have one lip' (Gen. xi. 6) = that they all had the truth of faith, and one doctrine.

— . A people is said to be 'one,' and 'their lip one,' when all have for an end the common good of society, of the Church, and the Lord's Kingdom; for thus the Lord is in the end, from whom all are a one. (The contrary state des.)

—^e. Hence the heavenly Societies are as a one; and this solely through mutual love from the Lord.

1322. Evil Spirits . . . act as a one in persecuting truths and goods.

2005. Still, the soul with the body make a **one** . . .
2018.

2021^e. The principal and the instrumental . . . do indeed appear to be conjoined as if they were a **one** ; but still they are not a **one** . . .

2057². Hence the whole Heaven represents as it were **one** man . . .

2094³. Then man can make a **one** as to thought with those in Heaven.

2149. That (the Divine) Trinity is a **one**. Ill.

2181². The Rational and the Natural are to be conformed so as to make a **one** . . .

2294. The infants did not as yet act as a **one**.

2324². It is a common thing in the Word for **one** to represent many states which succeed . . .

2329². That these (Divine Essentials) are **one**, is known to everyone within the Church.

—⁴. The true men of the Church . . . adore . . . **one** . . .

—⁵. They said . . . **one** God ; but thought of three.

2367. There are myriads of myriads of particulars in every little affection, and idea, which appear to man as **one**.

2682. 'One' (Gen.xxi.15)=so little as to be scarcely anything.

2740. Conjugal love is mutual and reciprocal . . . so that they are as it were **one** . . . as is evident from . . . 'the two shall be for **one** flesh ; therefore they are no more two, but **one** flesh' (Matt.xix.5,6). 10169^e, Ex.

2853². The Lord's Kingdom on earth consists of all who are in good, who, although scattered over the whole earth, are still **one** ; and, as members, constitute **one** body.

2930. Man was so created that his will and understanding should make a **one** . . .

2973⁴. Then the inmosts, the interiors, and the externals (of man) make a **one**.

2975². If the will and understanding do not . . . make a **one**, the man has not been regenerated ; that is, if good and truth . . . are not a **one**.

2982. A New Church which is **one** in the Lord's Kingdom. Sig. and Ex.

— . In ancient times there were many Churches . . . but still they made a **one** in this : that . . .

— . Then the Churches, however many, make a **one** ; and each is then a **one** in the Lord's Kingdom.

— . So the innumerable Societies . . . constitute **one** Heaven . . .

—². In this case the several Churches do not make a **one** . . .

3035². For man . . . cannot have an idea of **one**, unless he first has the idea of a number ; for a **one** with man is formed from many : or, what is the same, from successive things [is formed] that which is simultaneous.

3241². Yet of these innumerable varieties **one** Heaven is constituted . . . The **one** there is constituted of the many varieties so disposed by the Lord that they agree. The agreement or harmony of the many is imparted by

the Lord through their all referring themselves to Him. Ex.

—³. The celestial perceive that (the Divine Essentials) are **one** ; but the spiritual remain in the idea of three, but want to think that they are **one**.

3350. Although there were many, still they all thought and spoke as **one** ; thus they all represented as **one** ; and this because no one wanted to do anything from himself . . .

—². Afterwards were heard many choirs . . . but still they acted as **one** ; for from the form of various things there resulted a **one**, in which was heavenly beauty. Thus the universal Heaven . . . can act as a **one**, by being in mutual love ; for thus they suffer themselves to be led by the Lord.

3405². Myriads of myriads of things, which are perceived distinctly by those in a higher degree, appear as only **one** with those in a lower . . .

3451². Still the dissent in the doctrinals of faith does not prevent the Church from being a **one**, if only there is unanimity in willing well and doing well. Examp.

3629^e. For perfection and strength are from the unanimous multitude of many, who act a **one** in a heavenly form . . .

3641^e. (Thus) Heaven may, as it were, make a **one** with Hell . . . 3642, Ex.

3642². Although the Hells are outside the Grand Man, they are nevertheless in this way reduced as it were into a **one** [with it], and are thus kept in order.

3855. External things are images and forms compounded of myriads of internal things, which appear as a **one**.

3890. The Societies, although innumerable and various, still act a **one** ; as all things in the body, although various, [are] a **one**.

3960. For things which are **one**, are presented as two in the sense of the letter.

3986². For a **one** is never constituted of a number of same **ones**, or of things exactly similar ; but of various things harmoniously conjoined : things various harmoniously conjoined present every **one**. So the goods and truths in the Spiritual World, although various, so as not to be exactly alike with one as with another, still make a **one** from the Divine, through love and charity, (which) are spiritual conjunction ; and their variety is heavenly harmony, which makes such a concord that they are **one** in the Divine, that is, in the Lord.

4071^e. The supreme sense is such that it appears divided in the sense of the letter, but is **one** in the supreme internal sense.

4108^e. There is conjunction when (the Rational and the Natural) act a **one** ; and they act a **one** when the Natural ministers . . .

4138. These two Kingdoms are most distinct ; but still in the Heavens they act a **one**.

4145^e. The Lord then inflows into the affections of both (consorts) as into **one** affection.

4149². Good, regarded in itself, is **one** ; but it becomes various through truths . . .

[A.4149]^e. For a **one** is never composed of identities; but of things various in a form; which make a **one** according to the form.

4167³. These three planes (in man) act as a **one** with the regenerate . . .

4263^e. Every **one** consists of things various; and this through heavenly harmony and concord.

4301³. These two faculties (the will and the understanding) constitute a **one**. 5835.

4330. These Societies (which correspond to the external man and to the internal man) in the Heavens, act a **one**; as, with man, do the regenerate external and internal man.

4345³. (An Angel) sees and feels innumerable things which he had before (when a Spirit) seen and felt as **one**.

4453. 'To possess in the land' = to make **one**; thus to consent.

4766². Although the three are called **one**, still the thought distinguishes and makes three . . .

4926. Unless (the use formed them and adapted them to itself) each and all the things in man would never conspire so unanimously to a **one**.

5095^e. (Many) names together present and describe **one** Thing in the internal sense. Examps.

5131³. When each and all things in man, and each and all things in nature, correspond to each other as do end, cause, and effect, they act a **one**. Ex.

5182. In the other life there must be a concord and unanimity of all, so that they be a **one**, like each and all things in man . . .

5263. 'This dream of Pharaoh is **one**' (Gen. xli. 25) = that which is alike in both, which was foreseen. Ex. 5267.

5291⁴. By the servant who received '**one** talent,' are signified those who have received faith alone without charity.

5444. '**One** is not' (Gen. xlii. 13) = that the Divine Spiritual *a quo* does not appear; for Joseph is here the '**one**.' 5516.

5598². For in Heaven there are perpetual varieties . . . and yet all are disposed into such a form that together they make a **one** . . .

5962³. **One** state is never exactly like another; nor does **one** Angel and Spirit pass through changes of state like those of another; for the reason that **one** is not exactly like another as to good and truth . . . but still from these various things the Lord makes a **one**. For it is a general canon, that every **one**, in which there is any quality, comes forth from things various, which by means of the agreement of harmony, are reduced into such an unanimity that they all appear as a **one**. Hence the **one**, or union, in the Heavens, is effected through love and charity. Refs.

6000⁷. At that time the Divine Human was not **one** with the Divine Itself . . . as when the Lord had made it in Himself altogether **one**. Ill.

6232³. This variety is more indefinite in the truths

and goods which are of the Spiritual World, because **one** thing in the natural world corresponds to thousands and thousands in the Spiritual World . . .

7191². In all angelic discourse there is a harmony-*concentus*-as of singing, which in every termination ceases in a monosyllable; thus in a **one** . . . because each and all things in Heaven have relation to **one** God, as to their end.

7363^e. The Societies there are all various, but the Lord conjoins all by means of the heavenly form, so that they are a **one**; for a **one** is made from things various suitably disposed into a form.

7396². The scattered Societies (which constitute this order on earth) have been collected by the Lord, so that, like the Societies in Heaven, they represent **one** man.

7401. That there is **one** God. Sig. and Ex.

8003. 'In **one** house it shall be eaten' (Ex. xii. 46) = consociations of suitable goods, so that they make **one** good. . . The reason these (goods of the angelic Societies) make **one** good, is that every **one** comes forth not from **one**, but from many; for from many various but still accordant things is made a form which makes a **one** through a harmony; in Heaven, through a spiritual harmony, which is the good of love. Refs.

8150². Ordination under generals, effects that the several things act a **one** . . .

8232. 'There was not left in them even to **one**' (Ex. xiv. 28) = all and each.

8470³. There is such a communication in Heaven; and hence it is that they are a **one**; exactly as the organs, members, and viscera in man . . . by means of such communications present a **one**. Such a communication of goods is possible solely through love, which is spiritual conjunction . . .

8613. 'On this side **one**, and on this side **one**' (Ex. xvii. 12) = on every side.

8702². Thus these two (good and truth) are a **one**.

9037. When, in the Word, '**one** day' is said, or '**one** week,' or '**one** month,' or '**one** year,' there is signified an entire period of time, or of state.

9050. But these two lives (of the will and the understanding) with man are nevertheless **one**; and, when they are **one**, the things of faith are also of love, and those of love are also of faith . . .

9303². It is said in the Church, that out of Three . . . there comes forth **one** Divine, which is also called **one** God. . . But the ideas of the men of the Church are founded upon three, but those of the Angels upon **one**. . . Hence (the former) can say that there is **one** God, but they can never think otherwise than that there are three, who by a union, which they call mystical, are **one**. In this way they can indeed think that there is **one** Divine, but not that there is **one** God . . . The **one** Divine is **one** by accordance; but the **one** God is altogether **one** . . .

9488. '**One** and a half' = what is full. 9489. 9508. 9531. 9637.

9530. '**One**' = something.

9602. '**One** curtain' (Ex. xxvi. 2) = each of the several truths.

9613. 'The habitation shall be **one**' (ver.6)=the whole Heaven thus completely a **one**.

— For Heaven consists of myriads of Societies, and still the Lord leads them as **one** Angel, or as **one** man. The cause of this is that among them, all is mutual love from the Lord's love: when this love is among all, and in all, then all can be disposed into the heavenly form, which is such that many are a **one**; and the more there are, the more strongly are they a **one**. (So) with the innumerable things in the human body, which, although they are distinct and various, still make a **one**: the reason is that they are in a like form to that in which Heaven is . . .

—³. The conjunction of the angelic Societies into **one** Heaven has relation to the following laws. 1. That every **one** in the form of the Heavens comes forth according to the heavenly harmony of a number of consociates. (Five more laws stated.)

9626. 'Thou shalt join together the Tent so that it be **one**' (ver.11)=the external of Heaven thus completely a **one**.

9809⁷. For the Lord is in them, but not among them as **one** and distinct.

9866. '**One** order' (Ex.xxviii.17)=a trine there as a **one**. . . It is said as a **one**, because a **one** comes forth from three in successive order . . . Hence the three Heavens are a **one** in the ultimates; in like manner each Heaven. This derives its origin from the Divine Itself, in which a Trine . . . is a **one**. 9867. 9869. 9871.

10079. It is said, '**one** piece of bread,' '**one** cake,' and '**one** wafer' (Ex.xxix.22,23), because the Divine good, in itself, is **one**.

10182². **One** Angel prevails against a thousand from the Hells.

H. 14. Love so conjoins the Angels that in the Lord's sight all are as **one**.

37. The Lord thus effects that the three Heavens are a **one**.

56. Every **one** comes forth from things various; for a **one** which is not from things various is not anything; it has no form, and therefore no quality. But when a **one** comes forth from things various, and the various things are in a perfect form, in which each adjoins itself to the other as a friend accordant in a series, it then has a perfect quality. Heaven, too, is a **one** from things various ordained in a most perfect form. Ex.

63. As Heaven is such, it is ruled by the Lord as . . . a **one** . . .

64. The reason so many varied things act in man a **one**, is that there is not anything there which does not . . . perform a use: the whole-*commune*-performs a use to its parts, and the parts to the whole . . . and therefore they provide for each other, mutually respect each other, and are conjoined in such a form, that all and each relate to the whole-*commune*-and its good. Hence it is that they act a **one**.

—². Hence those in the Heavens act a **one**; but this not from themselves, but from the Lord . . . Sig.

372. Hence two consorts are not called two, but **one** Angel.

405. Every **one** is formed from the harmonious consensus of many; and it is such a **one** as is this consensus. Thus is it that every Society of Heaven makes a **one**; and that all the Societies of Heaven make a **one**; and this from the Lord alone, by means of love.

—^c. From this universal and singular regard-*aspectu*-(all the things in the body) act as a **one**.

499². The interior thought acts a **one** with the exterior through correspondence . . . But with those in evil (they do) not act a **one** . . .

503. The thought then makes a **one** with the will; and such a **one** that it scarcely appears (to the Spirit) that he is thinking, but that he is willing; and almost the same when he is speaking.

N. 37. With these, the Internal and External act a **one**; as do the effecting cause and the effect; or as do the prior and the posterior.

J. 9³. From this order in creation it may be evident that such is the containing nexus from primes to ultimates, that, regarded together, they constitute a **one**, in which the prior cannot be separated from the posterior . . .

—^c. (Thus) the human race and the angelic Heaven make a **one** . . .

12. Heaven is of all forms the most perfect; and the more there are in it, the more is there given a direction and consensus to a **one** . . .

—⁴. The quality of every form is from the ordination together of the varied things therein; and from their mutual respect; and from the consensus to a **one**; from which every form is considered as a **one** . . .

L. 45. That God is **one** . . . Gen.art. T.6.

46⁵. It is customary in the Word to mention two Divines, and sometimes three, which yet are **one** . . . Ill.

54^e. Consequently, God is **one** in Person and in Essence . . . F.35. R.67. B.116. T.2.

55. The Word in the sense of the letter is such, that the things which are **one** are distinguished as if they were not **one** . . .

F. 18. Charity and faith make a **one**, like the will and the understanding . . . like affection and thought . . . and like good and truth.

W. 14. That *Esse* and *Existere* in God Man are distinctly **one**. Gen.art.

17. That in God Man infinite things are distinctly **one**. Gen.art.

22. In man there are innumerable things, but still man feels them as a **one**. Enum. and Ex.

23. That there is **one** God Man from whom all things are. Gen.art.

99. That spiritual heat and light . . . make a **one**, as His Divine Love and Divine wisdom make a **one**. Gen.art.

102. All spiritual things which originate through the heat and light of their Sun, regarded in themselves, in like manner make a **one**; but, regarded as proceeding from the affections of the Angels, they do not make a **one**.

[W.] 125². Love and wisdom proceed as a **one** from the Lord, but are not received as a **one** by the Angels.

P. 4. That the Divine Love and the Divine wisdom proceed from the Lord as a **one**. Gen.art.

—². That there is no such thing as a **one** without a form; but that the form itself makes the **one**. Ex. and Examps.

—⁴. That a form makes a **one** the more perfectly, in proportion as the things which enter into the form are distinctly different, and yet united. Ex.

5. That this **one** is, in a certain image, in every created thing. Gen.art.

7. That it is of the Divine Providence that every created thing, in general and in part, should be such a **one** . . . Gen.art.

279⁵. **One** cannot be changed unless all are.

R. 31. Suppose a **one** from whom all things are; are they not all that **one's** from whom they depend in order . . .

294². Such are not able to say **one** God. (Shown by experiment.)

341^e. (Many clergy who appeared as **one** great figure.)

738. 'Five have fallen, and **one** is' (Rev.xvii.10) . . . '**One** is' = the following Divine truth, that . . .

961. (An angelic conversation concerning the **one** God.)

—². The Divine Esse is **one**, the Same Itself, and Indivisible; thus so is the Divine Essence . . .

M. 42². (At a distance the two consorts appeared as **one** Angel.)

44⁶. Their love grows every day into conjunction, even so that they are no longer two, but as a **one**. —⁷.

50. In Heaven two consorts are not called two, but **one** Angel: this is meant by 'They are no more two, but **one** flesh.' 177, Ex.

75⁵. I said, Ye two are **one**; and the man replied, We are **one**: her life is in me, and mine in her: we are two bodies, but **one** soul: the union between us is like that of the heart and lungs; she is my heart, and I am her lungs . . .

88. In these two (the truth of good, and the good of truth) there has been implanted from creation an inclination to conjoin themselves into a **one**. Ex.

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

178. That those who are in love truly conjugal feel themselves a united man, and as **one** flesh. Ex.

196. To the end that the will of both may become **one**; and that thus they both may become **one** man. Ex.

215. That those who are in love truly conjugal continually want to be **one** man; but that those who are not want to be two. Ex.

482. That the souls of two unite themselves, when love for the sex is restricted to **one** woman or **one** man of the sex . . . is clearly evident from the fact, that the lives of both unite themselves; consequently their souls . . .

T. 41. That love and wisdom in God make a **one**. Gen.art.

43. That the essence of love is to love others outside of itself; to want to be **one** with them . . . Gen.art.

—³. 46².

119. The universal Heaven, together with the Church on earth, is as **one** man . . .

135. That there is **one** God, who is a Man . . .

354. That the truths of faith, however numerous they are, and however diverse they appear, make a **one** from the Lord . . . Gen.art.

362. That the Lord, charity, and faith, make a **one**, like the life, will, and understanding in man . . . Gen.art. 576.

D. 4046. The universal human race, from the first creation, must form a **one** . . .

6027¹⁷. She desired to become **one** with him as to the body also, which also took place. (See MARRIAGE, here.)

E. 374². '**One**' is predicated of good, and 'three,' of truths; and by '**one**,' when predicated of good, is signified what is perfect; thus also what is genuine.

710²⁶. 'No more two, but **one** flesh' = that thus the understanding of good and truth, and the affection of good and truth, are not two, but **one**; in like manner as the will and the understanding are indeed two, but still are **one**; in like manner as are truth and good, and also charity and faith, which indeed are two, but still are **one**, namely, when truth is of good, and good is of truth; and when faith is of charity, and charity is of faith.

984². For good and truth inmosty love each other, and burn to be united as into a **one**: the reason is that the Divine good and the Divine truth proceed united from the Lord, and therefore must be united in an Angel and a man of the Church. This union is never possible except by the marriage of two minds into a **one** . . . For two consorts who are in conjugal love from the Lord . . . although apparently two, are actually **one**; they are two as to bodies, but **one** as to life; as . . . with the eyes, which are two as to organs, but **one** as to sight . . . and therefore in Heaven two consorts are not called two Angels, but **one**.

992². The origin of these delights is from the fact that the consorts want to be united, as to their minds, into a **one**, and that Heaven conspires into such a union . . .

—³. The consorts pass the night in each other's bosoms, as if they had been created into **one**.

1004². Love truly conjugal is not possible except between two; as neither is the Lord's love towards Heaven, which is **one** from Him and in Him; or towards the Church, which also is **one** from Him and in Him; for all in the Heavens, and in the Church, must be **one** through mutual love from love to the Lord: the Angel in Heaven, and the man in the Church, who does not in this way make **one** with the rest, is not from Heaven, neither is of the Church.

— . The man communicates his soul to his wife by actual love . . . hence the two become **one**; and then each and all things in the body of the one have regard to their mutual in that of the other. This is genuine marriage, possible only between two. Ex.

—³. When, therefore, the two minds act a **one**, then also the two bodies are so united potentially, that they are no more two, but **one** flesh. To want to become **one** flesh is conjugal love . . .

—⁴. There are consorts in the Heavens who are in such conjugal love, that both can be **one** flesh, and they are so when they want, and they then appear as **one** man. I have seen, and I have spoken with them, and they have said that they have **one** life . . . and are as the pairs (of organs) in man . . .

1136. 'In **one** hour' (Rev. xviii. 10) = suddenly; here, also, everything; thus, total. Ex.

D. Love ⁱ. That which is thus universal is perceived no otherwise than as a **one**; and a **one** without a singular perception of singulars is obscure . . .

One-eyed. *Luscus.* T. 346.

Onion. *Cepa.*

E. 513⁶. 'Onions,' etc. (Num. xi. 5) = such things as are of the lowest Natural; that is, of the Sensuous Corporeal.

Only. *Unicus.*

A. 33^e. There can be but **one only** true love; and therefore **one only** true life.

868. Not a **single** evil, or a **single** falsity, can be . . . abolished.

1742². Not knowing but that such is the **only** life.

2773. 'Thine **only one**, whom thou lovest' (Gen. xxii. 2) = the **only one—solum**—in the universe by which He was to save the human race.

4321. That there is **only one** life . . .

5816². This is the **only** truth of the Church; that is, the **only one** which makes man a Church.

7270^e. The substance, which is substance, is **only one—modo unica** . . . and in the formations this **one only** substance reigns . . .

8541. They call Him the **one only** Lord . . .

9407¹¹. The Divine truth . . . is the **one only thing** from which are all things; for that which is the first is the **one only thing** in the sequents and derivatives.

9410⁵. The Divine truth is the **one only** substantial thing . . .

9863. The good which is from the Lord is the **one only thing** from which are all truths.

W. 44. That the Divine love and the Divine wisdom are . . . the **Itself** and the **Only**. Gen. art.

45. The **Only** is said of that from which every other thing is. Now as the **Itself** and the **Only** is substance and form, it follows that it is the very and the **only** substance and form . . . It is the very and **only** love, and the very and **only** wisdom; thus the very and **only** essence, and the very and **only** life.

49. For the Infinite, that is, the Divine, is the **one and only**.

197. In all these the first thing is **singly—unice**—regnant in the sequents; nay, it is the **one only thing** in them; and, as it is the **one only thing** in them, it is the all in them.

304^e. The spiritual Sun is the **one only** substance from which all things are.

P. 157. There is **one only** essence, **one only** substance, and **one only** form, from which are all essences, substances, and forms . . . That **one only** essence, substance, and form, is the Divine love and Divine wisdom . . . The **One Only** and **Itself** is omnipresent, omniscient, and omnipotent. And this **One Only** and **Itself** is the Lord from eternity. Ex. *scriptum*.

308. Which two are this **one only** life.

R. 29. Who is the **Itself** and the **Only** from primes to ultimates . . . thus who is the very and **only** love, the very and **only** wisdom, and the very and **only** life in **Himself**; and thus the very and **only** Creator, Saviour, and Enlightener from **Himself**. Sig. and Ex. 38.

541². The **one only thing** from which man is man, is . . .

M. 185². A thousand things (contrasted with) **only one thing**.

380¹⁰. A centre which he believed to be the **only one**.

T. 22. That God is the **Itself**, the **Only**, and the **First** . . .

379. That true faith is the **one only one** . . . Ex.

380. Which recedes from the true faith which is the **one only one** . . .

758². There is not a **single** genuine truth left.

759. As if it **only** were in the light.

Can. Redeemer x. 5. The Lord is the **one** and **only—solus**—God.

Only-begotten. *Unigenitus.*

A. 2628². The Lord as to the Divine Human is called . . . 'the **only-begotten**.' Ill. 2827^e.

6716³. For He was His **only-begotten** Son.

8127². By 'the **only-begotten** Son' (John i. 18) is meant the Lord as to the Divine truth.

T. 26. The Son born of God through the Virgin Mary in time is the **Only** Son of God, and the **only-begotten**.

D. 5841. The Bull **Unigenitus**. 5844². J. (Post.) 103. 104.

637⁹. 'Make to thee the mourning of an **only-begotten**' (Jer. vi. 26). Ex.

Onycha. *Onycha.*

A. 10293. 'Onycha' (Ex. xxx. 34) = the affection of interior natural truth; (for) 'fragrant **onycha**' = the affection of natural truth: by '**onycha**' is signified this truth; and by 'fragrant,' the perception of what is grateful, which is from the affection of truth; thus the affection itself. . . That it is the affection of truth in the Natural which is signified by '**onycha**,' is because it is named in the second place . . . Hence it is that by '**onycha**' is signified the affection of natural truth, which is interior truth in the natural man . . . The truths which are signified by these spices of the incense belong to the spiritual class.

Onyx. *Schoham.*

Sardonyx. *Sardonychus.*

A. 110. 'There is bdellium and the **onyx** stone' (Gen.

ii.12) . . . 'The **onyx**'=the truth of faith from love. Such is the celestial man. 115^e.

[A.] 3858¹⁰. By the two '**onyx** stones' which were upon the two shoulders of the ephod, was represented the like, but in a lesser degree, as by the twelve upon the breast-plate . . .

9476. '**Onyx** stones, and stones of fillings' (Ex.xxv.7) =spiritual truths and goods in general; (for) '**onyx** stones'=the truths of faith which are from love, or spiritual truths; for the truths of faith which are from love are spiritual truths. . . The reason '**onyx** stones'=the truths of faith . . . is that they were upon the shoulders of the ephod; and by the shoulders of the ephod are signified truths of faith, or spiritual truths.

9841. 'Thou shalt take two **onyx** stones' (Ex. xxviii. 9)=the interior memory which is from the truths of faith which are from love. . . '**Onyx** stones'=the truths of faith from love. The reasons they=the memory, is that the names of the sons of Israel were engraved in them.

9855². The conservation of the good and truth in the Spiritual Kingdom; or, what is the same, the conservation of the Spiritual Kingdom with all work and power, is signified by the two **onyx** stones placed upon the shoulders of the ephod, in which were engraved the names of the sons of Israel.

9872. 'A beryl, an **onyx**, and a jasper' (ver.20)=the spiritual love of truth, in which the higher things cease; (for) the signification of these stones is derived from their colours; for the colour of all the stones of this order verges towards a shining white from azure blue.

—³. That 'the **onyx**,' which is the second stone in this (the fourth) order, =the truths of faith from love, see above.

9873⁷. 'An **onyx** stone'=the external of the Spiritual Kingdom; and therefore it was this stone which was placed upon the two shoulders of the ephod with the names of the sons of Israel engraved in it.

— . As the **onyx** and the sapphire, in a general sense, =the externals of the two Heavens, they were placed in the middle of the three stones of the second and the fourth order; for the middle involves the whole. As these two stones involve everything which is signified by the rest of the stones in these orders, it is said in Job: Wisdom cannot be put on an equality with the gold of ophir, with the precious **onyx** and the sapphire (xxviii.16).

Ad. 3/1303. The **sardonyx** (Ex.xxv.) is of a flesh colour, pellucid; thus signifying clearness, or life, from love. Ex.

1733. The **sardonyx** (Ex.xxviii.) is among the less precious stones; its colour is almost fleshy, from reddish to white. The precious kind is pellucid.

E. 431⁴. By '**onyx** stones' were signified truths from the good of love.

Coro. 27. '**Onyx** stone' (Gen.ii.) =the truth of doctrine.

Opaline. *Opalinus.*

M. 15^e. Their tunics were of silk of an **opaline** colour.

136². He gave those who sat on the north, robes of an **opaline** colour.

208. When I was near, the shower was **opaline**, like dew.

T. 112⁷. To the right I saw a cloud of an **opaline** colour.

Opaque. *Opacus.*

A. 816^e. They wander about in **dark** places.

1524. An obscurity like a **shady** cloud.

1869². The smaller things of nature (are seen) as something **opaque** . . .

4967². The light with them becomes **opaque**, like the light of evening or night.

6388^e. Objects which absorb the rays of light appear **opaque**.

6406². Things which are inordinate are **dark** and **opaque** . . .

H. 584. All the Hells, when looked into, appear **dark** and **dusky**.

586². In some of the Hells there are **dark** forests. 587^e.

T. 34^e. Like the influx of light into the **opaque** things of the earth . . .

Open, To. *Aperire.*

Opening. *Aperitio.*

Opening, Aperture. *Apertura.*

A. 99^e. Then all the man's thoughts and ideas, and even his words and actions, in which there is what is celestial and spiritual, are **open**, and lie **open-potent**—even from the Lord.

212. 'Their eyes were **opened**' (Gen.iii.7)=a dictate from within. III.

1514^e. Except by one whose interior senses have been **opened**.

1521. If the (spiritual) sight were only **opened** to anyone . . .

1530. The Lord so appeared to them because their interior sight was **opened**.

1532. As soon as anyone's interior sight is **opened** . . . 1619.

1640³. It is perceived whether the idea of their speech is closed, or **open**.

1763^e. One who has the interior organs of hearing **opened** . . .

1869. Shown by this: that the ideas of thought were **opened**. Ex.

— . The things which thus appear visible can be **opened** again . . .

1880³. When the interior sight was first **opened** to me . . .

1972. The sight of my spirit has rarely been **opened** to me so far (as to the Heaven of Angels).

2535. (In prayer) there is a certain **opening** of the man's interiors towards God . . .

2759. It was perceived that the interiors of (these simple Spirits) could be **opened**.

3928. When the internal man has been opened towards Heaven . . .

4197⁴. That goods and truths have Power to close and to open Heaven . . .

4402³. Still, these things must be opened.

4527^e. When the Lord opens man's internal sight . . .

5036³. His interiors are then open towards Heaven.

5126². The communication with the interior man has not yet been opened.

—³. From childhood to adolescence the communication to the interior Natural is opened . . . From adolescence to young manhood the communication between the Natural and the Rational is opened . . . and in proportion as he then imbues goods through truths . . . the Rational is opened ; but in proportion as he (does not do this), the Rational is not opened . . .

5246³. The falsities and evils with man are opened by means of temptations . . . When they are opened, that mistiness appears . . .

5370. 'Joseph opened all in which' (Gen.xli.56)=communication from remains. 'To open,' here, = to communicate.

5494. 'One opened his sack' (Gen.xlii.27)=observation. . . That 'to open' it=to observe, is evident from the series . . .

5580. It is these scientifics which . . . open the way to the interiors ; for . . . the external sensuous things are first opened, and then the interior sensuous things, and finally the intellectual things ; and, when the intellectual things have been opened, they are represented in the former . . .

5656. 'When . . . we had opened our wallets' (Gen. xliii.21)=introspection into the exterior Natural. . . 'To open'=introspection ; for he who opens, does so for the sake of introspection.

5715. There appeared a great square aperture . . . In the deep there was seen a round aperture, which was then open, but presently was closed . . .

5849^e. For many reasons the sight of this eye is not opened to man . . .

6203. The Hell which is in such evil is then opened.

6476. The ideas were then open . . .

6619. The ideas of my thought were then opened towards Heaven . . .

—^e. In proportion as his thought is more opened towards Heaven . . .

6620². The quality of the idea of thought when closed, and when open. Des.

6655². The Angels want their minds to be open . . .

6692. With many of them this communication (with Heaven) was open ; but with those who had not lived in the good of charity . . . there was sometimes open communication with evil Spirits.

6695. The interiors of my spirit have been opened to me . . .

6735. 'She opened it, and saw the child' (Ex.ii.6)=investigation into its nature . . .

7161⁴. When these Hells are opened . . .

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7506². The interiors of those who receive, are open to Heaven.

8043. 'The opening—*apertura*—of every womb' (Ex. xiii.2)=that which is from charity. Ex. 8074. 8088.

8273. The Hells were then for the most part open . . .

8367². When a temptation is finished, communication is opened with Heaven.

8456^e. Hence, with the regenerate, there is what is open even from the Lord . . .

8513. Everything done according to Divine order is open within even to the Lord . . .

8694². With those in good and thence in the affection of truth, the Intellectual of the mind is open into Heaven ; and their soul . . . is in consort with the Angels.

8868³. With the Angels, all things of their discourse are open even to the Lord.

8975^e. When they are not in the good of charity, the internal man is not open—*patet* ; for good is what opens it.

9075². Hence the internal man cannot be opened . . .

9084. 'When a man shall have opened a pit' (Ex. xxi.33)=if anyone shall have received what is false from another. . . 'To open,' when predicated of falsity, = to receive, here, from another . . .

9128^e. The internal man with those in evil and falsity is closed above, and open below . . .

9144². The Intellectual is then closed above, and is opened below ; that is, it . . . is opened to Hell.

9184². When the internal has been opened by regeneration, good from the Lord inflows through it . . .

9266. 'A present blinds the open in eyes' (Ex.xxiii.2) =that gains cause truths not to appear. Ex. and III.

9279². The externals are opened by the things of the world ; and the internals by the things of Heaven. There are two things which are thus opened ; intellectual things and voluntary things ; intellectual things are opened by the things which relate to truth, and voluntary things by those which relate to good. . . Hence it is evident what those things are which open the life of man. Further ex.

9296². In proportion as he is not carried away by these delights, this (new Voluntary) is opened.

—³. This Voluntary is closed above, and open below ; that is . . . is open to the world.

9594². These degrees of life are opened successively. Ex. . . These are the means through which are successively opened these three degrees of life with man ; thus the three Heavens with him. . . As the good of life opens them, so the evil of life closes them. . . And as the Heavens are successively opened with man according to the good of his life . . . with some the First Heaven is opened and not the Second ; with some the Second Heaven is opened and not the Third ; and with those only who are in the good of life from love to the Lord is the Third Heaven opened.

9707. In proportion as man thinks and wills from Heaven . . . his internal man is opened. The opening

is to Heaven, even to the Lord Himself. (But) in proportion as man thinks and wills from the world . . . the internal man is closed, and the external is **opened**. The **opening** is to the world, and to self.

[A.] 10156³. So long as man is merely natural, his interiors . . . are closed, and his exteriors . . . are **opened** . . . But when man becomes spiritual, his interiors . . . are **opened** . . .

—⁴. When man suffers himself to be elevated by the Lord, Heaven is **opened** with him . . .

10225⁵. (This state of intelligence) does not exist until the interiors are **opened** towards Heaven. . . Man becomes intelligent and wise in proportion as the interiors are **open**; and they are **opened** in proportion as he lives to Heaven and not to the world.

10227². The ascription of all things to the Lord **opens** the interiors of man towards Heaven . . .

10276^e. The Word is that which **opens** Heaven.

10367. Therefore, unless man is in good, his internal man is not **opened** . . . As Heaven is in the internal man, when this is **opened** the man is in Heaven.

10429². With those in the good of love and truths of faith, the internal man is **open** . . .

10483. When there is an **aperture** to Hell. Sig. and Ex.

—². Every Hell . . . is **opened** above according to the necessity and need: this **opening-apertura**—is into the World of Spirits. Ex.

10551⁵. The man with whom the Internal has been **opened** perceives the Word spiritually; but does not know this while he lives in the world . . .

10629. The Church cannot be instituted with any people, unless their interiors have been **opened** . . . and the interiors are not **open**, except with those who are in truths of faith from the good of life from the Lord. But with this people the interiors could not be **opened** . . . These are the things which close the interiors towards Heaven, and **open** them towards Hell.

10685. For the internal man is **opened** and given to man through temptations. Ex.

10751. When their external memory is **opened** by the Lord . . . But it is not **opened** except with the Lord's good pleasure.

—^e. The interior sight is then **opened** to the inhabitants . . .

H. 33. The more **open** to the Lord the interiors are, the more interior is the Heaven in which they are. . . Those with whom the third degree is **open** are in the Inmost Heaven; (and so on). The interiors are **opened** by the reception of Divine good and Divine truth . . .

76. When the sight of his spirit is **opened** . . .

—^e. 'Open his eyes that he may see; and Jehovah **opened** the eyes of the young man' (2 Kings vi. 17). R. 36⁵.

171². Such things were seen by them when Heaven was **open** to them; and Heaven is said to be **opened**, when the interior sight is **opened** . . . and, when it pleases the Lord, the eyes of the spirit are **opened** . . .

208. With those in the Inmost Heaven, the third

degree is **opened**, and the second and first are closed; with those in the Middle Heaven, the second degree is **open**, and the first and third closed; and with those in the Ultimate Heaven, the first degree is **open**, and the second and third closed . . .

250. To speak with Angels is granted to those alone with whom the interiors have been **opened** through Divine truths even to the Lord . . . The reason Divine truths **open** the interiors of man, is . . . The internal man is not **opened** except through the Divine truth . . .

267. The reason the Angels can receive such great wisdom, is that their interiors are **open** . . .

—^e. Those with whom the first degree has been **opened**, are in the First Heaven; (and so on).

314^e. When the internal of man has not been **opened** above, but only below . . .

334^e. By which the interiors (of the infants) are **opened** . . .

351². Thus, and no otherwise, are the interiors of man **opened**.

—^e. The wise of this kind are those whose interiors are not only **open**, but also cultivated . . .

352. The interiors of these have not been **opened** except from below . . .

396². In proportion as these two loves of Heaven are received . . . the interiors are **opened** . . . But in proportion as these two loves of the world are received . . . the exteriors are **opened** . . .

519^e. When they come to their own Society, their interiors are **opened** . . .

533. In proportion as man is conjoined with Heaven, the higher things of his mind are **opened**; and, in proportion as these are **opened**, he . . .

553³. At their **apertures**, which are called 'the gates of Hell,' appears a monster . . .

571. When the Hells are **opened**, there appears . . .

584. The **apertures**, or gates, to the Hells, which are beneath the mountains, hills, and rocks, appear like holes and fissures . . . Des. 585.

Life 86⁴. So long as man does not shun evils as sins, the concupiscences of evils . . . are like a black cloud beneath the spiritual mind, and prevent its being **opened**. But as soon as man shuns evils as sins, the Lord inflows from Heaven, and . . . **opens** the spiritual mind; and thus intromits the man into Heaven.

W. 138. He is elevated into the heat and light of Heaven, which is effected by the interiors being **opened**; and, when these are **opened**, love and wisdom inflow into the interiors of the mind, and the heat and light of Heaven into the interiors of the body . . .

162. Their mind is closed above, and **opened** below . . .

187. Through the **opening** of the interior degrees of his mind . . .

236. That these three degrees of height . . . can be successively **opened**; and, as they are **opened**, the man is in the Lord, and the Lord in him. Ex.

237. Nevertheless, the second degree . . . is not **opened** thereby; this one is **opened** by the love of

uses . . . But still the third degree is not **opened** by these; but this one is **opened** by the celestial love of use . . .

238. In the world, man knows nothing of the **opening** of these degrees . . .

— . When he dies, he comes into that degree which has been **opened** in the world . . .

240^e. For by the **opening** of these faculties man comes into the higher degrees . . .

245². Still, these forms are not **opened** until spiritual heat conjoins itself with spiritual light . . . by this conjunction these transparent forms are **opened** . . .

—^e. The light of winter does not **open** anything . . .

246². By the love of good and its heat a higher degree is **opened**: for the Lord inflows from above, and **opens** it . . .

248. That if the higher degree is not **opened**, the man becomes natural . . . Ex.

— . The natural degree is first **opened**; and afterwards, if he shuns evils as sins, and looks to the Lord, the spiritual degree is **opened**; and finally the celestial one. As these three degrees are successively **opened** . . . it follows that the two higher degrees may not be **opened** . . .

—^e. It is not known that a natural man becomes spiritual by the **opening** of any higher degree, and that the **opening** is effected by a spiritual life . . .

252. The quality of the natural man with whom the spiritual degree has been **opened**. Ex.

253. The quality of the natural man with whom the spiritual degree has not been **opened**, but still is not closed. Ex.

— . For the spiritual degree is **opened** through the conjunction of love and wisdom . . . If, therefore, genuine truths . . . are not known, love does not avail to **open** this degree, but only keeps it in the potency of being **opened**; which is meant by its not being closed . . .

260. That . . . if the higher degrees are not **opened**, the natural mind acts against them; but if they are **opened**, it acts with them. Ex. 263.

274². These three degrees are neither **opened** nor closed in . . . early infancy.

P. 32³. These degrees are **opened** with man according to his life; in the world actually but not perceptibly . . .

33². That man himself must **open** the doors, is evident from . . . 'if anyone will **open** the door, I will come in to him . . .' (Rev.iii.20).

34. These are the degrees which are **opened** with man according to the conjunction; they are **opened** according to the love . . .

—^e. For the Lord alone **opens** the spiritual and the celestial degree; but only with those who are wise from Him.

37. For felicities are exalted . . . as the higher degrees of the mind are **opened**.

145². When man desists from evils, the door is **opened** . . .

147. Then the Lord **opens** the spiritual mind . . .

183². Like a wound, which is not healed unless it is **opened**.

187². Their understanding is . . . **open** only below . . .

328⁶. Thus have (these receptacles) been closed above, and **opened** below . . . when yet from creation they were **open** in front and closed behind . . .

R. 36⁵. This is effected by the **opening** of the sight of man's spirit.

82. For the goods of life **open** the interiors of the mind; and, when these have been **opened**, truths appear in their own light.

174. 'Who **openeth** and no one closeth, and closeth and no one **openeth**' (Rev.iii.7)=who alone is omnipotent to save. Ex. Compare E.206.

176. 'I have set before thee an **open** door' (ver.8)=that Heaven has been **opened** to those who are in truths from good . . . E.208.

218. 'To **open** the door' (ver.20)=to live according to the Divine truth.

469. 'A little book **open**' (Rev.x.2)=the Word as to the following doctrine therein . . .

529. 'The temple of God was **opened** in Heaven . . .' (Rev.xi.19) . . . By '**opened**' is signified that the Divine Human and the decalogue . . . are now seen.

798. The power of **opening** and closing Heaven. Ex. 840, Sig. and Ex.

820. 'I saw Heaven **open**' (Rev.xix.11)=revelation from the Lord, and manifestation then.

M. 13. Approach, and your eyes will be **opened**, and you will see the garden . . .

30. The eyes of their spirits were **opened** (when they saw Angels, and the Lord after His resurrection).

39². No Angel or infernal can speak with man unless he has the interiors of his mind **opened** . . .

101. That two consorts are this form . . . in proportion as the interiors of their minds have been **opened**. Ex.

203². With some the mind is not closed, but remains half-**open** above; and, with some, **open**.

211. Hence love truly conjugal **opens** the interiors of the minds, as it **opens** the interiors of the senses; and, with these, the organics of the whole body. . . A man is wise in proportion as the interiors of his mind are **opened**; for by the **opening** the thoughts . . . are elevated into higher light, and the affections . . . into higher heat.

263. Then, suddenly, the earth **opened** . . . 264.

355². In the primeval state of man all the interiors of the mind were **open** even to the Lord . . .

T. 42. These regions (of the mind) 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 young manhood, and further, by perceptions of Truths . . .

[T.] 134. There was a great aperture in the middle of the roof (of the temple).

487². The Angels closed the externals of their minds, and opened their internals . . .

508⁵. So that the understanding is opened above more and more.

— . Falsities close the understanding, and Truths open it.

719. That the Lord . . . opens Heaven to those who approach the Holy Supper worthily . . . Gen.art.

777². In His glorified Human the Lord cannot appear to any man, unless He first opens the eyes of his spirit; and these cannot be opened with him who is in evils and the derivative falsities.

779. The Lord has opened the sight of my spirit . . .

D. 4027. A lucidity appearing through apertures . . .

4350. With those in love truly conjugal, the interiors are opened . . .

4635. Thrust down into Hell through apertures . . .

5634. A long aperture there, which stretches under the earth.

E. 162². Thus is opened the internal spiritual man . . . D.Love xvii⁵.

250. 'To open the door' (Rev.iii.20)=reception into the heart, or life. Ex.

—². What is meant by man's opening the door.

260a. 'A door opened in Heaven' (Rev.iv.1)=areana of Heaven revealed.

295⁹. 'To open the hand' (Ps.cxlvi.16)=to gift with good.

303. 'To open the book and loose its seals' (Rev.v.3)=to know and perceive the states of life of all.

352. 'To open the seal' (Rev.vi.1)=to reveal hidden things.

537. 'He opened the pit of the abyss' (Rev.ix.2)=communication and conjunction with the Hells . . .

543³. With every man the interiors . . . are opened successively. Ex.

599. 'A little book open'=the Word manifested. 615.

739³. When homogeneous things . . . approach the spiritual mind, it opens itself. Ex.

—⁴. But the third degree is opened with those who at once apply Divine truths to life . . .

832³. As they are in truths from good, so is the internal spiritual man opened with them . . .

1056². After birth, the sensuous mind is first opened; then the natural mind; and, as he studies intelligence, the rational mind; and, as he studies wisdom, the spiritual mind.

De Dom. 14. The eyes of their spirits were opened (when, after His resurrection, they saw) the Lord as to the body which He had had in the world.

D. Love. xxi³. The heat of this sun (merely) opens the extremes of the body . . .

Open, To be. *Patere.*

Open. *Patulus.*

A. It is evident. (A common phrase.)

2034⁵. In the other life the interiors are open. 2049⁴. 5700^e.

4121². The affections there are open.

4126². In the other life all thought is open.

5032². There, the interiors are open; the thoughts, intentions, and ends manifest themselves, and are open as in clear day.

6667^e. Then it is manifest what the man's quality had been interiorly.

H. 131. The interior Angels love all things with them to be open . . .

M. 355⁴. When the interiors of man are open-*patula*.

Open, To. *Retegere.*

A. 3798. To open the Word as to the interiors. Sig.

H. 498^e. The exteriors of the spirit are first opened.

507². 'There is nothing covered which shall not be revealed . . .'

J. 69³. Until their interiors are opened.

Open air. *Subdialis.* E.391²³.

Openly. *Palam.* H.489⁶.

Operation. *Operatio.*

Operate, To. *Operari.*

A. 55³. When the Lord 'blesses,' and 'says,' that is, operates, good and truth increase immensely.

63. The time of combat is the time of the Lord's operation.

1102^e. That he has the internal things through which the Lord operates. Sig.

1285^e. Then, through charity, the Lord inflows and operates . . . according to the genius of each one.

1712². Let him believe that the Lord has operated this with him.

—³. If he (remains in a passive state) he is not a subject into which the Lord can operate.

1717^e. The Lord operating through the internal man.

— . This is done without the man's knowing how; for it is the Lord's Divine operation.

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

3884. (The four operations of Heaven into man.) D.1613.

4031^e. It is freedom through which the Lord operates . . .

4326. When the operation (of these Spirits) ceased . . . it was shown how far their operation extended itself . . . By these things was signified the quality of the operation of the general involuntary sense . . . D.3861.

4791^e. I felt their operation, not in the interiors, but in the exteriors, of the tongue.

5032³. Heaven can thus operate into the internal man.

5060. When Societies operate, they act into those parts of the body to which they correspond. Des. 5171.

5171. But their influx and **operation** can be perceived by those only who are in the other life . . .

5717^e. The **operation** (of these Spirits) is easily derived into the man to whom it is determined.

5893³. The **operation** of the Angels into the truths of faith with man is rarely effected manifestly . . . For this **operation** is effected by an imperceptible influx.

7170². I (then) felt . . . a stronger **operation** thence. —^c.

8329. 'Thou hast worked, Jehovah' (Ex.xv.17)= that which is from the Lord alone; (for) 'to work,' when predicated of regeneration and of Heaven, =from the Lord alone.

8330. 'Thou hast worked, Jehovah' is predicated of good.

10299. From the influx and **operation** of the Lord's Divine into all and each. Sig. and Ex.

H. 88. The **operation** of the soul into the body.

576. He who knows anything about the **operation** of his own mind . . .

589³. Light and shade **operate** nothing from themselves; but heat by them.

S. 53. The Lord never **operates** except in what is full.

W. 216. When man **operates** and does works or deeds.

341. That the influx from Hell **operates** those things which are evil uses . . . Ex.

345. That the ultimate Spiritual . . . **operates** this. Ex.

346. That there are two forms into which **operation** by influx takes place. Ex.

P. 119². Only such **operation** from the Lord in the interiors, as is that of the Lord in Hell. Ex.

120. Neither does man know how the Lord **operates** into all things of his mind . . . The **operation** is continual . . .

175. That . . . man is not to perceive or feel anything of the **operation** of the Divine Providence . . . Gen.art. 176.

180². In all **operation** they make a one. Ex.

—⁶. If man knew all the **operations** of both the brains into the fibres . . .

181². What has been said about the natural **operations** of the body, is to be said about the spiritual **operations** of the mind.

186. If man plainly saw the **operations** of the Divine Providence . . .

207. The Divine Providence is the Divine **operation** in the man who has removed the love of self.

220³. All the **operation** of the Lord is from primes and ultimates together; thus in what is full.

331³. There is no **operation** except into a subject . . .

332. The **operation** of the Divine Providence to save man . . . 333. 334. 335. 336.

R. 128. Charity and its **operation**. Sig. and Ex.

649. The **operation** of the Lord into the (Old) Church. Sig. and Ex.

672. The Lord always **operates** from innmosts through ultimates, or in what is full.

840. The **operation** of the Lord into lower things. Sig. and Ex.

875⁷. It is the like with affection, thought, and **operation**.

962¹¹. As the Lord's Divine **operation** from His Divine omnipresence is meant by 'the Holy Spirit' . . .

M. 400. All the **operations** in the universe progress from ends through causes into effects.

I. 1³. The mind, in its **operation** itself, acts together with the body; but still every **operation** is first successive and afterwards simultaneous; and successive **operation** is influx; and simultaneous **operation** is harmony.

11. In every **operation** there is an active and a passive . . .

T. 67. Unless heat and light **operated** upon men . . . they would be empty things; but they become real by influx into them, and by **operation** in them.

87. The will . . . without the understanding cannot **operate** . . . As with the **operation** of the heart and lungs in the body . . .

105. Man does not feel the presence and **operation** of God; although God . . . **operates** with man all the good of love and truth of faith.

135⁵. Propitiation signifies the **operation** of clemency and grace . . .

138. Concerning the Holy Spirit, and the Divine **operation**. Chapter.

— By 'the Holy Spirit' is meant the Divine **operation** proceeding from the one and omnipresent God. 139, Ex.

139. For the Divine **operation** is effected through the Divine truth . . .

142. That the Divine virtue and **operation** which are meant by 'the Holy Spirit' are, in general, reformation and regeneration . . . Gen.art.

—². But all these **operations** of the Lord cannot be set forth here . . . The Lord is continually **operating** these salvations with every man . . .

—^e. Hence the above named **operations** are mediate ends . . .

143. The **operation** of these virtues is 'the Holy Spirit' . . .

146. The Divine virtue and **operation** . . . with the clergy in special . . . Gen.art.

— The Lord's **operations**. Enum.

— Let them beware of thinking that their zeal is the Divine **operation** in their hearts . . .

153. That the Lord **operates** from Himself from the Father . . . Gen.art.

— By **operating** is here meant the same as by 'sending the Holy Spirit'; because the above named **operations** . . . are the **operations** of the Lord. Ill.

166. Like the soul, body, and **operation** with man. Ex.

[T.] 359. Natural charity is a working for favour . . .

366^e. Man's form . . . varies the operations.

369. Man can think of God's operations, which are principally faith and charity.

374. Like the affection of the mind, and the operation of the body.

616. (The notion that) man's operation is to be excluded.

— As if God alone were to operate on His part, and no power given to man to co-operate.

D. 2392. Concerning the manifest operations of Spirits.

3974. The operation of Spirits into the tongue. Ex.

6050^e. They teach a manifest perception; but not a manifest operation . . .

6085. Concerning the operation of the understanding and the will.

D. Min. 4599. Concerning the operation of those who have a general affection.

E. 802⁵. That God operates goods with man unawares to him. Ex.

— But still God gives man to perceive the things necessary for salvation; for God operates that man may think and speak the things of faith, and will and do the things of love . . . For God operates into those things with man which are from Himself in him . . . The Divine operation itself often takes place unawares to man; but the effects take place with his knowledge . . . If it were not as from themselves the Divine influx and operation would flow through and not be received . . .

806³. Thus the Divine operation reaches to ultimates in the world; whereas otherwise it would reach only to the first in Heaven . . . and if men were to recede . . . the Divine operation with men would cease . . . The Divine operation through His Human is called His immediate influx down to ultimates.

864. For the Lord operates this with man, as if man followed of himself . . .

— For man does not perceive the operation of the Lord into his will and thence thought . . .

1086⁵. For, when the Lord operates, He does not operate from primes through mediates into ultimates; but from primes through ultimates, and thus into mediates. 1087³.

1153⁵. Man is not to see how the Divine Providence operates for good against evil. Ex.

—⁶. Although it operates in the most singular things of man's thought and will which regard his eternal state . . . Therefore the Lord's operation is into man's love, and from it into his understanding . . .

1166³. While the Lord operates through Heaven, it is also from Himself; but it is said mediately, because the Divine operation flows through the Heavens . . .

1170. 'As many as do work in the sea' (Rev. viii. 17) = (those who) confirm by reasonings from the natural man. 'To work there' = to reason and to confirm by reasonings. Ex.

De Verbo 3⁵. The difference of the operations in the Natural, the Spiritual, and the Celestial. —⁸.

—^s. Their operations, which are many—for every one is in some work—are similar. How the spiritual operate cannot be described before the Natural; nor how the celestial operate before the Spiritual; for they differ as do their thoughts, speech, and writings.

12. The Divine operation does not fall into an empty man . . .

D. Wis. vii. 3². That these spiritual operations may inflow into the body . . .

4². (Otherwise) there is not effected any rational operation.

viii³. It is the like with all Divine operation . . . (Thus) all Divine operation goes through to ultimates; and there creates and operates.

xii. 3. The natural sun operates into those things which are beneath it . . . but it does not operate at all into those things which are above it . . . For to operate into lower things is according to order; for this is to operate into those things which are from it . . .

Can. Redemp. viii. 10. All the operation of God is effected from primes through ultimates; thus from His Divine through His Human.

Holy Spirit. The operation of the Holy Spirit is instruction, reformation, and regeneration . . . vi.

i. 9. From the soul through the body proceeds all operation.

Trinity ii. 1. The Holy Spirit is the operation proceeding from both (the Divine Itself and the Human).

Ophir. *Ophir*.

A. 1245. 'Ophir' (Gen. x. 29) the son of Joktan = a ritual. 1247^e.

9881². 'Gold from Ophir' = spiritual good. Ill.

E. 242²¹. 'In best gold of Ophir' (Ps. xlv. 9) = in the good of love. 298⁷. (= the good of love to the Lord. 684¹⁸.) (= Divine good. 863¹⁴.) 1120².

Opinion. *Opinio*.

Opine. *Opinari*.

See under SENTENCE.

A. 322. Beware of the false opinion that . . .

443. It is given to perceive there what opinions men had had when they lived in the body . . .

446. The opinion of men about the spirit . . .

494². The most false opinion about hereditary evil.

806. Those who have once taken up opinions cling to them so obstinately that . . . Still more when they worship an opinion of what is false . . .

968^e. The opinion concerning the devil . . .

1159. 'According to their tongue' = according to the opinion of each. 1216.

— The reason 'the tongue' = opinion; thus principles, and persuasions . . .

1162. They are in a false opinion who . . .

1216. 'In their lands' = in general relatively to their opinions.

1505. One who has formed a high opinion of himself. 1506.

1630. Spirits are indignant that men have no **opinion** of the life of Spirits . . .

1749². There still remains the **opinion** of Power and dominion.

1799¹. Doctrinals would then be only varieties of **opinions** . . . 1834².

1832⁴. The Lord leaves entire what is once implanted in man's **opinion**.

1850. This **opinion** diffused itself so widely . . .

2284⁴. Those who have formed an **opinion** about any truth of faith . . .

2307. Lest they should be in a false **opinion** about themselves . . .

2481^e. Describing what **opinion** he had had of him.

4459. An evil **opinion** about the truth and good of the Church among the Ancients. Sig.

5185². They who had inhered tenaciously in their **opinions**; not so much from evil of life, as from natural depravity . . . D.893.

5386. Correspondence of tenacities of **opinions**.

—^e. They could not attend to reasons, because they remained tenaciously in their own **opinion**.

5554. They suffered themselves to be persuaded; and, when they had heard it confirmed from the Letter, they remained in the **opinion**; (whereas others) inhere tenaciously in the **opinions** they have formed . . .

6269². Churches would not be distinguished according to **opinions** about the truths of faith.

8521². From the fallacies of ideas favourable to the **opinion** taken up.

9213⁵. Those who are of one **opinion** or one verdict-*sententia*—appear together in one house . . .

9276⁷. He **opines** that life is in himself . . . when yet this **opinion** is most false.

9416². But not according to the common **opinion** . . .

H. 256. Hence some of the Ancients had the **opinion** . . .

312. Of the Last Judgment he has taken up the **opinion** . . .

318. It is the common **opinion** that . . .

340. They may have been confirmed in this **opinion** by . . .

357. There are various **opinions** about reception into Heaven . . .

403. From an **opinion** taken up in the world . . .

420. Some **opine** this from certain passages in the Word.

456². On this **opinion** is founded the doctrine about the resurrection . . .

521. They **opine** that to be received in Heaven is solely of merey; and some **opine** that all in Hell could be saved.

545. The **opinion** has prevailed with some that . . .

—^e. In this **opinion** they confirm themselves from the sense of the letter . . .

W. 117. **Opine** that Adam was in such freedom . . .

128. Those who **opine** that the Lord shares Heaven at will.

144^e. They **opine** that they alone live.

P. 279⁵. **Opine** that there is instantaneous salvation . . .

R. 462³. The hearer kept his mind so fixedly in his own **opinion** . . .

I. 1. Three **opinions** about the operation of the soul into the body . . .

T. 57. It is the regnant **opinion** at this day . . .

58. From this fatuous **opinion** about God's omnipotence . . .

351². He cannot but **opine** that . . . 365².

412. Such **opine** that . . . 426.

500. Such might **opine** that . . .

518. They **deem** both to be useless.

520. The **opinion** hitherto entertained that . . .

768. As many have hitherto **opined**.

769. Some **opine** that . . .

771². Lest man should sink himself deeper in this **opinion**.

D. 1316. A tumult in the Heaven of Spirits from a conflict of **opinions** about Truths. Ex.

1737. Whatever may be their **opinions** . . .

—^e. When these things favour their **opinions** . . .

1757. As many **opine**.

2732. Concerning the **opinion** of some, that . . .

3074. On the sphere of the **opinion** of probity.

3428. I knew not from what **opinion** he was.

3462. From their false **opinion** that . . .

3486². What his **opinion** was.

3649. About the Lord, he had no other **opinion** than . . .

3770. They are kept in the **opinion** that . . .

3840². As is the **opinion** about the Holy Spirit.

3890^e. He (had) confirmed his **opinion** from . . .

3910. Even though they might have inhered obstinately in their own **opinions** . . .

3919. If I was in such an **opinion**.

4121^e. He who believes simply . . . may remain in such an **opinion**.

4287². The **opinion** in which a man is . . . is like a nucleus . . .

4321. According to the common **opinion**.

4359. Turning himself to every **opinion** where he sees self (interest).

4390. I had been in the **opinion** that . . .

4394. The **opinion** of the world at this day that . . .

4691. They can have innumerable **opinions** about one thing.

4696. They snatched at any **opinions** whatever. D.Min.4735.

4775. They are of quite another **opinion**; namely . . .

[D.] 4815. They listen very attentively to the opinion of another : if it is different, they meditate killing him.

5125. All bring with them the **opinion** that . . .

5227. The Jews then receded from their **opinion**.

D.Min. 4654^e. They inhere in the general judgment concerning men's **opinions** . . .

E. 1. They are then rejected among [mere] **opinions**.

Opponent. *Antagonista.*

D. 4549. For the Hells are the **opponents** of the Societies in Heaven ; and when the Lord does good to the latter . . . their **opponents** are tormented, and excited : because this to them is pain, although they are unaware of it.

D.Min. 4804^e. Every vice has its own **opponents**.

Opportune. *Opportunus.*

D. 2764. By observing **opportune** times.

5864. How they should attack when there was an **opportune** time.

Opportunity. See under ABUNDANCE.

Oppose. *Contrantiti.*

T. 6³. The heavenly aura **opposes**. 173³.

Oppose. *Opponere.*

Opposition. *Oppositio.*

See OPPOSITE.

A. 5721. (Hated) still more those who in any way **opposed** themselves.

6779. That the teachers who were in evils **opposed** themselves. Sig. and Ex.

6907. That falsity would **oppose** itself. Sig. and Ex.

7042. **Opposition**. Sig. and Ex. . . For the Divine never **opposes** itself to anyone ; but it is man who **opposes** himself to the Divine . . .

8744. Hatred and revenge against those who **oppose** themselves. II. 587². D. 4587.

C.J. 21. The Lord conjoins the Heavens and the Hells by means of **oppositions**.

Opposite. *Oppositus.*

Opposition. *Oppositio.*

See OVERAGAINST.

A. 1151. The reason they signify the **opposite**, is that all Churches have been changed to their **opposite**.

1370. These cannot be understood except from the **opposites**.

1691. The love of self and of the world are the **opposites** of celestial and spiritual love ; and, as they are the **opposites**, they are continually endeavouring to destroy . . .

—^e. In the **opposite** sense.

1834. Almost all significations are also in the **opposite** sense. 2686⁷. 3300³. 3322, Ex.

2057. Diametrically **opposite** to mutual love . . .

2327^e. For they are **opposites**.

3425. The internal and the literal sense appear

opposite . . . but are not **opposite**, but correspond. The reason they appear **opposite**, is that those who see the Word so are in **what is opposite**. So with a man who is in **what is opposite** in himself . . . he sees the things of the internal man as if they were **opposite** to himself ; when yet he himself as to the external man is in **what is opposite** ; and, if he were not in **what is opposite** . . . they would altogether correspond. Examp. —³. (Thus) things which appear **opposite** are not in themselves **opposite** ; but they appear so because the men are in **what is opposite**.

3605². Hatred is the complete **opposite** of good ; and **opposites** are never possible in one subject.

3607. All good . . . with the infernals is turned into the **opposite**.

3913³. The natural man, from himself . . . is completely **opposite** to the spiritual man. Des. 3927³. 7290².

3928. Man does not know that (these delights) are so **opposite**.

3938⁶. These delights are **opposites**, like Heaven and Hell.

4067². The Societies which are in the **opposite** . . .

4172^e. For good appears more clearly from the **opposite** than from the non-**opposite**.

4293. The same words, here, have an **opposite** sense.

4750². Most things in the Word have a good sense and one **opposite** thereto ; from their good sense is known the quality of their **opposite** sense ; for the things which are in the **opposite** are diametrically contrary to that in the good one. 6762².

—³. Against the good of celestial love in the **opposite** is the evil of the love of self ; and against the good of spiritual love in the **opposite** is the evil of the love of the world. 8288².

4818^e. If man had known the good of charity, he would also have known its **opposites** . . .

494S. The love of self and of the world is **opposite** to heavenly love.

5268. Most things in the Word have an **opposite** sense ; for the reason that the same things which take place in Heaven, when they flow down towards Hell are turned into the **opposites** ; and actually become **opposites**.

5278². The things which are **opposite** (in the memory) are separated thence, and hang downwards, and present themselves beneath, and equilibrate those things which are above. This ordination is effected through the good which inflows. This is the case with all the thought of man.

5313¹⁶. Examp. of an **opposite** sense.

5356². Temptations give the quality of the apperception of good and truth through the **opposites** which evil Spirits then infuse. From **opposites**, when perceived, are acquired relatives ; from which is all quality ; for no one knows what good is unless he also knows what non-good is ; nor what truth is, unless he knows what non-truth is.

5702. That which is in the **opposite**. Sig. and Ex.

579S⁷. When the blessedness inflows into the Societies which are in the **opposite**—for all the Societies of Heaven have Societies **opposite** to them in Hell; whence is the equilibrium—the latter feel a change from the presence of Heaven, and then become angry, and break out into evil, and at the same time run into the evil of the penalty.

5864^e. Thus (Heaven and Hell) are in **what is opposite**.

6193. Thus by means of these **opposite** influxes, man is kept in . . . freedom.

6391². For (these delights) are **opposite**.

640S². For these loves are completely **opposite**.

7074. The Spirits of Mercury object **opposite things**. Ex.

7075^e. For every Truth appears relatively to its **opposites**.

729S². Something **opposite** (to the truth) is then presented. Ex.

7319^e. The quality (of falsity and evil) is made sensible, not from themselves, but from their **opposites**.

7344². Truths and falsities are complete **opposites**; and **opposites** cannot be applied (to each other) unless there are intermediates . . .

8700⁴. For good and evil are **opposites**, and the one destroys the other.

9320². The latter can never be together with the former; for they are **opposites**.

9346. Evils and goods are **opposites** or contraries; and two **opposites** or contraries cannot be together . . .

10809². **What is opposite** to the Sun of Heaven. H. 122, Ex.

H. 400³. For these loves are completely **opposite**; and, when **opposite** acts into **opposite**, such a pain is produced.

—⁴. The reason they are **opposites**. Ex.

536. The relation of Heaven to Hell (is like that) between two **opposites**, which act against each other; and from the action and reaction of which there results an equilibrium, in which all things subsist.

541. For each Society in Heaven has a Society **opposite** to itself in Hell; and this for the sake of equilibrium. . . . That to every good there is an **opposite** evil, and to every truth an **opposite** falsity, may be known from the fact, that there is not anything without a relation to its **opposite**; and that from the **opposite** is known its quality; and in what degree it is; and that hence come all perception and sensation . . .

554^e. These two loves are diametrically **opposite** to each other.

596. The two infernal kingdoms **opposite** to the two heavenly Kingdoms. Ex.

C. J. 21^e. Natural love, if not subject to spiritual love, is **opposite** to it.

Life 70. As evil and good are two **opposites**, exactly as are Hell and Heaven, it follows that if man shuns any evil as sin, he comes into the good **opposite** to the evil. Examp. 75. S2.

71. As this good and that evil are **opposites**, it follows

that the latter is removed by the former. Two **opposites** cannot be together . . . if they were, there would be what is lukewarm . . .

W. 271. That evils and falsities are in all opposition against goods and truths, because . . . Ex.

—². When yet it is the **opposite** [that is true].

—^e. Although, therefore, everyone acknowledges that evil and good are **opposites**, still, those who are in evils cherish a contrary idea about this **opposition**; and none a just one but those who are in goods. Ex.

275. That the three degrees of the natural mind . . . are **opposite** to the three degrees of the spiritual mind . . . Ex.

—². The Hells are **opposite** to the Heavens in each and all things. . . The lowest Hell is **opposite** to the highest Heaven, (and so on). It is the like with the natural mind . . .

— . The reason the Heavens and Hells are in **what is opposite** in this way, is that their loves are **opposite** in this way. Ex.

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

419². If man shuns these evils as sins, he loves the things which are **opposite** to them . . .

—⁴. Scarcely anyone Knows (these things) until he has removed their **opposites**. When he has removed the **opposites**, he is in them . . . Meanwhile there is as it were a covering interposed . . .

424. Natural love separated from spiritual love is **opposite** to it. Ex.

P. 18. Good and evil, etc., cannot be conjoined; for they are **opposites**; and **opposites** fight together so that the one destroys the other. (The case of the lukewarm.)

24. Good is not Known as to its quality, except . . . through the **opposition** by evil. All the Perceptive and Sensitive is from this; because their quality is from this . . . There must be variety in every Thing . . . and when there is variety in its **opposite** also . . . then there is relation . . . But it is to be known that an **opposite** may take away, or it may exalt, the perceptions and sensations; it takes them away when it commingles itself; and it exalts them when it does not commingle itself . . .

38^e. For everything is Known from its **opposite**.

69. This place in Hell (to which an evil man goes) **opposite** to a certain place in Heaven; for Hell is in the **opposite** against Heaven. . . For the two **opposites** are held together in connection ordained in a like situation against each other.

100. The Lord cannot enter unless evils and falsities are removed; for evil is **opposite** to good, and falsity is **opposite** to truth; and two **opposites** can never be commingled; but when the one accedes to the other, a combat takes place, which lasts until one gives place to the other . . . In such an **Opposite** are Heaven and Hell . . . This **opposition** is meant by the words of Abraham to the rich man . . .

233². For evil is **opposite** to good, and good is **opposite** to evil, and two **opposites** cannot be together.

[P. 233²]. Two opposites are not possible in one substance or form together. Ex.

299. That the Lord rules Hell through opposites . . . Gen.art. R.62^e.

M. 17^e. (When good progresses down to its least till it perishes, the opposite begins . . .)

138. Conjugal love cannot be Known, except indistinctly, unless its opposite appear . . .

147². Two opposite heats cannot be together . . .

261³. The universals of Hell are diametrically opposite to the universals of Heaven. Enum.

262. I was not allowed to examine the one love without the other, because the understanding does not perceive the one love without the other; for they are opposites . . .

423. Concerning the Opposition of Scortatory Love, and of Conjugal Love. Title.

425. That scortatory love is opposite to conjugal love. Ex.

— . There is nothing in the universe which has not its opposite; and opposites are not relatives to each other, but are contraries. Relatives are between the greatest and the least of the same Thing; but contraries are, from what is opposite, against them; and the latter are relatives among themselves; and therefore the very relations themselves are opposites. That each and all things have their opposites, is evident from (these examples): The opposite of light is thick darkness; the opposite of heat is cold; of the times of the world, the opposites are, day and night, summer and winter; of affections, the opposites are, joys and mourning, gladnesses and sadnesses; of perceptions, the opposites are, goods and evils, and truths and falsities; and of sensations, the opposites are, things delightful and things undelightful. Hence it may be concluded that conjugal love has its opposite; and, that this is adultery, everyone can see . . . Say, if you can, what else is its opposite . . .

—². That marriages and adulteries are opposites (shown by experience).

—³. That the opposition of scortatory and of conjugal love is unknown, is owing to the delights of the flesh . . . (Hence) adulterers will say that conjugal love has no opposite . . .

426. That scortatory love is opposite to conjugal love, as the natural man, regarded in himself, is opposite to the spiritual man. Ex.

436². The reason these two spheres do not conjoin themselves, is that they are opposites; and opposite acts upon opposite no otherwise than as do enemies . . .

444⁸. Goods and truths descending from Heaven into Hell were progressively turned into their opposites; the good into evil, and the truth into falsity. T.492. D.2620.

T. 62. The perception of opposites differs from that of relatives; for opposites are things outside, and are against the things within; for an opposite arises when one thing completely ceases to be, and another then arises with the endeavour to act against the former one;

like a wheel which acts against a wheel; and a stream against a stream . . .

— . There are, therefore, relatives in each opposite . . . but the relatives in Hell are all opposite to those in Heaven. Now, as God perceives . . . all the relatives in Heaven . . . and thereby perceives . . . all the opposite relatives in Hell, it is evident that He is omniscient . . .

569³. Hell, as the opposite of Heaven, is ordained according to all the varieties of the love of evil. It is on account of this opposition, that between Heaven and Hell there is a gulf which cannot be passed over . . .

713. There are three universals opposite to these; which are, the devil, evil, and falsity. The devil, or Hell, is in the opposite against the Lord; evil is in the opposite against good; and falsity against truth . . . As they are opposites, they are completely separated; but still they are held together in connection by a wonderful subjection . . .

763. For quality is perfected by relative differences of the more and the less opposite. Examps.

D. 1427^e. If they knew Truths [only], they would not have the opposites; and thus thought also would perish; which is varied, acts, and lives, from opposites.

2443. There is never anything to which there does not answer [something] from its opposite; and opposites to the intermediates . . .

3641^e. For there is an equilibrium of all things by opposites.

4585. For there are opposites to every Society in Heaven.

4636. On the Hell of those who are opposite to inmost celestial love.

D. Min. 4750. According to the perception of opposites.

E. 1043². So the Hells are distinguished into two kingdoms opposite to these . . . because the Heavens and the Hells are opposite to each other; and opposite must correspond exactly to opposite, that there may be equilibrium . . . It is continually ordained by the Lord, that all the genera and species of good and truth in the Heavens should have opposite to them evils and falsities of kinds corresponding to them by what is opposite in the Hells. Ex.

1143⁴. As the two loves of Hell are opposite to the two loves of Heaven, Hell and Heaven are in what is opposite to each other. Des.

Can. God vii. 14a. God continually provides that opposite ends from opposite loves do not prevail.

viii. 11. Opposites are not taken away . . . because evils . . . do not penetrate to the Divine things which are within.

Opposition. *Adversatio.*

See ADVERSE.

A. 3429. 'Sitnah,' in the Original means 'opposition,' which is a further degree of denial.

Oppress. *Aggravare.*

See HEAVY, TO MAKE.

A. 897. 'Make heavy their ears' (Is.vi.10).

5724. They thus oppress the conscience of the simple.
D.1242.

—e. They tried in various ways to oppress the conscience.

Oppress. *Opprimere.*

Oppression. *Oppressio.*

Oppressor. *Oppressor.*

A. 1845. Oppression. Sig.

1851. The reward of those who undergo temptations, oppressions, etc. Tr.

1861¹³. 'To deliver the spoiled out of the hand of the oppressor' (Jer.xxi.12)=to do the good of charity.

2417⁸. ('The oppressed,' a class of the good.)

4844⁵. Some of those who (are being instructed by the Lord in truths, and are being led to good) are called 'the oppressed' (Ps.exlvi.7).

6639³. These are the things which are described by the sons of Israel being oppressed by the Egyptians . . . 6657^e.

6863. 'I have seen the oppression wherewith the Egyptians oppress them' (Ex.iii.9)=on account of the endeavour to subjugate . . .

9196. 'A sojourner thou shalt not afflict, and shalt not oppress' (Ex.xxii.21)=that those who want to be instructed . . . are not to be infested . . . 'To afflict'=to be infested with falsities; 'to oppress'=to be infested with evils . . . 9268.

E. 328¹⁵. 'To redeem from the oppression of man' (Ps.exix.134)=to deliver from the falsities of evil. . . 'The oppression of man'=the destruction of truth through falsities.

—¹⁶. 'To oppress for nought' (Is.lii.4)=falsification; for falsities are nought.

355³⁵. By 'oppression upon the loins' (Ps.lxvi.11) is signified that there is no perception of the good of love.

386²⁰. 'Who doeth judgment for the oppressed' (Ps. exlvi.7). By 'the oppressed' are here meant those who are in falsities from ignorance. Their oppression is by Spirits who are in falsities.

600¹¹. By 'the waters of oppression' (Is.xxx.20) are signified temptations as to the truths of faith. . . 'Straitness,' and 'oppression,'=states of temptations.

654⁹. 'They shall cry unto Jehovah because of the oppressions' (Is xix.20)=their grief because of the defect of truth and thence of spiritual good . . .

811²⁰. They who are called 'the oppressed' (Jer.i.33) are the nations who are in truths and goods from the Lord, who . . . are detained by those who seduce them and exclude truths from them.

Optic. *Opticus.*

A. 6057. All the secrets of optics, etc.

6614. When an object which appears simple is viewed with an optic glass . . .

H. 76. The eye does not see even the smaller things of nature except by optical glasses.

T. 61². Like those who through optic tubes see (distant) objects as if they were present.

64³. Writers on optics have observed . . .

346². Arising from the obstruction of the optic nerve.

371⁷. Is evident from the optic nerve, in which . . .

D. 1027. The fibres in the optic nerves . . .

D. Min. 4578. The useful sciences are optics, etc. 4657.

Optic thalami. D.1354.

Option. *Optio.*

P. 223². When the option is given them, as is done with every one, they let themselves into a state of insanity . . .

Coro. 28^e. The option of turning to either higher or lower things is given to man.

Opulence. *Opulentia.*

Opulent. *Opulentus.*

See under AID, and RICHES.

A. 1774. For the sake of acquiring dignity or opulence.

3913³. The natural man is in his bliss when he is opulent above others, and possesses the wealth—*opes*—of the world; but the spiritual man . . . when in the Knowledges of truth and good, which are his opulence . . . Nor does he spurn opulence, because by its means he can be in exercise, and in the world. See 5159³.

3951². (The idea) that spiritual good is not possible in worldly opulence. (See RICHES, here.)

4459⁴. He who believes from the heart that of himself he possesses nothing, knows nothing, is not wise, and has no power, in Heaven is rich and abounds; for the Lord gives him all wealth; for he is wiser than all others, and richer than all others; he dwells in most magnificent palaces, and in the treasures of all the riches of Heaven.

4508. 'All their wealth—*opes*' (Gen.xxxiv.29)=all the scientifics which they have acquired for themselves. 'Wealth'=scientifics; for spiritual wealth is nothing else.

5120¹³. The profane things which they conceal beneath their external sanctity, are that they intend nothing else than to become the greatest and most opulent of all . . .

5135⁵. In the spiritual life there are no other riches—*opes*—than the Knowledges of good and truth; and no other possessions and inheritances than the felicities of life which are from goods and the derivative truths.

5573². Who are in Heaven, and yet had been opulent, and some of them among the most opulent.

6481. The Divine Providence has as its end the eternal salvation of man; thus not . . . his eminence and opulence . . . (for) eminence for the most part begets the love of self, and opulence the love of the world . . . and therefore such things are given to the evil; and also to the good if they are not out of place for them and do not lead them away from Heaven.

[A.] 7007³. Besides, in eminence and opulence there is worldly, but not eternal happiness; hence they are for the wicked as well as the good; and if not [given] to the good, it is to prevent them from being turned away from good.

7217². They place nothing real in faith and charity . . . but solely in opulence and eminence . . .

7820. (Thus) those who are in eminence and opulence above others, can look above themselves to the Lord equally with those who are not in eminence and opulence; for they look above themselves when they have eminence and opulence as means, and not as the end.

8118². It then never came into anyone's mind to attack the inheritance of another, and thence to acquire for themselves opulence and dominion.

8318³. Those who are in evil from the love of the world . . . estimate the neighbour solely from his opulence; thus his wealth-*opes*; and not himself.

8478³. Those who trust in the Divine . . . if they become opulent, do not set the heart on opulence.

8908². He who has opulence as the end . . .

10409². (The idea that) man comes to opulence not from any Divine aid . . .

10776. That eminence and opulence in the world are not real Divine blessings . . . They seduce many, and turn them away from Heaven. N.270.

361. The rich in Heaven are in opulence above the rest. Des.

— . Such as had been their uses in the world, such is their opulence.

N. 276. That opulence and eminence . . . are not regarded by the Lord as blessings; but only as means for man's life in the world. Refs.

P. 183⁴. The Lord leads man to regard (opulence) not for the sake of himself, but for the sake of use; thus that it belongs to uses, and thence to himself; and not to himself, and thence to uses.

185. Most of those who in the natural world had become great and opulent, and in their honours and riches-*divitiis*-had looked to themselves only, at first speak about God . . . But as they then manifestly see the Divine Providence, and, from it, their final lot . . . they conjoin themselves with devils . . .

216. When he sees the evil in glory and opulence . . .

250². Besides, what is . . . opulence greater or less? Is it in itself anything but an imaginary affair?

M. 250. (Inequality as to opulence, a cause of cold between consorts.)

—^e. Opulences in Heaven are the endowments of being wise; according to these wealth-*opes*-is given them in sufficiency.

T. 533². These two (evil) loves may reign more . . . with the poor than with the opulent . . .

D. 4427. The Angels are . . . most opulent. Des.

E. 644¹². 'Fat and opulent' (Is.xxx.23)=full of the good of love and the derivative truths; for . . . 'opulent' is said of truths.

1185². The tenth law of the Divine Providence is,

That man, from his Own prudence, has led himself to eminence and to opulence, although these seduce. . . Gen. art.

— . There are two things which principally affect the lower minds of men: eminence and opulence . . . opulence is of the love of money and possessions. (Continued under EMINENCE. 1187³. 1190². 1191². —^e.)

De Verbo 9. That . . . those who have as the end opulence and gain in the world . . . do not see and find anything of genuine truth in the Word. Gen.art.

De Wis. xi. 4. In the Heavens, each one has magnificence, opulence, and happiness, according to his fidelity, sincerity, and justice there.

Oracle. *Oraculum*.

See ADYTUM.

A. 1574^e. This was a Divine answer, or oracle.

P. 340³. Like an answer not understood from the oracle of an idol.

R. 224¹². Wanted to be believed as oracles . . .

B. 79^e. This they do to defend their oracles.

D. 4552. They believed whatever they said, as in oracles.

Coro. 25^e. Love and wisdom . . . the two oracles of life.

Oral. *Oralis*.

T. 124⁴. The Lord's combat with the Hells was not an oral one . . . 224³.

510. Actual, and not merely oral (repentance).

516. That mere oral confession . . . is not repentance. Gen.art.

E. 1150. For worship is both oral and actual.

Orange. *Aurantia, Aurantius*.

M. 8³. Olive, orange, and citron trees, seen. — .

42^e. Olive trees, and trees full of oranges-*pomis aurantiis*, seen.

103. Orange coloured tunics.

T. 78. I saw a garden in which were fruit trees: oranges, eitrons, olives, etc.

109³. May be compared to the rind of any fruit: as that of an orange, apple, etc.

D. 1679^e. The covering was of a dull orange colour.

Orator. *Orator*.

M. 381². They had been orators, from France . . .

Orb. See WORLD-*orbis*.

Orbicular. *Orbicularis*.

A. 5183. Their operation is . . . orbicular. D.1008.

Orbit. *Orbita*.

A. 5188². Like a disk which at first is flat . . .

10422². 'An orbit'=truth, or falsity. Ex. H.479 (p).

Orchard. *Pomarium*. M.147^e.

Orchestra. *Orchestra*.

M. 17. See MUSIC, here.

315². In that gymnasium there was . . . over the entrance, an orchestra. . . The orchestra was for the elders, who were the judges.

—³. To this they replied from the orchestra . . .

—⁹. As I heard them say from the orchestra . . .

—¹⁰. The elders in the orchestra looked towards the head master.

Ordain. See ORDINATE; and under DECREE —*sancire*, and INAUGURATE.

Order. *Ordo.*

See under LAST, LAW, ORDINATE, and SUCCESSIVE.

A. 121. Heavenly order, or the order of life (shown by the four rivers).

637². The order of man should be for one to love another as himself . . . The order of the brutes is that according to which they live; thus they live altogether according to the order in which they are, and man altogether contrary to order . . .

842². When such Spirits are driven away a serenity takes place, which is the beginning of the disposition of all things into order.

—³. Before anything is reduced into order, it is very common for things to be reduced into a confused mass, as it were a chaos; and thus the things which cohere badly are dissociated, and then the Lord disposes them into order.

911. The order is for celestial things to rule spiritual ones; through these, natural ones; and, through these, corporeal ones. But when corporeal and natural things dominate over spiritual and celestial ones, order is destroyed; and, when order is destroyed, there is an image of Hell; and therefore order is restored by the Lord through regeneration; and, when it has been restored, there is made an image of Heaven.

—². In Heaven the order is such that . . . and there is also such an order with everyone who is in Heaven.

—^e. Thus order is utterly destroyed.

987². Wild animals are born into a certain order of nature . . .

1055^e. For man has destroyed in himself the order of nature; but, when he can be regenerated, or be restored to order again . . . there is conjunction by charity. Tr.

1450. The order was that the Lord should first of all be imbued with the celestial things of love.

—^e. The Lord was introduced, according to order, into celestial things . . .

1475. This is contrary to order . . . order itself is that the Celestial, through the Spiritual, should enter into the Rational, and thus into the Scientific . . . and, unless this order is observed, there is never any wisdom.

—². How the Lord was instructed . . . according to all order. Tr.

1480. These foods succeed each other in this order. Enum.

1486². Thus they are subordinated . . . in order; and thus all things, according to order, are subordinated to the Lord.

1495². Something shall be said concerning order.

Order is, that the Celestial inflows into the Spiritual . . . the Spiritual into the Rational . . . the Rational into the Scientific . . . and when man is being instructed in earliest childhood, there is a like order, but it appears different; namely, that he progresses from scientifics to rational things, from these to spiritual, and thus finally to celestial. Ex.

1554. According to order. Sig. and Ex.

— . The Lord progressed according to all Divine order . . . According to such an order are all carried along who are being created anew; yet this order is various with men, according to the nature and genius of each. But the order in which man is carried along, when being regenerated, is known to no mortal . . .

1685. The same kings are here enumerated in a different order . . .

1712². Such is order, that man should do good as if from himself. . . To remain in a passive state is contrary to order.

1728. Divine truth is the order itself of His universal Kingdom . . . Divine good is the essential itself of order . . .

1834². Provided it was not contrary to Divine order; that is, to the precepts of the decalogue.

1902. For this would be according to the order of influx.

— . If order had not been destroyed in man.

—². Thus inflowing through the external way, and thus in inverted order.

1919³. For such is the order, connection, and influx . . .

—⁴. Jehovah the Lord was then above . . . the order which is in the Heavens . . . It is Jehovah from whom is order; hence it may be said that Jehovah is order itself; for from Himself He rules order; not in the universal only, but also in the most singular things . . .

2057. That the love of self . . . is destructive of heavenly order itself . . . —⁴.

2219². This is the order into which man was created . . . This also is the order of Heaven, in which he should be while he lives in the world . . .

—³. From the love of self there spring . . . all heinous things against the order of human society, and against the order of heavenly society.

— . For the truths of faith are the very laws of order in the Lord's Kingdom.

2258². There are two things which constitute the order of the universal Heaven, and thence in the universe; namely, good and truth. Good is the essential of order . . . truth is the secondary of order . . .

2447². All order is from Jehovah . . . according to which each and all things are ruled by Him. . . These things are from the laws of order as to good . . . The man then casts himself into the laws of order which are of truth separated from good. —³. —⁴.

—^e. For all the laws of order are from the Divine Itself, the Divine Human, and the proceeding Holy of the Lord.

2477². They knew that what they said was true, because it was from Divine order.

[A.] 2556. With the man who is regenerate, all things are disposed into **order**, such as is in Heaven, and this from influx.

2571². According to the **order** by which man also becomes spiritual and celestial.

— . The Lord's thought was then . . . also according to **order**.

2588⁸. From truths to enter into rational and scientific things, is according to **order**; but from scientific and rational things to enter into truths, is contrary to **order** . . .

2592. (The idea of Cicero about **order**.) H. 322.

2634. 'As God commanded' = according to Divine **order**. . . The precepts of God . . . are each and all things of Divine **order**; insomuch that Divine **order** is nothing but the perpetual precept of God; and therefore to live according to the precepts of God . . . is to live according to Divine **order**, and in Divine **order**.

— . It was according to Divine **order** that . . .

—². (This) is according to Divine **order**.

—^e. In proportion (therefore) as man lives in Divine **order**, all things with him are disposed by the Lord according to the **order** which is from Him in the Heavens . . .

2733². He might know that to violate marriage was . . . contrary to **order** both Divine and human.

2768^e. He who separates himself from the laws of Divine **order** . . . casts himself into the laws opposite to Divine **order**.

2795^e. The Lord could thus . . . reduce all things into **order**.

2888. Life diffuses itself . . . in an **order** and series incomprehensible.

2953^e. The spiritual and celestial things in the Word follow one another disposed into the most exact **order**.

2973³. The things which proceed in **order** from inmost to outermost . . .

3017. When all things were disposed by the Lord into Divine **order**. Sig. and Ex.

— . Man is thus enriched when the things with him are disposed by the Lord into spiritual and celestial **order**; thus into the image and likeness of Divine **order**.

—². What is meant by all things being disposed by the Lord into Divine **order** in His Human . . .

3086. That the Divine good inflowed into the natural man . . . and (thus) disposed into **order** all things therein; for all . . . the **order** in the natural man is from influx from the Divine . . . Tr.

3141. For such is the Divine **order**, according to which is all regeneration; thus according to which was the Lord's glorification.

3147⁷. Then the Lord . . . disposes the natural man into **order** . . .

—⁸. All things are then disposed into **order** through the influx of spiritual things from the Lord.

3167². By the fall, the natural man . . . thus inverted Divine **order** itself.

3219^e. It is contrary to **order** for the posterior to influx into the prior . . .

3316². This (chaos of doctrinals) is to the end that they may be reduced into **order**; for whatever is to be reduced into **order** is in the beginning such. Sig.

— . These things are not reduced into **order** of themselves; but by the good which inflows into them . . .

3318³. The vessels (then) harden themselves against the heavenly **order** according to which life acts.

—⁵. But the Lord . . . by the most grievous combats . . . reduced all things in Himself into Divine **order**.

3332². When man is in the good of life, the **order** is inverted.

3345. There are interior speeches, in **order**. Enum.

3490². The Lord (did this) according to Divine **order** . . .

3508. It is according to **order** that . . .

—^e. From the **order** of the things which inflow, and from the **order**, among themselves, of the things which are there, goods are effected.

3563. That these things are of inverted **order**, is evident from the fact, that it is according to **order** for good to be within, and truth without.

—³. According to **order** it is done in this way, that . . . The influx is then according to **order** . . .

— . As this is not according to **order**, it is said to be of inverted **order**; but still, relatively to this (fact), it is according to **order**.

—⁴. Then the good and the truth of the Natural . . . are, relatively, in inverted **order**; that is, the Voluntary is without, and the Intellectual within.

—⁵. This is the genuine **order**; and the former **order** tends to the forming of this **order**.

3565^e. The Lord acts by ends, and, through these, successively disposes the intermediates into **order**.

3597³. That he inverts **order**. Sig.

3599². The natural good of the Lord's infancy . . . could not be at once in such an **order** that it could receive the Divine . . . but had first to be reduced into **order** . . .

3600^e. This is the inverse of **order**.

3603³. When man is in this state, the **order** is inverted . . .

3632. Divine **order**, and the derivative heavenly **order**, is not terminated except with man, in his corporeal things; namely, his gestures, actions, expressions of face, speech, external sensations; and in their delights. These are the extremes of **order**.

3642^e. The Hells . . . are thus kept in **order** . . .

3702. Through man . . . the very ultimate of nature would have lived from the Divine, if man had lived according to Divine **order**.

3703¹⁸. As the Israelitish people represented . . . the heavenly **order** . . . they were distinguished into tribes, families, and houses . . . and according to this **order** they measured out the camp; and also journeyed according to a like **order** . . .

3726. The **order** in which the Lord made His Natural Divine. Tr.

— The ascent from the ultimate of **order**. Tr. Here, that it is truth which is the ultimate of **order**.

—². (Thus) good is the first of **order**, and truth is the ultimate.

3739. The Lord's Kingdom in the ultimate of **order**. Sig. and Ex.

— That higher things are in the ultimate of **order** as in their house. Ex.

3849³. Affections are what . . . dispose truths into **order**; genuine affections . . . into heavenly **order**; and evil affections . . . into infernal **order**, that is, into what is opposite to heavenly **order**.

3855. As external things are further from the Divine . . . they are relatively without order—*inordinata*; nor do they suffer themselves to be reduced into **order** as do internal things. Examp.

3902. This in the **order** in which it takes place with a man who is being regenerated.

3928³. The representation of the sons of Jacob is according to the **order** in which they are enumerated. 3939². 4603⁹. 4605. 6337, Ex. 6640, Ex.

3986³. Where the Divine is within, all things are disposed into such an **order** that . . .

3993¹². This **order** is infernal **order** itself.

—¹³. Evils with which goods, and falsities with which truths, are mixed, are wonderfully disposed into **order** by the Lord. Ex.

4009⁹. In the Sensuous, as in the ultimate of **order**, prior things are together . . .

4065⁹. The Divine Itself has no need of anything, (but) He willed that all things should be done according to **order**. 4075.

4075. He thus reduced into **order** both Heaven and Hell . . . 4287². 4295³.

4129². Societies . . . are adjoined to man, and separated from him . . . according to the **order** there.

4156³. The same light . . . disposes the scientifics into **order** . . .

4236. Truths and goods are disposed by the Lord according to the heavenly **order**; hence . . . the heavenly **order** itself, which is Heaven, is 'a camp.' This 'camp,' or **order**, is such, that it cannot possibly be infringed upon by Hell . . . It is this very **order** which was represented by the encampments of the sons of Israel. Further ill. 4250.

4250². When good inflows, as takes place when the **order** is being inverted . . . Hence an entirely different **order** is made from what there was before . . .

4251. Lest **order** should perish in the Natural. Sig. and Ex.

—^e. For the Lord, from His Own power, disposed and reduced all things in Himself into Divine **order**.

4255. How the Lord made the Human in Himself Divine, according to **order**.

4302. That truths were not yet disposed into such an **order** that . . . Sig. and Ex.

—³. Concerning the **order** in which truths must be so as to be able to enter into good. . . All truths, like goods . . . are in Heaven disposed into such an **order**

(as corresponds to the human form). From the **order** in which truths and goods are, Heaven is called the Grand Man: its life is from the Lord, who, from Himself, disposes each and all things into such an **order**. Therefore, when truths are disposed into such an **order** as that in which Heaven is, they are in heavenly **order**, and can enter into good. The truths and goods with every Angel are in such an **order**; and the truths and goods with every man who is being regenerated are also disposed into such an **order**. In a word, the **order** of Heaven is the disposition of the truths of faith into the goods of charity; and the disposition of these into the good of love to the Lord.

4345. An **order** from more general things . . . Sig. and Ex.

4360⁹. As truths are conjoined with good according to an **order** from more general things.

4402. For the Lord glorified Himself according to Divine **order**; and according to such **order** He regenerates man. 4964³, Refs.

4543⁹. When spiritual good begins to act as first in the natural mind, it disposes into **order** the truths there.

4552². These things, with man, are in this **order** when he suffers himself to be led by the Lord; for this **order** is the heavenly **order** . . . But when man does not suffer himself to be led by the Lord . . . he is in the opposite **order**: evil with falsities is in the middle; truths are rejected to the circumferences; and the veriest Divine truths themselves, to the ultimate ones: this **order** is infernal . . .

4585². The Lord progressed in a like **order** to that in which He makes man new . . . namely, from what is external to interior things; thus from the truth in the ultimate of **order**, to good . . .

4594². (Made) His Human Divine according to **order** from the lowest degree to the highest; and thus (disposed) into **order** all things in the Heavens and Hells.

4603². The sons of Jacob are now named in a different **order** . . . because it here treats concerning the **order** in which are truths and goods in the Natural, when this had been made Divine . . .

4612³. Hence the **order** of goods and truths in the Natural is inverted, or opposite to the heavenly **order**.

—⁴.

4839. That it was against Divine **order**. Sig. and Ex.
— All that evil is against Divine **order** which flows forth from evil interiorly; that is, from an intention of evil . . .

—². That evil is against Divine **order**, and good according to it, may be known to everyone; for Divine **order** is the Lord Himself in Heaven; for the Divine good and truth which are from Him constitute **order**, insomuch that they are **order**; Divine good is its essential, and Divine truth its formal. When Divine **order** is represented in a form, it appears as a man . . . And in proportion as Angels, Spirits, and men . . . are in good and truth—thus in Divine **order**—they are men.

—^e. Evil Spirits . . . appear as monsters . . . because evil itself is against **order**; thus is against the human form . . .

4939. How the Celestial, which . . . is the first of

order, inflows into the Spiritual, which . . . is the second of order; and finally into the Natural, which is the third of order.

[A. 4939]^e. Nature, from influx, subsists according to this order.

4961. As (the Lord made His internal man Divine) according to Divine order; this order is here (Gen. xxxix.) described.

5008^e. From natural light to see the things of spiritual light is against order; but it is according to order to see from spiritual light the things in natural light.

5013. Both in life and in doctrine (such) are in inverted order . . . when yet it is according to order for the Spiritual to dominate . . .

5076. Inverted order. Sig. and Ex.

—^e. 'To sin' = to act against Divine order; whatever is against it, is sin. Divine order itself is Divine truth from Divine good: in this order are all who are in truth from good . . . But against this order are those not in truth from good . . .

—^e. That the external sensuous things were in inverted order relatively to interior things. Tr. 5077².

5114. The first in order is the Intellectual; and the last is the Sensuous.

5122². At last the order is inverted, and what was last becomes first. Ex.

5125. That the things of the (intellectual) Sensuous would be reduced into order. Sig. and Ex. 5165, Ex.

5126². By external innocence, the Lord reduces into order the things which enter through the Sensuals.

5127. From the law of order. Sig. and Ex.

5128⁶. Sensuous things are then disposed into order. Ex.

5159. With the man who is being regenerated, a new state begins when the order is changed. Ex.

5208. That, in the general light, truths may be there replaced in their order.

5223^e. Magic was nothing else than a perversion . . . of the order there.

5229. To be conjoined with the things of inverted order. Sig. and Ex.

5343. All truths joined to good are . . . thus in order. Ex.

5396^e. How the Lord rules things inordinate from what is peaceful in the middle, by which (they) are reduced into order.

5608². (These successives) when they come forth simultaneously, place themselves in the same order. Ex.

5700. Separation of the scientifics which are in inverted order. Sig. and Ex.

—². Scientifics are said to be in inverted order, when they abuse heavenly order to do evil; for heavenly order consists in good being done to all . . .

—^e. When scientifics are in order, they are disposed by the Lord into the form of Heaven.

5703². When the Lord is present, all things are disposed into order by His presence itself. The Lord is order itself; and therefore where He is present there is

order; and where there is order He is present. Order itself is described in what follows, which consists in truths being rightly disposed under good.

5726. Sin is all that which is against Divine order, (and thus causes death and disease).

5798⁷. When the Lord reduces into order Heaven and the Societies there, which is continually being done on account of new comers (it causes the infernals to be punished). Ex.

5850. There is general influx into the things in order; particular influx into those not in order. Animals . . . are in the order of their nature . . . But men are not in order; nor in any law of order . . .

—². The order into which man was created, was to love his neighbour as himself . . .

—^e. As man's life is completely contrary to heavenly order, he is ruled by separate Spirits and Angels . . . 5993.

6013. The interior things which vivify truth, succeed in the following order . . .

—². These things must be in the same order with man (as they are in the Heavens).

6272. 'He crossed his hands' = not according to order. Ex.

6322². Influx from internals into externals is according to order.

6323³. If man were in the order into which he was created; namely, in love towards the neighbour, and in love to the Lord . . . he would be born into scientifics, and into all spiritual truths, and celestial goods . . . But, as he is born not into order, but contrary to his order, he is born into ignorance of all things.

6338. (This universal) reduces into order all things in the Heavens . . . When this universal acts, it appears as if goods and truths ordinate themselves, and thus spontaneously flow into order. This is the case with the universal in Heaven, which (latter) is in order, and is continually kept in order, by the universal influx from the Lord; and it is likewise the case with the Societies . . . for as soon as Angels or Spirits are congregated, they are at once disposed into order as of themselves . . . which would never take place unless the universal which proceeds from the Lord contained in itself the veriest singulars of all, and unless all these were in the most perfect order . . .

6366. When celestial love . . . inflows into spiritual truths . . . it disposes them into order, and thus submits them to the Lord. Ex.

—². It is from this order that the Lord inflows through the Celestial Kingdom . . . The influx is such in order that the Spiritual Kingdom may be kept in order through the Celestial . . .

6367⁶. For it is heavenly order which was represented by the tribes in their encampments, and which Balaam saw in spirit . . . This order is from Divine good through Divine truth . . . In this order is all power. Sig.

6370². In each Hell there is order; and this order is conserved by the Lord, both immediately, and mediately through the celestial Angels; and sometimes Angels are sent there to reduce into order the inordinate things there.

[A.] 6373. When the Divine was presented through the Celestial Kingdom . . . the things in Heaven and in Hell could not be reduced into **order** thereby. Ex.

—². Through the Human, the Lord reduced all things into **order**; first those in Heaven, and then those in the Hells.

640². When man is being regenerated, the **order** is thus changed.

645¹². In man (these things) succeed in **order**; (and) according to the **order** in which they succeed, they also inflow. Enum. . . And, as interior things inflow according to **order** even to the ultimate, it is evident that the interior things are together in the ultimate in the following **order** . . . The former **order** is called successive **order**; and this simultaneous; and the latter arises from the former . . .

6470. Unless all (thought and spoke) from One, no **order** of lives could come forth in Heaven; in which however the **order** is such that . . .

6473. (For) **order** is from the Lord, being successive from primes to ultimates; and in **order** itself there is nothing but the Divine . . .

6487^e. All things which are from the Lord are most essential; but they do not follow in **order** from necessity. Ex.

6559. Such is the **order** there that evil itself has the penalty with it . . .

6573. That this is according to the **order** from eternity. Sig.

— . 'To do,' when said of the Divine, = **order**; for whatever the Divine does is **order**.

6692. By their hieroglyphics . . . they perverted Divine **order**.

—². Magic is the perversion of **order** . . . **order** is that the goods and truths which proceed from the Lord be received by man; when this is done, there is **order** in each thing man intends and thinks. But when man does not receive them according to **order**, which is [to do so] from the Lord; but believes that all things flow blindly . . . he perverts **order**; for he applies to self the things which are of **order** . . .

6716³. As the Lord progressed according to Divine **order**, He (first) made His Human Divine truth . . .

7007³. The Divine Providence regards . . . especially that all things be in **order** in Heaven and Hell.

7186. It is according to **order** that the evil be removed by degrees . . .

7206. According to the laws of **order** from the Lord's Divine Human. Sig. and Ex. 7279.

7256. All things . . . which are according to Divine **order**, relate to good and truth; and all things . . . which are against Divine **order**, relate to evil and falsity. The reason is that the good and truth which proceed from the Divine make **order**, insomuch that they are **order**.

7270³. He who knows not how it is with **order** in successives, cannot know how it is with influx. Ex. . . Such is the successive **order** down to the (Third) Heaven . . . (Such) is the Divine **order** of successives . . .

7273². The **order** according to which (the evil) are explored, is the **order** of truth Divine . . . The **order** of truth Divine for the evil who are damned, differs from the **order** of truth Divine for the good who are saved. Ex. . . By degrees, as the evil are explored according to **order**, so are they judged, and damned.

7296. An abuse of Divine **order**. Sig. and Ex. 7388.
—^e. There is an abuse of **order** . . . when the things of **order** are . . . applied to evil ends . . . For the end of **order** is salvation . . .

7297. The like by perverting the ends of **order**. Sig. and Ex.

— . For the things which flow from **order** are not varied by abuse, but appear alike as to the external form; but not as to the internal form, because they are contrary to the ends of **order**.

7298. Power from **order** to make dull as to the apprehension of truth. Sig. and Ex.

— . (This is done) by an abuse and perversion of **order**.

—². It is according to the laws of **order** that . . .

7299. The power to abuse **order** taken away. Sig. and Ex.

7337. Divine miracles . . . progress according to **order**.

—². The reason magical miracles appear like Divine ones, is that they flow forth from **order**; and **order** appears alike in ultimates. Examp.

7426. An endeavour to pervert Divine **order**. Sig. and Ex.

7884. The worship of the Lord according to the **order** of Heaven which is for the Spiritual Church. Sig. and Ex.

7899. Worship from faith and charity according to Divine **order**. Sig. and Ex.

7931². By (this) **order** is meant the **order** which was in Heaven from the time when the Lord began to dispose all things from His Divine Human . . . According to this **order** those of the Spiritual Church could be elevated into Heaven . . . but not according to the former **order** . . .

7995. The laws of **order** for those delivered from damnation . . . Sig. and Ex.

— . All the statutes . . . were laws of **order** in an external form, (and represented) the laws of **order** in the internal form. The laws of **order** are truths from good. The complex of all the laws of **order** is the Divine truth . . . (Thus) the Divine Itself of the Lord in Heaven is **order**; Divine good is the essential of **order**, and Divine truth the formal.

8150. Reduced into **order** under generals. Sig. and Ex.

8226. (This=) according to the general state and **order** in Hell; for in the Hells there is **order** equally as in the Heavens. Ex.

8237². (**Order** is maintained in Hell by Angels.)

8357. Truth of **order** then revealed. Sig.

8510. He who acts from truth is not yet in the **order** of Heaven; but he who acts from the good of charity is

in that order ; for the order in which man is led by the Lord, is through the willing of man . . .

[A.] 8512. When he lives according to the Divine precepts, he lives according to Divine order ; for they are the truths and goods which are from order ; and, when he lives according to order, he lives in the Lord ; for the Lord is order itself. . . By to live according to order, is here meant to be led by the Lord through good ; but to live not as yet according to order, is to be led through truth . . .

8513. That they did not act according to Divine order. Sig. and Ex.

— . What it is to act according to Divine order, and not to act according to it . . . All that is done according to Divine order is open within even to the Lord, and has Heaven in it ; but all that is not done according to Divine order is closed within . . . Therefore Divine order is for the Lord to inflow through the interiors of man into his exteriors ; thus through his will into his act ; which is the case when man is in good . . .

—³. How we are to live so that it is according to order, is taught by the Word . . .

8516³. All in Heaven are thus led ; for this is according to Divine order . . .

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

8559. According to the order of life for receiving the life of Heaven. Sig. and Ex.

—^e. When man is in good . . . he is elevated into Heaven ; for he is in the order of Heaven.

8603. Divine truths in successive order. Sig. and Ex.

—². All things in nature come forth from interiors in order . . .

—³. All these things are in successive order.

— . How the case is with derivatives in successive order.

— . In the animal kingdom (also), there are exteriors, interiors, and inmosts, in successive order.

— . As the recipient forms of life are in successive order, so are the lives which result . . .

—^e. The transits from one to the other in successive order are called degrees.

8610. Correspondence with truth in the first of order. Sig. and Ex.

— . 'Moses' = truth in the first of order . . . When truth in the ultimate of order corresponds to this truth, the latter is supported . . .

8643^e. When truths are confirmed, they are reduced by the Lord into order ; and, when they are reduced into order, they enter the second state . . .

8661. Goods Divine in order. Sig. and Ex.

—^e. Goods in order are goods interior and exterior in order successively according to degrees. Refs.

8700. Not possible, because not from order. Sig. and Ex.

—². For in the other life everything is possible which is from order. The Divine truth which proceeds from the Lord is what makes order, and is order itself ; and therefore everything which is according to Divine

truth—being according to order—is possible ; and everything which is contrary to Divine truth—being contrary to order—is impossible. Examps. 8988³.

8717². For God . . . holds, from Himself, all things in their order.

8731. After all things have been reduced into order, that is, accommodated . . . it is the end of that state. Sig.

8765^e. This is impossible, because contrary to order ; consequently contrary to Divine truth ; and thus contrary to God Himself, who is order.

8894. 'To bless' = to dispose into heavenly order.

8988. The state into which he then enters according to Divine order. Sig. and Ex.

— . 'God' = Divine order. —³, Ex.

8999. That this is contrary to the laws of Divine order. Sig. and Ex.

9049³. The law of order from which these things flow. Ill.

— . Order is from the Divine truth which proceeds from the Lord : the laws of order are truths from good, in Heaven ; and truths separated from good, in Hell.

9163. Each and all things are conjoined there according to the reception of truth Divine . . . thus according to the reception of order which is induced upon each and all things through the Divine truth . . .

—⁴. To destroy the truths from the Divine which are last in order. Sig.

— . The Lord was Divine truth itself in both the first and the ultimate of order.

9184. When man is being regenerated, the order of his life is inverted.

—^e. When man is in such an order of life, gains and honours are blessings to him ; but, if he is in inverted order, they are curses. That all things are blessings when man is in the order of Heaven. Sig.

9278². It is Divine order for Heaven to rule the world with man . . .

9290. According to the laws of order. Sig.

9336. Removal by degrees according to order. Sig. and Ex.

— . It is said by degrees according to order, because with the man who is being regenerated, all things are disposed according to the order of Heaven ; (for) in him there is a like order to that which is in Heaven.

—². (Thus) the order of man's life from birth, and from actual life, is opposite to the order of Heaven.

—⁴. What is properly meant by removal from evils and falsities by degrees according to order. Ex. . . The Divine truth . . . disposes all things into order in Heaven ; and therefore that Divine truth in which there is good from the Lord is order itself. (Refs.) According to this order come forth all things there, and according to it they subsist ; and therefore for Heaven to come forth in man, it is necessary for him to receive the Divine truth in good from the Lord ; and this cannot be done except by degrees according to a like order to that in which the Lord ordines Heaven . . . It is this successive ordination which is here meant by order according to degrees.

9528^e. That the Lord . . . thus disposed Heaven and Hell into **order**. Refs. 9715.

9596. In such an **order** do spiritual and celestial things follow with man, and with an Angel in the Second Heaven. Sig.

9666². Things are said to be less perfect, which can be more easily wrested from their **order**.

9683. This is the successive **order** of goods from the inmost.

—². Immediate influx is received according to the **order** in which the man or Angel is . . .

— . **Order** itself with man is that he live in the good which is from the Lord . . . This influx is continuous, and is adjoined to each and all things of man's will, and it then directs as much as it can to **order** . . . His voluntary things continually lead away from **order**; but his involuntary things continually lead back to **order**. Ex.

9788. 'The statute of an age' = Divine **order**.

9864. 'Four **orders** of stone, the **order**' (Ex.xxviii. 17) = the conjunction of all the truths from good.

— . 'Orders of stone' = truths from good in their **order**.

9987⁵. 'The Word' = the law of **order**, because the Divine truth . . . makes **order** in the Heavens, inso-much that it is **order** there; and hence the laws of heavenly **order** are divine truths. Refs. 10119.

—^e. That this is especially a law of **order**, is because the Lord as to the Divine Human is **order** in the Heavens; and because everyone who is being regenerated is reduced to this **order**; and therefore those who are in this **order** are in the Lord.

10206². For all things follow in **order** according to the series in which they are described.

10236⁴. For (to enter from the Sensuous into the things of Heaven) is contrary to Divine **order**.

—⁵. For thus all things progress according to **order**.

10252. Celestial truths and goods in their **order**. Sig.

—³. As celestial good thus comes forth through truths in their **order**, so it afterwards subsists in a like **order** by the same truths. 10266², Ex.

10546. See CAMP, here.

10614². Thus interior things are in the external in **order**. Ex.

10634². Everything which is from the Divine . . . progresses according to **order** even to the ultimate end . . . for the ultimate of Divine **order** is in the nature of the world. . . In such an **order** comes forth, and in such a one subsists, everything created in the world; and in such an **order** also is the man of the Church who has been regenerated by truths . . . In such an **order** also is the Word . . .

10657. 'Which I commanded thee' = according to Divine **order**.

10659⁴. Immediate mercy . . . is contrary to Divine **order**, and what is contrary to Divine **order** is contrary to God; for **order** is from God; and His Divine in

Heaven is **order**. To receive **order** into one's self is to be saved, and this is effected solely by living according to the Lord's precepts. Man is regenerated to the end that he may receive into himself the **order** of Heaven . . . He who has **order** in himself is in Heaven . . . but he who has not, is in Hell.

10789. There are two things which must be in **order** with men: the things of Heaven, and those of the world . . .

10790. **Order** cannot be kept in the world without prefects, who must observe all things which are done according to **order**, and contrary to **order**; and who must reward those who live according to **order**, and punish those who live contrary to **order**.

10792. Therefore there must be prefects, who must keep the assemblages of men in **order** . . . Among the prefects also there must be **order**, lest anyone, from his pleasure, or want of knowledge, permit evils contrary to **order**, and thus destroy it . . .

10837^e. They said that (to have more wives than one) is contrary to Divine **order**.

H. 29. In such an **order** (as that of the three Heavens) is the Divine which proceeds from the Lord. Hence, from the necessity of **order**, Heaven is tripartite.

30. The interiors of man . . . are in a like **order** . . . for into man all things of Divine **order** were collated, inso-much that he was made Divine **order** in form . . . Refs.

57^e. For the Lord is everywhere in His own Divine **order**; for God is **order**. Refs.

107. All *that* is Correspondent, which, in nature, comes forth and subsists from Divine **order**. Divine **order** is made by the Divine good which proceeds from the Lord: it begins from Him; it proceeds from Him successively through the Heavens into the world; and is terminated there in ultimates. The things, there, which are according to **order**, are correspondences. According to **order**, there, are all things which are good and perfect for use . . . Hence it is that all things which . . . are in Divine **order** relate to good and truth.

108⁴. The reason is that animals are in the **order** of their life . . . But man has perverted this with himself by a life contrary to **order** . . . therefore he must be born into ignorance, and then, by Divine means, be brought back into the **order** of Heaven.

112. In nature . . . all things which come forth according to **order** are forms of uses . . .

113. As all things according to Divine **order** correspond to Heaven, so all things contrary to Divine **order** correspond to Hell.

201^e. To say the form of Heaven, or in the **order** of Heaven, comes to the same thing; because the form of every Thing is from **order**, and according to it.

296. The reason man is ruled through Spirits, is that he is not in the **order** of Heaven; for he is born into evils of Hell, thus entirely contrary to Divine **order**; and therefore he must be brought back into **order**; and he cannot be brought back except mediately through Spirits. It would have been otherwise had man been born into the good which is according to the **order** of

Heaven; in that case he would not be regenerated through Spirits, but through **order** itself; thus through general influx. Man is ruled through this influx as to the things which proceed from thought and will into act; for speech and actions flow according to natural **order**, with which the Spirits and Angels adjoined to man have nothing in common. Animals, too, are ruled through general influx . . . because they are in the **order** of their life.

[H.] 297. The Lord Himself inflows with every man according to the **order** of Heaven; both into his inmosts and into his ultimates . . . This is called immediate influx.

304². In man is the ultimate of Divine **order**. Ex.

315. He who is instructed about Divine **order** can understand that man is created to become an Angel, because in him is the ultimate of **order** . . . Divine **order** never subsists in the middle . . . but it goes to the ultimate; and then it forms [things]. J. 20.

352³. Animals are in the **order** of their life; but not man, and therefore he must be led into **order** through Knowledges. But if man were born into the **order** of his life, which is to love God above all things, and the neighbour as himself, he would be born into intelligence and wisdom, and thence into the belief of every truth in proportion as the Knowledges accede.

389. All things in the Heavens are instituted according to Divine **order**, which is everywhere guarded by administrations by Angels . . . These are subordinated, precisely as uses are, in Divine **order**.

499². With these, **order** is inverted; for good is without, and evil within.

—³. This is the **order** into which man was created.

523. The Lord never does anything against **order**, because He is **order** itself; the Divine truth proceeding from the Lord is what makes **order**; and Divine truths are the laws of **order**, and according to these the Lord leads man; and therefore to save man from immediate merey is against **order**; and that which is against Divine **order** is against the Divine. Divine **order** is Heaven with man; man has perverted it with himself by a life against the laws of **order**, which are Divine truths: man is brought back into this **order** by the Lord of pure merey, through the laws of **order**; and, in proportion as he is brought back, he receives Heaven into himself; and he who receives Heaven into himself comes into Heaven.

N. 279. (Refs to passages on the subject of **order**).

J. 9. Into man have been collated all things of Divine **order** from primes to ultimates; into his inmosts, those things which are in the primes of that **order**, into his ultimates, those in its ultimates; so that man was made Divine **order** in form . . .

20^e. 'To create in the image and likeness of God' = to collate into him all things of Divine **order** from primes to ultimates . . .

73². For all things in the Heavens and Hells have now been reduced into **order** . . .

W. 205. That in successive **order** the first degree makes the highest, and the third the lowest; but in

simultaneous **order** the first degree makes the inmost, and the third the outermost. Gen.art.

— . There is successive **order**, and there is simultaneous **order**. The successive **order** of these degrees is from the highest to the lowest, or from the top to the bottom: the angelic Heavens are in this **order** . . . In a like successive **order** are the states of love and wisdom there, of heat and light, and of the spiritual atmospheres. In a like **order** are all the perfections of the forms and forces there.

—². When discrete degrees are in successive **order**, they may be compared to a column divided into three steps . . .

—³. But simultaneous **order**, which consists of like degrees, is different in appearance: in this, the highest things of successive **order**, which are the most perfect and beautiful, are in the inmost, (and so on) . . . It is like that column subsiding into a plane . . .

206. As the highest of successive **order** becomes the inmost of simultaneous **order** . . . therefore in the Word what is higher = what is more interior . . .

207. In every ultimate there are discrete degrees in simultaneous **order**. The motor fibres in every muscle; the fibres in every nerve; and the fibres and little vessels in every viscus and organ, are in such **order** . . . There is a like **order** of these degrees in every seed, fruit, metal, and stone . . .

298^e. Those things are called uses which . . . from creation, are in **order**; but those things are not called uses which are from the proprium of man; for . . . they are against **order**.

310³. In ultimates are all prior things together, in their **order**.

432³. The compages of this little brain interiorly, as to situation and fluxion, was in the **order** and form of Heaven; and its exterior compages was in the opposite against that **order** and form.

P. 83⁶. With him who is being regenerated, the **order** of life is turned . . . for the Natural separated from the Spiritual is against **order**, and the Spiritual is according to **order** . . .

180⁶. That man would (in that case) pervert and destroy all the **order** and tenor of the Divine Providence. Ex.

279⁵. Evil is the delight of the concupiscence of acting and thinking contrary to Divine **order**; and good is the delight of the affection of acting and thinking according to Divine **order** . . .

331². It may be said that the Lord is Providence, in the same way as it is said that God is **order**; for the Divine Providence is Divine **order** primarily regarding-*circa*-the salvation of men; and, as there is no **order** without laws; for laws make it; and every law derives from **order** the fact that it also is **order**; it follows, that as God is **order**, He is also the law of his own **order** . . .

R. Pref. vii. The Roman Catholic sacrament of **order**.

265. That the Lord . . . reduced all things into **order** when He was in the world. Sig. 266².

274. When the Lord . . . by the Judgment, com-

menced to reduce into **order** all things in the Heavens and upon the earth. Sig. and Ex.

M. 85. The **order** in which each and all things of the universe have been created, is that one is for the sake of another . . .

130³. When these three things follow in their **order**, man is perfect man . . .

283. As magistrates (must) see that **order** is preserved in a compound society, so (must) consorts in their single one. But this **order** is not possible, if the husband and wife disagree . . . And therefore, to preserve **order** . . . necessity demands that the master and mistress agree . . .

311. That this is the **order** of conjugal love . . . from its first heat . . . Ex.

—². That all **order** proceeds from primes to ultimates; and that the ultimates become the primes of some following **order**; also that all the mediates of **order** are the ultimates of the prior one, and the primes of the posterior one . . .

—^e. Such as is the **order** of this love from its first heat . . . such for the most part is it in its progression . . .

312. That conjugal love precipitated without **order** . . . burns up the marrows . . . Ex.

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

314. That there is successive **order**, and simultaneous **order**; and the latter is from the former, and according to it. Ex.

—³. It is the like with the successive **order** to marriage, and with the simultaneous **order** in marriage . . .

— . He who knows the influx of successive **order** into simultaneous, can comprehend the reason why, in the hand of a man, the Angels can see all the thoughts and intentions of his mind; and also why wives, from the hands of their husbands on their breasts, feel their affections . . .

I. 2. All that which is from **order** is Truth.

B. 52². The Lord cannot act against His own Divine **order**; and His **order** is, that man explore himself, see his evils, resist them, and all this as of himself, although from the Lord.

117. He assumed the Human to the end that He might bring back into **order** all things in Heaven, in Hell, and in the Church. T. 3.

T. 52. That the omnipotence, etc. of God cannot be known, unless it is known what **order** is . . . that God is **order**, and that together with creation He introduced **order** into the universe, and into each and all things of it. Gen.art.

— . The absurdities . . . from their not understanding the **order** into which God created the universe . . .

— . We will first open **order** by a certain general definition of it, which is this: **Order** is the quality of the disposition, determination, and activity of the parts, substances, or entities, which make the form whence is the state, the perfection of which is produced by wisdom from its love, or the imperfection of which is hatched by the insanity of reason from cupidity.

53. That God is **order**, is because He is substance itself and form itself . . .

— . As wisdom from love makes form, and the state and quality of this is according to the **order** therein, it follows that God is **order** itself, consequently, that God, from Himself, introduced **order** into the universe . . . and that He introduced the most perfect **order** . . . as we read in the Book of Creation.

54. The nature of the **order** into which the universe was created, will be exhibited in the following Lemma.

— . Bear in mind that each and all things in the universe, in order that they might subsist by themselves, were created into their own **orders**; and, from the beginning, so that they might conjoin themselves with the **order** of the universe; to the intent that the singular **orders** might subsist in the universal **order**, and thus make a one. Examps.

56. That the omnipotence of God . . . proceeds and operates according to the laws of His **order**. Gen.art.

58. This (would be) contrary to the laws of His **order** . . . — .

59. That God . . . perceives and sees each and all things which are done according to **order**; and, from them, those things also which are done against **order**. Gen.art. 61.

60. The reason is that **order** is universal from the veriest singulars . . . It is from this quality of **order** in the universe that there is the like in all created things. Examp.

63. That God is omnipresent from the primes to the ultimates of His **order**. Gen.art.

— . Through the spiritual Sun, **order** was made . . .

— . According to the **order** impressed on them from creation.

—². Therefore the universe, as to essence and **order**, is the fulness of God.

65. That man was created a form of Divine **order**. Gen.art.

— . As God is **order** itself, man was created an image and likeness of **order**. There are two things from which **order** has come forth, and through which it subsists: the Divine love and the Divine wisdom; and man was created a receptacle of them; and therefore he was created into the **order** according to which these two act in the universe, and . . . in Heaven. Hence the whole Heaven is in greatest effigy a form of Divine **order** . . .

— . An image of God is a form of Divine **order**.

66^e. This is why man was created a form of Divine **order**.

67^e. That he may do the uses of God, man was created an image and likeness, that is, a form of Divine **order**.

68. That man is in power against evil and falsity from the Divine omnipotence; is in wisdom concerning good and truth from the Divine omniscience; and is in God from the Divine omnipresence, in proportion as he lives according to Divine **order**. Gen.art.

—². (Thus) unless man lives according to Divine **order**; that is, acknowledges God, His omnipotence, and protection against Hell, and on his part fights with the evil in himself—for the latter together with the

former belong to **order**—he cannot but be immersed in Hell . . .

[T.] 70. Man is in God in proportion as he lives according to **order**, because . . . where God is in His Divine **order**, He is as in Himself, because He is **order** . . . and as man was created a form of Divine **order**, God is in him ; but fully, in proportion as he lives according to Divine **order**. But if he does not live according to Divine **order**, God is still in him, but in his highest things . . . (and) in proportion as he lives against **order**, he closes the lower things of his mind . . . Thus God is in him, but he is not in God.

—². Man is in God by a life according to **order**, because God is omnipresent in each and all things of the universe, in their inmosts, for these are in **order**. As for the things contrary to **order**—which are those only which are outside the inmosts—God is omnipresent in them by a continual struggle with them, and by a continual endeavour to bring them back into **order** ; so that in proportion as man suffers himself to be brought back into **order**, God is omnipresent in the whole of him . . .

71. The Spirit cried, Where is he who speaks and writes about the **order** with which God has bound Himself? . . . He came to me . . . and said, Are you the man who thinks and speaks about **order**? Tell me, in brief, what **order** is, and some things which belong to **order**. I replied, I will tell you the summaries, but not the particulars . . . I. God is **order** itself. II. He created man from **order**, in **order**, and into **order**. III. He created his rational mind according to the **order** of the whole Spiritual World ; and his body according to the **order** of the whole natural world . . . IV. Hence it is a law of **order**, that, from his little Spiritual World, man should rule his little natural world ; just as, from His Spiritual World, God rules the natural world . . . V. It is a sequent law of **order** that man must introduce himself into faith by Truths from the Word ; and into charity by good works ; and thus reform and regenerate himself. VI. It is a law of **order** that man must purify himself from sins by his own work and power . . . VII. It is also a law of **order** that man must love God from his whole soul, and from his whole heart ; and his neighbour as himself ; and must not wait and expect that these two loves will be put into his mind . . .

72². You are quite unaware that the omnipotent God is **order** itself ; and that the laws of **order** are myriads, being as many as the Truths in the Word ; and that God cannot act contrary to them . . .

73. (The amazement of some Spirits on hearing) that as omnipotence is Divine, so is **order** Divine ; nay, that God Himself is **order** . . .

—². I said, The omnipotent God created the world from the **order** in Himself ; thus into the **order** in which He is, and according to which He rules ; and He stamped upon the universe its own **order** ; on man his ; on beast its ; on bird and fish its ; on worm its ; on every tree and grass its . . . The laws of **order** appointed for man, are that he must acquire for himself Truths from the Word, and think them naturally, and, as far as he can, rationally, and thus procure for himself natural faith. The laws of **order** on the part of God then are, that He should approach, infill the Truths with His Divine light,

and thus infill his natural faith with the Divine essence . . . So with charity.

—³. (Thus) you may see that the Divine omnipotence is in **order** ; and that its government, called Providence, is according to **order** ; and that it acts continually and to eternity according to the laws of its **order** ; and that it cannot act contrary to them, nor change them . . . because **order** with all its laws is Himself.

74. Some were of the ecclesiastical **order**, and some of the civil **order** . . . They said, that . . . if the Divine power progressed according to any laws which had been made of **order**, it would be limited . . . I said, Learn the laws of Divine **order** . . .

—³. They heard a voice (from Heaven) : Listen . . . to what the **order** is according to the laws of which the omnipotent God acts. And I said, God from Himself as **Order** created the universe in **order**, and for **order** ; and likewise man, in whom He fixed the laws of His **order**, from which he was made an image and likeness of God ; and which laws, in sum, are . . .

—⁴. God from His omnipotence created the universe, and at the same time introduced **order** into each and all things of it ; God, also, from His omnipotence . . . guards the **order** there with His laws in perpetuity ; and, when anything lapses from **order**, He brings it back . . . God from His omnipotence instaurated the Church, and revealed the laws of its **order** in the Word ; and, when it lapsed from **order**, He restored it . . .

—^e. These (catastrophes) would happen, unless God were **order**, and omnipotent in **order**.

89. That God assumed the Human according to His Divine **order**. Gen.art.

—². This was done, because it is Divine **order** that man prepare himself for the reception of God . . .

—^e. The Lord progressed according to this **order** even to union with His Father.

90. They who do not know that the Divine omnipotence proceeds and operates according to **order** . . .

91. The Divine miracles also were done according to Divine **order** ; but according to the **order** of the influx of the Spiritual World into the natural.

95². By these acts the Lord made Himself justice ; for justice is to do all things according to Divine **order** ; and to bring back into **order** the things which have lapsed from **order** ; for Divine **order** itself is justice.

105. (This) is according to Divine **order**, which is unchangeable. Divine **order** is that man dispose himself for the reception of God . . . According to this **order** must every man progress, from natural to become spiritual. In like manner the Lord . . .

110⁴. That the Lord humbled Himself before the Father, was according to the **order** established from creation, which is unchangeable, according to which everyone must progress to conjunction with God. This **order** is, that as man by a life according to the laws of **order** . . . conjoins himself with God, so God conjoins Himself with man . . . In like manner did the Lord unite Himself to His Father . . .

—⁵. This same **order** is inscribed from creation on every man . . . To prepare one's self for the reception of

God, and for conjunction, is to live according to Divine order; and the laws of order are all the precepts of God: these the Lord intilled . . .

123². How the Lord afterwards brought back into order all things in both Heaven and Hell. Ex.

134³. Is it not contrary to the Divine essence to change the order established from eternity . . .

—⁴. As yet the Christian world is ignorant that order exists; and still less what the order is which God introduced when He created the world; and that God cannot act against it, because He would then be acting against Himself; for God is order itself.

341². This is against order, thus against His omnipotence . . .

343. In its ecclesiastical order.

500. They who do not understand Divine omnipotence, may opine, either that there is no order, or that God can act equally against order and according to it; when yet without order no creation is possible. The primary thing of order is that man is the image of God . . .

— . For there is an order, from which, and according to which, the whole world was created . . . and therefore God is called order itself; and therefore it is the same whether you say to act against Divine order, or to act against God; in fact, God Himself cannot act against His own Divine order . . .

502. The (natural) man cannot think otherwise of the Divine omnipotence than that it is above order; thus that the Divine omnipotence is devoid of order . . .

—². But . . . the Divine omnipotence is not without order; God Himself is order; and, as all things were created from God, they were created from order, in order, and to order. There is an order into which man was made, which is, that upon free will in spiritual things depends his blessing or his curse.

599. After His universal redemption, the Lord brought back into order all things in Heaven and in Hell. In like manner with man after temptation, He brings back into order all things of Heaven and the world with him.

679. The consistence of all things depends on order; and orders are manifold, general and particular; and there is one which is the most universal of all . . .

680. What is order without distinction . . . For without knowledge of qualities order is not known as order . . .

796. Luther disposed his hearers into rows . . .

Ad. 628. Concerning order. Gen.art.

D. 2026. For men live inverted order . . .

2209. If man were in order . . . Ex.

2444. In such a disposition to equilibrium . . . consists order . . .

2688. That he who lives in order cannot be violated by evil. Ex. 2689.

2766. That brute animals live in the order of nature. Ex.

2839. Man goes more and more against order . . . The more he goes against order, the more force is

required to reform him, consequently the more Spirits; while those who are led more according to order have need of fewer Spirits with them; just as all things in the body which follow according to order . . . have no need of the immediate aid of Spirits.

3852. Order is terminated in material things . . .

4268. How Souls and Spirits are reduced (or brought back) into order. Ex.

4432. On order: that, on account of order, they cast the blame of evils on the Lord. Ex.

4829. One who thought that all things flow according to Divine order; and (therefore) that all things would still have flowed according to order, if the Lord had not assumed the Human . . .

4847. Through the Divine Human order has been restored even to the ultimate of life, which is the Sensuous; for Divine successive order perishes in ultimates.

4911. As to desire and get honours and riches from Own intelligence is an abuse of the laws of order in the natural world . . . for they proceed in inverted order and from themselves; therefore . . . in the other life they become magicians, and learn such things as are of the laws of order there, which they abuse wherewith to do evil. They cannot receive that they should follow the laws of order from Divine influx . . . In a word, there is with them an inversion of order in both worlds . . .

D. Min. 4635. On the order into which man is born.

4651. That the love of self destroys order.

4665. On the speech of Spirits and Angels of an interior order.

E. 258^e. That all things be done according to order . . .

283⁴. 'To lie among the orders' (Ps.lxxviii.13)=to live in the statutes.

306. For the angelic Heaven to come forth and subsist, all things there must be in order . . . Besides, unless Heaven were in order, the world—that is, men on earth—could not come forth and subsist.

349⁵. Cannot subsist . . . except in successive order from the First.

— . (The idea that) man learns to think by the influx of interior nature and its order; and not from God . . . from whom is all the order of both worlds, according to which life inflows . . . eternal with those who can be disposed to receive life according to Divine order; and the opposite with those who . . . live against Divine order. The Divine good which proceeds from the Lord is that from which is order; and Divine truths are the laws of order.

431¹³. Balaam saw the order of Heaven in their encampment . . .

— . The representation of Heaven and the Church falls according to the order in which the tribes are named . . .

726⁵. Hence these are called the ultimates of Divine order . . . They coexist there in order, which is called simultaneous order.

[E. 726]⁷. The Lord came that, through ultimates from primes, He might bring back all things into order . . .

798³. (Solifidians) invert the Divine order . . .

— . As the order has been inverted from birth with all . . . Still, he is by degrees brought back to order, and, from charity, lives faith . . .

815¹⁰. This is not from Divine order . . .

926². This is from the order of creation, which is . . .

963. It is from Divine order, that where there are not good works there are evil works.

1129³. This may be illustrated by created things, when they are regarded from order. Ex.

— . It is from order that . . .

—⁴. Divine order appears in the world from the sun, moon, and stars . . .

1133⁷. This order of affections is known to the Lord alone.

1136². The laws of order, called laws of the Divine Providence. Enum. and Ex.

1144². He is then in Divine order, and is actually led by the Lord . . .

1145¹⁰. An angel man is led by the Lord according to order ; from within from order ; from without to order ; but a devil man is led by the Lord to order from without ; but by himself against order from within.

1153⁷. Of himself, man acts constantly against order ; but the Lord constantly according to order.

1202³. Therefore a beast cannot destroy the order of its life.

— . The order into which man was created is . . .

Ath. 112. Successive order . . . is discrete . . . The exterior things in successive order contain in them the successives in their own order, which is called simultaneous order. Ex. . . Therefore the Lord became the Last . . . to bring back all things into order . . .

D. Wis. iii. 4². There is a successive order of degrees, and a simultaneous order. Ex.

viii². All things which are in successive order are, in ultimates, in simultaneous order ; and therefore all things in the latter order, are in continual connection with all things in the former order . . .

ix². Divine wisdom is that which is called . . . Divine order . . .

Can. God viii². Order was the first thing created ; according to this God acts ; and therefore God Himself has made Himself order.

Redeemer viii². He assumed the Human according to His own Divine order, which was that . . .

Redemption vii. That He (thus) brought back all things into order . . .

Docu. 302. C. Concerning order. Gen.art.

Ordinance. See under OBSERVE, and ORDINATE.

Ordinary. *Ordinarius.*

Ordinarily. *Ordinarie.*

D. 1706^e. Different from the ordinary state.

3191². Like an ordinary soldier.

E. 638¹⁶. The Lord ordinarily stayed on that mountain.

Ordination. *Ordinatio.*

Ordinate. *Ordinare.*

Ordinately. *Ordinate.*

See under DISORDER, and INAUGURATE.

A. 545. So ordained that they cannot be described.

—². Indefinite things in a most ordinate form . . .

686^e. Ordinated most distinctly into Societies.

1683. 'They set in array the battle' (Gen. xiv. 8) = they attacked.

3019. The ordination and influx of the Lord into His Natural. Sig. and Ex.

3189². The Societies of Heaven are ordained by the Lord according to the Divine form . . . The form of the Spiritual Kingdom comes forth according to the ordination of the affections in His Human. Tr. 4041.

3283². The Rational ordines all things in the Natural ; and views Things according to the ordination there.

4067². The innumerable Societies there are disposed and ordained according to . . .

4104. Ordination in generals. Sig. and Ex.

—⁴. As man prefers heavenly things, so are the things in his Natural ordained to the state of Heaven . . . It is ends which ordinate ; that is, the Lord through ends. Ex.

— . Hence it is evident what ordination in generals is . . . all the causes and effects are ordained according to the end itself . . .

4266. Ordination in the way they were to be initiated. Sig. and Ex.

4809^e. To be ordained according to the life. Sig.

5278². This ordination (in the memory) is effected by the good which inflows. 5288².

5288. Which will ordinate all things in the natural mind. Sig. and Ex.

— . It is good and truth which ordinate each and all things in the natural mind. Ex.

—^e. The heavenly form is the form into which the heavenly Societies are ordained ; and they are ordained according to the form which is induced by the good and truth which proceed from the Lord.

5290. The ordination of generals in the Natural. Sig. and Ex.

5530. The ordinations of the truths conferred gratis. Sig. and Ex.

— . 'Binding,' or 'a bundle' = ordination.

5531. In this general, the particulars ; and, in these, the singulars, are ordained.

—². Such is the ordination with the man who is in the good of love . . .

5881. A new disposition and ordination of truths in the Natural. Sig. and Ex.

6028. Such is the ordination of goods with the regenerate. But with the evil . . .

6335. The **ordination** of the truths of faith and goods of love in the Natural. Sig. and Ex.

—^e. Concerning the tribes and their **ordinations**.

6338. That themselves should **ordinate** themselves. Sig. and Ex.

— . 'To gather together'=to be **ordinated** . . . for truths and goods cannot be gathered together unless they are **ordinated**; for the Universal which proceeds from the Lord effects this. Ex. . . It then appears as if goods and truths **ordinate** themselves, and thus flow into order spontaneously. (Continued under ORDER.)

—². Nothing **ordinate** and regular could come forth in the body; but . . . then all things are **ordinated** as of themselves.

6598^e. If the things in the memory are **ordinated** . . .

7643³. The Lord is continually **ordinating** the Heavens.

7681². When the Lord **ordinates** the Heavens, the Hells which are in the opposite are **ordinated** of themselves.

7710. The Lord is continually **ordinating** Heaven . . . This **ordination** causes the evil to be devastated by degrees. Ex.

7836⁵. It is this influx by which the Societies in the Second Heaven are disposed or **ordinated** as to their goods.

8131. 'To encamp'=the **ordination** of truth and good to undergo temptations.

8150^e. This **ordination** under generals causes the singles to act a one, and to be in a form, and to have a quality together.

8192. **Ordination** by Divine truth. Sig. and Ex.

8200. By Divine truth are **ordinated** all things in Heaven and in Hell: hence comes all order on earth also.

8370. That after the temptation the truths of faith were **ordinated** through the good of love. Sig. and Ex.

— . For all the **ordination** of truths is done through the good of love. Ex.

—². The image of man's spirit . . . is exactly according to the **ordination** of truths by good with him.

—^e. Goods and truths are implanted in man through temptations; but they are not **ordinated** until afterwards. . . The **ordination** takes place in a calm.

8470^e. The Universal forming and **ordinating** each and all things, is the Divine good of the Divine love from the Lord.

8561. The **ordination** of the interiors to undergo temptation as to truth. Sig. and Ex.

8641. The **ordination** of truths by Divine good. Tr.

8643. The **ordination** of truths with the man of the Spiritual Church, which is done by Divine good through Divine truth. Tr. . . For all **ordination** is by good through truth.

—². This **ordination** takes place with the man of the Spiritual Church, when he begins to act no longer from truth but from good . . .

8658. The **ordination** of the good and truth of the Church near the good of truth. Sig. and Ex.

8724. Effect according to the **ordination** of Divine good. Sig. and Ex.

9176². Not among the truths which are **ordinated** in a general under good.

9336⁴. According to the order in which the Lord **ordinates** Heaven.

9394⁵. These bundles and series are mutually **ordinated** so as to relate to the heavenly form.

— . The muscles and motor fibres are so **ordinated** as to concur to every action . . .

9642⁸. The encampments represented the **ordination** of all things in the Heavens according to the truths and goods of faith and love. Refs.

9715⁶. The subjugation of the Hells; the **ordination** of the Heavens . . .

9786. 'Aaron and his sons shall **order** it' (Ex.xxvii. 21)=perpetual influx from the Lord. 'To order,' or 'ordinate,' when predicated of the Lord,=influx . . .

9787^e. For everything which the Lord **ordinates**, that is, provides, is eternal. (Thus) 'the **ordering**,' or 'ordinating,' of the lamp from evening to morning=the perpetual influx of good and truth from the Lord constantly in every state.

10048. That interior things are to be **ordinated** distinctly. Sig. and Ex.

—². With those being regenerated, the interiors and exteriors are **ordinated** by the Lord for all the sequent states. Ex.

— . Hence it is that whatever the Lord disposes and **ordinates** is eternal.

—^e. There are in man external, internal, and inmost things: all these are disposed and **ordinated** together and successively for the reception of sequent things to eternity. Ex.

10051. The **ordination** of the exteriors under the interiors and inmosts. Sig. and Ex.

10217. As to **ordination** and disposition. Sig. and Ex.

— . 'To number,' when predicated of the things of the Church,=the **ordination** and disposition of them . . . For 'to number' involves a survey; and what is surveyed by the Lord is also **ordinated** and disposed. III.

—³. As it belongs to the Lord alone to **ordinate** and dispose the truths and goods of faith and love . . . therefore when this is done by man, as by David, there is signified the **ordination** and disposition of such things by man and not the Lord; which is not to **ordinate** and dispose; but to destroy.

10225⁸. For with these the truths and goods of faith and love can be **ordinated** and disposed by the Lord; for the Lord inflows into their Intellectual and Voluntary, and **ordinates** and disposes.

10810. Those at the right were **ordinated** according to the quality of the good; and those at the left according to the quality of the evil, with them . . .

J. 12⁴. The quality of every form is from the **ordination** among themselves of the various things therein . . .

C. J. 20. The Reformed . . . are **ordinated** there according to their countries . . .

[C. J. 20]². But there is a different **ordination** of all in Heaven, and in Hell.

21. All the **ordination** of the Societies in that World is an **ordination** according to the differences of love . . . The Lord, who is Divine love itself, **ordiates** them according to the receptions of it . . .

H. 50. Although these live dispersed, they are **ordiated** in a similar way. Ex.

149^e. Still, the **ordination** of the whole Heaven differs from the **ordination** of a Society, as the general from the particular . . .

477. For (the loves) are thus **ordiated** with man ; although man knows nothing whatever of their **ordination** ; but something of it is manifested to him in the other life ; for he has extension of thought and affection there according to their **ordination** . . .

513. The places of instruction . . . are **ordinate** and distinct according to the genera and species of celestial goods.

514. The **ordinations** (in the places of instruction) are, in general, as follows . . .

588². The Hells are so **ordinately** distinct according to the differences of each evil, that nothing is more **ordinate** and distinct.

594. How all things are **ordiated** in the Heavens and the Hells so as . . . to be in equilibrium . . . All the Societies of Heaven are most **ordinately** distinct according to goods . . .

—². Some of the means relate to the **ordination** of those who are in Hells.

L. 3⁵. That the Lord at the same time **ordiated** Heaven, so that it should make a one with the Church.

W. 202. **Ordinated** according to degrees of height.

P. 302. The **ordination** of affections in Heaven, and of concupiscences in Hell, is marvellous, and known to the Lord alone . . .

R. 153². All the Societies . . . are marvellously **ordiated** according to natural affections . . . The Societies **ordiated** according to good natural affections communicate with Heaven ; and those **ordiated** according to evil natural affections, with Hell.

225. A manifestation concerning the **ordination** of the Heavens for the Last Judgment . . . Sig. and Ex. 233. E.258.

799². By the **ordinations** of ministries.

M. 36^e. The universal Heaven is **ordiated** according to all the varieties of the affections of the love of good ; and the universal Hell according to all the affections of the love of evil. E.430².

324. The (Angels) have been **ordiated**, and are being **ordiated**, by the Lord into one form . . .

T. 75⁴. Three degrees . . . according to which the angelic Heavens are **ordiated** ; and according to which human minds are **ordiated**.

S4. Redemption was . . . the **ordination** of the Heavens . . . 86. 115, Gen.art. 117. 118^e.

123². The **ordination** of the Heavens and Hells has gone on from the Last Judgment to the present time.

160. The Societies of Heaven are **ordiated** according to . . . 569.³

351². This organization is an **ordination** of all things in series . . .

—^e. Unless there were such an **ordination** of substances in the human mind, man would have nothing analytic of reason, which everyone has according to the **ordination** . . . and the **ordination** is according to the use of reason from freedom.

597. The affections of good and truth are so **ordiated** that . . .

646. Similarly is the Church **ordiated** . . .

665. The Angels **ordiated** them all into four companies . . . To whom, thus **ordiated**, we said . . .

678. All (there) are most distinctly **ordiated** in general and in every part . . . On this distinct **ordination** the conservation of the universe depends.

680². What are these **ordinations** without signs . . .

D. 1713. The **ordination** of all (the viscera) to uses.

4087. The Divine **ordination** of the Societies effects that . . .

5048. This is effected by the **ordination** of (the internals) by the Lord.

5789² One who knew how to **ordinate** these Societies according to order . . . The **ordination** of them was into a form opposite to that of Heaven.

5821. The **ordination** of the Heavens at the Last Judgment. Ex.

D. Min. 4573. Which they read daily, according to the ecclesiastical **ordination**.

E. 258. In (Rev.iv.) it treats of the **ordination** of all things before the Judgment.

306². This **ordination** (of the Heavens) depends on the infinite wisdom of the One who knows all things. He Knows and explores all things ; and thence disposes and **ordiates** all things.

410². This **ordination** is to the end that all may be kept in connection by influx : such is the co-ordinate and subordinate disposition through the whole Spiritual World.

422⁷. All are **ordiated** (there) according to the quarters.

— . What is signified by the **ordinations** according to the quarters in the Word.

431¹¹. The **ordinations** of the tribes represented the **ordinations** of the Societies in the Heavens.

629¹⁰. The **ordination** of all things in the Heavens from Own power through Divine truth. Sig.

659^e. Such is the **ordination** of the universal Heaven ; in each Society there ; in each city there ; and also in each house.

702². Such is the **ordination** there, that the Heavens are like expanses, one above another ; beneath the Heavens is the World of Spirits ; and beneath this the Hells, one below another. The influx from the Lord takes place according to this successive **ordination** . . .

—³. But this **ordination** of the Heavens and Hells

has undergone changes from one Judgment to another. Ex.

790³. The universal Heaven is **ordained** into Societies according to . . . 1093².

827. An **ordinance** appointed, that . . . Sig. and Ex. 833.

— . To make a statute, or **ordain** that . . .

988⁶. From this **ordination** comes forth the form of Heaven.

1029². (The Babylonians) **ordained** that . . .

— . Believing the things they **ordained** were accepted.

1133⁷. The **ordination** of so many various affections (of) men from the first creation . . .

J. (Post.) 170². He was permitted to **ordinate** those in that small Society, and **ordained** them as a spider does its web . . .

Coro. 16. There is a most perfect **ordination** of all in the Heavens and in the Hells. Ex.

Ordure. See DUNG.

Organs of Generation. See under GENERATION, and GENITAL.

Organ. *Organum.*

Organic. *Organicus.*

Organically. *Organice.*

Organize. *Organizare.*

Organization. *Organizatio.*

Organism. *Organismus.*

A. 149². Man is only an **organ** of life ; but such as is the **organ**, such is the affection of life.

444. There can be no bodily sight without an **organ** . . . and must not thought have an **organic** substance ? . . . He had supposed the spirit to be mere thought, without anything **organic** . . . But the whole brain is the **Organic** of the interior senses . . . It might have been evident to him that the spirit is **organic**, or an **organic** substance.

1378. Spirits, as to the **organics** which constitute their bodies, may not be in the place where they are seen . . .

1387. Thus they would be **organs** without life.

1533⁹. Unless Spirits were **organic**, and Angels were **organic** substances, they could neither speak, see, nor think.

1563. Unless the **organic** vessels (of the external man) are opened . . .

1594⁵. The spirit or soul . . . is **organic** . . .

1603. The external man is merely an **organic thing**, having no life in it . . .

—². He thus purified the **organic things** of the Human Essence . . .

1635. Influx into the internal **organs** of hearing.

—^e. The speech of Spirits enters by an internal way into the same **organs** . . .

1761. They regard man as their **organ**.

1763⁹. They are heard as sonorously by one who has the interior **organs** of hearing opened . . . but not at all by one in whom these **organs** are not opened.

1900³. These are the genuine vessels in the **organic** forms of both memories . . .

2487. The exterior memory . . . is nothing but an **organic** something . . . So the interior memory is an **organic thing**, but purer . . .

2658². His Human, when made Divine, was no longer an **organ** of life ; but was life itself.

— . Man is not life, but an **organ**, or recipient, of life.

2889. Evil Spirits cannot apprehend that . . . they are only **organs** of life . . .

3001². Illustrated by the motory and sensory **organs** . . .

3241². Like the **organs**, members, and viscera (which which are all different, and yet make a one).

3318². Man is nothing but an **organ** or vessel which receives life . . .

3484. This correspondence is that of the **organs** with their life ; but such as are the recipient **organs**, so do they live.

3624. On the correspondence of all the **organs** and members of both the interiors and exteriors of man, with the Grand Man. Gen.art.

3628². The atmosphere . . . keeps in connection its **organ**, which is the ear . . . The ether its **organ**, which is the eye . . .

—³. This is manifest from the **organ** of hearing : unless there were interior modifications . . . there would be no hearing ; and also from the **organ** of sight . . . and so with all the other **organs** and members . . . there are forces acting outside which are natural . . . and forces acting within, in themselves alive, which hold together every **organ**, and cause it to live ; and this according to the form which has been given it for its use.

3629. When the Spiritual inflows into the **organic** forms of the body, it presents their living operations.

— . What Societies inflow into this or that **organ** . . . and member . . . There are very many inflowing into each **organ** and member.

3630. The several viscera and members, or motory and sensory **organs**, correspond to Societies . . .

3639^e. It is Known from the very situation . . . to what provinces of man's **organs** and members the Societies belong.

3679³. The eye is only an **organ** of the body, through which the internal man sees . . .

— . He thinks that the larynx and interior **organs** speak by aspiration from the lungs ; when yet it is the thought which speaks through these **organics** . . . So all the apparent life in the external man is the life of the internal man in it, as in its material and corporeal **organ**.

3702². Whatever invisible thing floats in the air, is in the **organ** of smell ; and whatever invisible thing is in fluids, is in the **organ** of taste . . . and still more

recondite things would be perceived in man's interior organs, if his life were according to order.

[A.] 3744. Just as in the relation-*ratio*-in which are the organs, members, and viscera in man, which are all forms . . . recipient of life from their soul . . . and yet, although in such variety, they constitute one man.

3745. (For) no two organs and members are alike; the organ of sight is not like the organ of hearing: so with the organ of smell, and the organ of taste; also the organ of touch, which is diffused through the universal body. . . So with the viscera, as those of the head . . . with all their organules . . .

3747. Brutes appear like man as to organs, viscera, senses, appetites, and affections.

4149². Truths may be compared to the fibres which compose some organ: the organ is according to the form of the fibres; and so is its operation . . .

4206². The life inflows and acts into the various sensory and motory organs . . . and into the various members and viscera; and everywhere presents variety.

4215². For there is a correspondence of Heaven with all the organs and members.

4218. Man is in connection with Heaven . . . as to the organic forms also, both interior and exterior.

4222. The correspondence of the Grand Man is with all man's organs, members, and viscera, insomuch that there is not any organ or member, nor any part in an organ or member, nor any particle of a part, with which there is not a correspondence. Ex.

4223. These Heavens correspond to the organic forms themselves . . . but still they correspond principally to the functions of these viscera or organs: just as with these organs or viscera themselves—the functions constitute a one with their organic forms . . . For example, the eye is the organic form from which and through which is sight; the lung is the organic form from which and through which is respiration. It is therefore the functions to which the heavenly Societies principally correspond; and, as it is the functions, it is also the organic forms; for the one is inseparable from the other, insomuch that whether you say the function, or the organic form through which and from which is the function, it is the like. Hence there is a correspondence with the organs, members, and viscera, because there is one with the functions; and therefore when a function is produced, the organ also is excited: just so in everything man does: when he wants to do this or that, and thinks it, the organs move themselves accordantly; thus according to the intention of the function, or of the use; for it is the use which commands in the forms. From this it is evident that the use existed before the organic forms of the body came forth; and that the use produced and adapted them to itself: but when the forms have been produced, or the organs adapted, the use proceeds thence; and it then appears as if the forms or organs were prior to the use . . . 4926.

4224. Organic forms are not only those which appear to the eye, or which can be detected by the microscope; there are also organic forms still purer . . . as the forms of the internal sight; and, finally, those of the understanding . . . These interior forms present the internal

senses, and produce the interior affections. The interior Heavens correspond to these forms . . .

4225. (Evil Spirits) do not correspond to any organs or members . . . but to the various vitiations and diseases induced on them.

4330. As all the members, viscera, and organs . . . according to their functions and uses, correspond to the Grand Man . . . it follows that the things of the internal man also correspond to it. The Societies . . . to which the things of the internal man correspond are chiefly from other Earths . . .

4364⁴. There is something interior . . . of which the body is the instrumental or organ: the spirit is the man himself, who acts and sensates through these organics.

4407. The eye is the most noble organ of the face, and communicates more immediately with the understanding than do the other sensory organs . . .

4523². Not only the sensory organs, but the motory ones also, and all the viscera, as to their corporeal and material things, correspond to the things in the nature of the world; so that the whole body is an organ composed of all the most arcane things in the nature of the world . . .

4625. The more universal Societies are those to which an entire member, organ, or viscus, corresponds; the less universal are those to which their parts, or parts of parts, correspond.

4652. Most (suppose) that all sense is in the organs of the body; and that when these organs shall fall down in death, nothing of sense will remain . . .

—². It is the spirit which speaks and hears; (for) when the speech of Spirits was communicated to my spirit, it fell into my interior speech, and thence into the corresponding organs, and there ceased in a conatus.

5171. The angelic Societies inflow into . . . that organ or member in which they are.

5779^e. The senses placed in the body are nothing but organs or instruments inservient to the internal man.

5786. The external man is only the organ or instrument of the internal.

5947^e. For the internal man is nothing but the organ of the Lord's life . . .

5948³. The Essential acts through another, as through its instrument, or organ.

6322. By the influx from within, all the fibres . . . which are very numerous about each sensory or organ of sense, are determined accordantly in an instant . . . nay, a conformable state is in a moment infused into the organ itself.

6698^e. Myriads (of Angels) correspond to each member, organ, and viscus.

6987². Thought speaks in its own way; and, by the activity of its speech, it excites the corresponding organs . . .

8470³. Such is the communication in Heaven . . . just as the organs, members, and viscera . . . although various, present a one through such communications.

H. 418. There is correspondence not only with the

several members, **organs**, and viscera in general, but also in particular and singular with the viscerules and **organules** within them; nay, with the several vessels and fibres; and . . . also with the **organic** substances which interiorly receive the influx of Heaven . . .

434. Man cannot see without an **organ** . . . nor hear without an **organ** . . .

W. 143. The life turns its receptacles, which are called members, **organs**, and viscera . . . to that Society where its love is.

190². (There are three discrete degrees in the muscles and nerves; and also) in the rest of the compaginations, confasciulations, and congregations, from which are the **organs** and viscera . . .

192. The **organic** substances, which are the receptacles and dwellings of the thoughts and affections, from the simplest (up) to the brain, are homogeneous.

207. The fibres and little vessels in every viscus and **organ** are in simultaneous order . . .

316³. A like progression from primes to ultimates, and from ultimates to primes, is exhibited in the forms, most purely **organic**, of the affections and thoughts. Examps.

324. There is nothing in the universe which has not correspondence with . . . the viscera and **organs** of the body; not with them as substances, but as uses.

370. The very forms of the members, **organs**, and viscera, as to their contexture itself, are from fibres originating in their beginnings in the brains; but they are fixed by such substances and matters as are in earths, and from earths in the air and ether, which is done by means of the blood.

373. As the will and understanding are the receptacles of love and wisdom, they are **organic** forms, or forms **organized** from the purest substances . . . It is no objection that their **organization** is not patent to the eye; it is within its sight . . . As animalcules-*insectula*-are invisible . . . and it is not denied that they are **organized** . . . how can it be said that the two receptacles of love and wisdom . . . are not **organic** forms . . . Is not the brain, where thought comes forth, a plenum? and is not everything **organized** there? The **organic** forms themselves there appear before the naked eye . . . Think not about these things from the idea of a vacuum.

P. 65. Heaven is distinguished into as many general Societies as there are **organs**, viscera, and members . . . and each general Society into as many particular ones as there are greater parts of each viscus and **organ**. 68.

279⁶. The affections are mere changes and variations of state of the purely **organic** substances of the mind; the thoughts are mere changes and variations of their form; and the memory is the permanent state (thereof). Ex. 319, Ex.

—⁷. (Thus) the operations of the purely **organic** substances of the mind are like these; with the difference that the operations of the **organic** substances of the body are natural . . .

—⁸. The changes of state and form in the **organic** substances of the mind, which are affections and thoughts,

cannot be shown to the eye; but they may be seen . . . from those in the lungs in speaking and singing. . . This is done by changes and variations in the state and form of the **organic** substances of the lungs, etc. . . (Thus) the mere changes and variations of the state of the **organic** forms, successively continued, produce tones and their articulations . . .

—⁹. All the changes and variations of state in **organic** substances are such that, once imbued, they are permanent. (Hence memory.) These changes and variations are infinitely more perfect in the **organics** of the mind . . .

319. (Hence man) may be called the **organ** of his life's love.

—². There are like changes and variations in the **organic** forms of the mind, which are the subjects of the affections and thoughts. Des.

—³. In the good, these purely **organic** substances and forms are spirated forward, but in the evil, backward; (the former) being turned towards the Lord, and receiving influx from Him; and (the latter) being turned towards Hell, and receiving influx therefrom.

—⁴. From this may be evident what kind of a form, or **organ**, an evil man is; and what kind of a form, or **organ**, a good man is . . .

320. The appearance that wisdom and prudence . . . do not inflow according to the state of the **organization** of the mind.

326⁵. Those who deny God . . . become **organized** according to the above description; and the **organization** induced in the world is permanent to eternity.

—¹⁰. The skins, bones, etc. are alive in a less degree than the **organized** forms themselves . . .

R. 875¹¹. Because man is born such an **organ** (recipient of life).

916². There is a nexus of spiritual Truths like that of all the members, viscera, and **organs** of the body . . .

M. 134². By birth, man is an **organ** which lives solely in the external senses . . .

155a⁴. Therefore we are called by our husbands the sensory **organs** of chaste conjugal love and its deliciousness.

310. The mind speaks through its **organ**, and also acts through its **organs** in the body.

— . Therefore the bodies of men, interiorly regarded, are nothing but the forms of their minds exteriorly **organized** . . .

—². The form of the mind is interiorly the form of the body, with the sole difference, that the latter is exteriorly **organized** . . .

380⁶. What is the human body but an **organ** of life? Are not each and all things there **organically** formed to produce the things the love wills and the understanding thinks? Are not the **organs** of the body from nature, and love and thought from life?

524³. No one's life can be changed after death, because it has been **organized** according to his love . . . If changed, the **organization** would be torn to pieces . . . A change of the **organization** is possible solely in the material body, and is quite impossible in the

spiritual body after the former one has been rejected. B. 110.

I. 12⁵. It is believed that the perceptions and thoughts . . . inflow naked, and not through **organized** forms. Thus dream those who have not seen the interiors of the head, where the perceptions and thoughts are in their beginnings . . . and do not know that man thinks and wills sanely or insanely according to the perfect—*integrum*—or perverted state of all these [**organs**]; consequently, that he is rational and moral according to the **organic** moulding of his mind. For man's rational sight . . . without forms **organized** for the reception of spiritual light, would be a thing of no predication . . .

13. Man is an **organ** recipient of life . . .

T. 34. (Thus) man is an **organ** recipient of God; and is an **organ** according to the quality of the reception.

—². The human mind, **organized** according to these three degrees, is a receptacle of Divine influx; but the Divine goes no further than man opens the door.

38³. (Thus) the human mind is **organized**, interiorly, of spiritual substances; exteriorly, of natural, and, finally, of material ones . . .

147². The spiritual **organism** of the mind (is in a triple series).

224². Thus the human mind . . . is nothing else than a form of Divine truth and Divine good spiritually and naturally **organized**: the human brain is this form . . .

351². He who knows not that the human mind is **organized**; or that it is a spiritual **organism** ceasing in a natural **organism** . . . But everyone knows that the brains are **organized** . . . What, then, is the nature of this **organization**? It is the ordination of all things into series, as it were into bundles. Ex.

362. These things are unknown: That man is a mere **organ** of life . . .

364. By (these things in Genesis) is described, that man is an **organ** of life, and not life.

461⁵. All things felt in the **organs** of the senses inflow from without, and yet are felt in them. So with the **organs** of the internal senses . . . In a word, man is an **organ** recipient of life from God . . .

—⁶. This life is varied and modified according to the **organization** induced by the love.

472³. The whole man is nothing else than a form **organized** for the reception of (light and heat, both spiritual and natural).

504⁵. See LIFE, here.

577³. There is such co-operation in every sense . . . light acts on the eye, (and so on), and the **organs** adapt themselves, whence is sensation. (And so also) if there were not such action and co-operation with the influent life in the spiritual **organism** of the brain, thought and will could not come forth.

578. If the delight of charity . . . were to inflow into the spiritual **organism** of the mind of those who are in the delight of evil, they would be tortured.

644. This faith is seated in their memory . . . as if **organized** there.

665³. Diseases infest the **organics** of the body, and also the **organics** of the head; consequently the mind, because this is seated in the **organs** of the brain, like a spider in the middle of its web . . .

Ad. 644. They are only instruments of life, and are therefore called **organs** . . .

D. 1625^e. Unless the universal Heaven were **organic**.

1708. Because I said that men, Spirits, and Angels . . . are only **organs** of life.

1709. As they are **organs**, the life must be according to the forms . . .

1741². From the membranes are the **organic** forms, which are actuated by the blood and spirit, which are also **organic** forms, but relatively active . . .

1750. For man is an **organ**, and his interiors are **organic** forms, which cannot possibly be occupied by the **organic** forms of another, nor be changed into them.

2221. Merely from the faculty of reflecting possessed by Spirits, it may be evident that they are only **organic** powers. Ex.

—^e. We are only **organic** powers, and reflection is given by the Lord.

2225. As men, Spirits, and Angels are only **organic** powers . . . everything is from mercy.

2325. Thus they are mere **organic** substances, and the Lord alone is life.

2326. When the Lord's life inflows into the Heavens and the World of Spirits, the **organic** forms or substances receive life, each according to its form.

2329. Whence come all the objects of thoughts . . . seeing that (Angels, Spirits, and men) are only **organic** substances? Ex.

2688². Natural things are as it were vessels, instruments, and **organics** . . .

3215. It was shown that all are only **organs** of life, and that . . . the influent life is varied according to the quality of the **organs**.

3419. That the whole Grand Man is **organic** . . . Ex.

3470². Can sight come forth without an **organ**? . . . Could he therefore conceive of thought . . . without **organics**, or **organic** substances?

—^e. He had supposed the spirit to be only thought, and not **organic**; but he now perceives it to be **organic**.

3471. The learned abstract thought from its **organic** . . . If the spirit were only thought, what need would man have of so large a brain, seeing that the whole brain is the **organic** of the internal senses? . . . It might be evident to them from this that the **organics** of thought are in the brain, and that invisible fibres flow thence, through which the thoughts are brought from the senses into the **organics**, and from the **organics** into the muscular acts.

3484². The things within these forms are living from the Lord, but still are **organic**, because, like the forms within nature, they have nothing of life in themselves.

3576. As uses and ends can never come forth except from **organics**, and as the uses and ends are the lives of the **organics**, it is evident that the universe . . . is **organic**, and that the Lord alone is life.

3577. (Thus) use in the universe can never be separated from **organics**, and therefore the uses of the ultimates in nature flow from the uses of the exterior **organics** . . .

3940. We are truly dead, because **organic**, and all life is from the Lord.

4281². Just like mere **organs**, through which others spoke.

4333. With me the **organs** of thought are disposed; and according to the disposition the Spirits have spoken.

4630². When there is influx from the Spiritual World into the use of an **organ**, there is into the **organ** itself . . .

D. Min. 4718^e. Meanwhile, he must serve the evil as their **organ**, or Subject.

D. Love xxi². In order that these faculties may come forth in effect and use, they have been marvellously made and **organized** of created substances and matters.

Organ. *Organum.* (The musical instrument.)

Organist. *Organista.*

A. 417. 'The father of all that play on the harp and **organ**' (Gen.iv.21)=the truths and goods of faith.

419. (Celestial and spiritual things) are signified by two instruments, the harp and the **organ** . . . The **organ** is an instrument intermediate between a stringed one and one that is blown into; and therefore by it is signified spiritual good.

8337⁵. 'With stringed instruments and the **organ**' (Ps.cl.5)=from truths and the derivative good.

M. 86^e. Trumpets, **organs**, etc., sound from a like blowing or influx of air according to their forms.

D. 5990. The **organist** with whom I dwelt . . .

Orgy. *Orgia.* Coro.33².

Oriental. *Orientalis.*

See EAST, and EAST WIND.

A. 9293³. The reason the wise ones from the **Oriental** parts offered these things, was that with some in the **Oriental** parts there had remained from ancient times the knowledge and wisdom of the ancients . . .

S. 23³. That the science of correspondences had remained with many of the **Oriental**s up to the Lord's Advent, may be evident from the wise ones from the east . . .

P. 255³. A new religion accommodated to the genius of the **Oriental**s . . . M.342⁴.

—⁴. The reason it did not acknowledge the Lord as the God of Heaven and earth, was that the **Oriental**s have acknowledged God the Creator of the universe, and they could not comprehend that He has come into the world and assumed the Human.

256. The Christian religion . . . was not accommodated to the genius of the **Oriental**s, as is the Moham-
medan religion . . .

M. 342^e. The **Oriental**s, without the permission of polygamy, would have burned with filthy adultery more than Europeans, and would have perished.

Origin. *Origo.*

Original. *Originalis.*

Originally. *Originitus.*

Originary. *Originarius.*

See under RISE-*ortus*.

A. 996. The **Original** Language. See HEBREW LANGUAGE, here.

1757. Ideas the **originaries** of words . . . D.4342.

2643. The Spiritual from a Celestial **origin**. 2702¹⁵.

3116. For all things depend on their **origin**.

3488⁶. Hence is the **origin** of all falsity and of all evil.

4171. The evils with man have many **origins**. The first **origin** is heredity, by continual derivations from (the ancestors) into the father, and from the father . . . to one's self. The other **origin** is from actuality . . . But this actual evil . . . also has divers **origins**; in general two: one, in that he receives evil from others without fault of his own; the other, in that he receives it from himself, thus by his own fault. Sig.

4352². The Lord is the fount and **origin** of all celestial and spiritual love; and therefore of all the good thence.

4745^e. The two **origins** of evil are, life, and doctrine . . .

4818². The **origins** of the tribe of Judah . . . Hence is evident the source and quality of the **origin** of the Jewish nation.

—³. What this **origin** involves and represents . . . (This) involves an **origin** from the evil which is from the falsity of evil . . . Such is the **origin** of the evil with the Jewish nation; and such is the **origin** of the evil with some in the Christian world . . .

5436. That these truths are from one **origin**. Sig.

6710^e. Such derive the **origin** of the neighbour from self.

6711. (Such) derive the **origin** of the neighbour from . . . the Lord. —.

6712. Whence the **origin** of the neighbour must be derived by the man of the Church.

6716. The **origin** of truth from good. Sig. and Ex. 6717, Ex.

6717². These two states are what are meant by the **origin** of truth from good, and their conjunction.

—³. The reason its **origin** is good, is that . . .

6859. There are two **origins** of evil, and also two **origins** of falsity. One **origin** of evil is the falsity of doctrine; the other is cupidities . . . Falsity of the first **origin** is from the falsity of doctrine; and falsity of the second **origin** is from the evil of the cupidities. Sig.

7191. (No stops in the **original** language.)

7272. The evil of falsity is that which takes its **origin** from principles of falsity. Examp.

—^e. Evils from an **origin** of evil which are from eupidity . . .

7376. These two loves are the **origins** of all evils.

7533². Evil comes forth—*prodit*—from its own **origins**; namely, from the contraries to love to God and to love

towards the neighbour. Such **origins** exist with men, and by no means with God.

[A.] 8318². Evils are of twofold **origin**; namely, the love of self, and the love of the world.

9152^e. There is not an apex or jot in the **Original Language of the Word** which does not affect the Angels, and conjoin them with man.

H. 141^e. Where the Lord appears as a Sun is called the east-*oriens*, because all the **origin** of life is from Him as a Sun . . .

567. There are two **origins** of heat . . .

N. 21. That the **origins** of evils and the derivative falsities are many. Refs.

So. For man to know evils he must know their **origins** . . . Hence the two **origins** of evils have been treated of here.

W. 164. All spiritual things, in their **origin**, are alive; and all natural things, from their **origin**, are dead; and the suns are the **origins** . . .

254². The reason these loves close the spiritual degree, is that they are the **origins** of evils.

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

268^e. (Hence) may be seen whence is the **origin** of evil.

311. In these forces there is an effort to return to their **origin** . . .

395^e. It is from this ground that . . .

R. Pref. VI a. (The doctrine of the Reformed concerning **original** sin. Quoted.) B. 10.

M. 380⁶. There can be no love and wisdom unless its **origin** is somewhere; and its **origin** is wisdom itself . . .

444⁴. For anything to come forth it must have an **origin**. Good could not be the **origin** of evil . . . Tell us, therefore, whence (came evil). I replied . . . (Continued under EVIL.)

— (Thus) man himself is the **origin** of evil; not that this **origin** was implanted in man from creation; but that he, by a turning from God to himself, implanted it in himself. This **origin** of evil was not in Adam and his wife; but . . . because they turned themselves away from God, and turned themselves to self, as to a god, they made in themselves the **origin** of evil . . .

—⁵. Man (thus) turns good into evil with himself; and thus makes in himself the **origin** of evil.

— Therefore this love is the **origin** of evil. Fully ex. (See D.4137. 4162.)

B. 3. Concerning **original** sin. From the Council of Trent. (See 19. 21.)

T. 37². From which they **originally** are.

D. 4204. On those who think there is an **origin-ortum**—of all things . . . They thus revolved [in their minds] the **origin** of the Lord, because they were in the idea of time . . . They were told that they should think whence is the **origin** of all things, or whence is the **origin** of nature . . . and if nature is eternal whence was its **origin**: that which is lowest cannot be the

origin of what is higher . . . Impressed with this idea, [as to] whether nature . . . had no **origin**, or is without **origin**, or whether the Lord is, their anxiety began to quiesce.

4215. These representations are as it were the **originals** of those which are in the world . . .

E. 122. These delights are the **origins** of all evils and derivative falsities.

504²³. All evils spring from these two **origins**.

775². Here are the **origins** of all the fibres.

926². The things which appear in Heaven are from a spiritual **origin**; and those which appear in our world are from a material **origin** . . . It is said that they are from a spiritual **origin**, because they come forth from the Divine which proceeds from the Lord as a Sun.

1042. Good from a celestial **origin** . . . Truth from a celestial **origin** . . . (These) differ from goods and truths from a spiritual **origin** . . .

—³. (Thus) goods and truths are from a double **origin**. Ex. and Ill.

D. Love xx. (Love is the sole) **origin** of all endeavours, forces, activities, and motions . . .

D. Wis. ii². Fibres without **origins** are impossible.

— Nothing in the body sensates or moves from itself; but [does so] from its **origins** . . .

xii. 2. That from that Sun is the **origin** of all things. Ex.

5³. The things in the natural world also are from a spiritual **origin**, but are at the same time from a natural **origin**. The natural **origin** has been added in order that they may be material and fixed, for the sake of the procreation of the human race . . .

C. 204^e. Man thus confirms the **origin** of evil, which was that he turned himself backwards from the Lord, and turned to himself.

Original. *Primordius.* T.76³. 798.

Orion. *Orion.*

A. 31. 'The stars of the heavens and their **constellations**' (Is.xiii.10).

B. 98^e. To ride from Germany to **Orion** in heaven.

T. 137². Shines like **Orion** in the night.

Ornament. *Decus.*

See under BECOMING, and DECORATE.

A. 1625^e. In his **comeliness** and glory.

4769³. 'The **glory**' (Dan.viii.9)=a state of truth.

4876⁷. 'The rod of **beauty**' (Jer.xlviii.17)=power from truth.

5922¹⁷. The Lord's Spiritual Kingdom in the Heavens, and the Spiritual Church on earth is called '**glory.**' Ill.

5954⁴. 'Garments of **beauty**' (Is.lii.1)=truths from good.

8487⁴. Delights of magnificence as to **ornaments** of house, and as to **ornaments** of garments.

8875³. 'The habitation of **glory**' (Is.lxiii.15)=the Heaven where are those of the Spiritual Kingdom. 9815².

9642⁶. 'Towards the glory' (Dan.viii.9)=against the Church.

9815. 'For glory—*gloriam*, and for beauty' (Ex.xxviii.2)=to present Divine truth such as is in the Spiritual Kingdom joined to the Celestial Kingdom in an internal and an external form. . . 'Beauty'=Divine truth in an external form; for the splendour and beauty of Divine truth appearing in externals is meant by 'beauty.' Hence it is that the Word in the internal sense is called 'glory—*gloria*'; but in the internal sense relatively to the derivative splendour and beauty, 'beauty.'

—². The like is signified by 'beauty' (or 'glory—*decus*') in the following passages. Ill.

—¹. 'The beauty of Israel' (Lam.ii.2)=the Spiritual Church, which is called 'beauty' (or 'glory—*decus*') from the splendour and beauty—*pulchritudine*—of truth.

—^e. 'The land of glory' (Dan.xi.16)=the Lord's Church where is Divine truth, or the Word.

9818²¹. 'A crown of ornament—*ornatus*, and a diadem of beauty' (Is.xxviii.5) . . . 'A crown of ornament'=the wisdom which is of good; 'a diadem of beauty'=the intelligence which is of truth. E.272⁴.

9930⁷. 'A crown of beauty in the hand of Jehovah, and a diadem of a kingdom in the hand of thy God' (Is.lxii.3) . . . 'A crown of beauty'=the wisdom which is of good; and 'a diadem of a kingdom'=the intelligence which is of truth. E.272⁵.

—⁸. 'The crown of your beauty' (Jer.xiii.18)=the wisdom which is of good from Divine truth; for 'beauty'=the Divine truth of the Church. Ref. E.272⁶.

9950. 'For glory, and for beauty' (Ex.xxviii.40)=the truth of the Spiritual Church. Ex.

10540³. 'A crown of beauty' (Ezek.xvi.12)=spiritual good, which is the good of truth; 'a crown'=good; 'beauty,' what is spiritual.

M. 187. Infants in Heaven become men in stature and comeliness according to the increase of intelligence with them.

E. 288⁴. 'Glory—*gloria*—and honour are before Him; strength and beauty are in His sanctuary' (Ps.xcvi.6) . . . As the Divine which proceeds and makes the Heavens is Divine truth and Divine good, it is said, 'Glory and honour are before Him;' and the Divine good and Divine truth in the Church are meant by 'strength and beauty in His sanctuary.'

298⁷. 'Gird Thy sword upon Thy thigh . . . in Thy glory and Thine honour' (Ps.xlv.3) . . . By 'glory' is signified Divine truth; and by 'honour,' Divine good.

316⁵. 'For Thou art the glory of their strength' (Ps.lxxxix.17) . . . 'Glory' is said in the Word of the Church, and of the doctrine of truth there.

—¹⁶. 'The east,' and 'the glory' (Dan.viii.9)=where good is in its clearness through truth.

391⁹. 'I will glorify the house of My glory—*Domum decoris mei decorabo*' (Is.lx.7)=the Lord's Divine Human in which they will be. . . 'The house of glory'=His Divine Human as to Divine truth.

504²⁵. 'Our beauty' (Is.lxiv.11)=the Spiritual Church.

555³. 'The shoot of Jehovah shall be for beauty and glory—*gloriam*' (Is.iv.2)=that truth shall be born anew in the Church. . . As all beauty is from the spiritual affection of truth and the consequent conjunction; and as otherwise there is no beauty, it is said, 'Take away our reproach.'

727⁴. 'The rod of strength' (Jer.xlviii.17)=Divine truth in the natural sense; 'the rod of beauty'=the same in the spiritual sense.

811⁵. 'He gave his glory into the hand of the enemy' (Ps.lxxviii.61)=natural truth from spiritual; this is signified by 'glory:' and its destruction by evils, is signified by 'to be given into the hand of the enemy.'

827⁵. 'The beauty of his ornament' (Ezek.vii.20)=the Church and its doctrine.

Ornament. *Ornamentum, Ornatus.*

Ornament, To. *Ornare.*

A. 1629. Besides many other ornaments—*ornamenta*, which are varied and succeed one another.

2177^e. The Ancient Church is here described by many ornaments—*ornatus*.

2466³. 'Vessels of ornament—*ornatus*—of gold and silver' (Ezek.xvi.17)=the Knowledges of good and truth. E.725¹⁰.

2576¹⁰. 'I ornamented thee with an ornament—*ornamento*' (Ezek.xvi.11). Ex.

—¹¹. The various clothes and ornaments—*ornatus*—of the daughters of Zion, which are here enum. (Is.iii.) =all the genera and species of good and truth.

3164. Truth and good and their ornaments—*ornatus*. Sig. and Ill.

9055⁴. The spiritual and celestial things of the Celestial Church are signified by these ornaments—*ornatus* (Is.iii.).

9468⁵. 'To clothe himself with scarlet, and ornament himself with an ornament—*ornatu*—of gold' (Jer.iv.30)=to teach truths of doctrine from a celestial origin, and the goods of life; consequently, truths and goods from the Word.

9818²¹. See ORNAMENT—*decus*, here. E.827⁵.

10536. 'No one put on himself an ornament—*ornatum*' (Ex.xxxiii.4)=the quality of their external in that it was devoid of the Divine. 'Ornament'=the Divine in externals. . . The reason this is signified by 'ornament,' is that 'ornament' has reference to garments, by which, in general, are signified Divine truths.

10540⁵. By their ornaments—*ornamenta*—here enum. (Is.iii.) are signified the truths and goods of the Church . . .

—⁶. (Thus) by ornament—*ornatum*—in general, is signified the Divine truth of the Church. Further ill.

—⁷. 'To put an ornament—*ornatum*—of gold upon the garment' (2 Sam.i.24)=to cause truths to be beautiful from good.

—⁹. 'Ornaments—*ornatus*,' in the opposite sense, =truths falsified. Ill.

H. 185. Their rooms were **ornamented** with such decorations that . . .

M. 12. They saw **ornaments-ornamenta**-of unspeakable beauty-*decoris* . . .

42³. They represented conjugal love in its life, and in its **adornment-ornatu**: in its life, in their faces; and in its **adornment** in their garments.

91². (The application of the woman is to such things) as serve for **adornment-ornatus**, both to decorate herself, and to exalt her beauty.

D. 6042. His chamber then appears adorned with various things.

E. 242¹⁵. 'The **ornament-ornatus**-with which he was **ornamented**' (Ezek. xvi. 11)=in general, all truths from good, and the derivative intelligence.

1029¹⁴. Occurs.

1220. That the Church is now **adorned** with truths from good to receive. Sig. and Ex.

Orphan. *Orphanus*.

A. 3703¹⁹. (Thus) by '**orphans-orphanos seu pupillos**;' that is, those who are without a father; are signified those who are in a state of innocence and charity, and who long to know and to do what is good; and are not able. In such a state especially are those who are outside the Church; of whom the Lord takes care; and, in the other life, adopts them as sons . . .

4844¹¹. As it is the Lord alone who instructs, and leads to good and truth, it is said, 'Leave thine **orphans**, I will vivify them' (Jer. xlix. 11). And in Moses: 'Jehovah executeth the judgment of the **fatherless** and the **widow**' (Deut. x. 18).

9198. '**Orphan**,' in the celestial sense, =those who are in good and long for truth.

9199. 'And an **orphan**' (Ex. xxii. 22)=those who are in truth and not yet in good, and yet long for good; for 'an **orphan**'=those who are in truth and long for good. The reason these are signified by '**orphans**,' is that sons bereaved of father and mother—thus who are deprived of interior good and truth—are **orphans**. Ex.

— . Sons are meant here by '**orphans**,' and not daughters. Shown.

— . The reason **orphan** sons=those who long for good, is that the Lord is then in place of their father. Ill.

—². That '**orphans**'=those who are instructed in the truths of faith of the Church from the Word, and by means of them are afterwards led to good, is evident from: 'I will not leave you **orphans**; I will come to you' (John xiv. 18).

—³. That those are '**orphans**' who are in truths and long for good, may be evident from (the fact that) 'to send the Comforter'=to illustrate and instruct in the truths of faith; and 'to come to them'=to lead into good; and therefore He says, 'I will not leave you **orphans**.'

9200. 'The sojourner,' 'the **orphan**,' and 'the widow' . . . when mentioned together, fall into one sense . . . namely, that with those in the Church good and truth must be conjoined according to order; thus, reciprocally,

truth with good, and good with truth; for 'a sojourner'=those who want to be instructed in the things of the Church; 'widows'=the conjunction of good with truth; and '**orphans**'=the conjunction of truth with good, which conjunction is reciprocal.

9207. 'Your sons shall become **orphans**' (Ex. xxii. 24)=that at the same time truths will perish. '**Orphans**'=those who are in truth and not yet in good, and still long for good; here, those who are in truth, but do not long for good; thus those with whom truths are perishing; for it is here said of the evil that 'their sons shall become **orphans**.'

Orphan. *Pupillus*.

A. 2417⁸. ('**Orphans**' a class of the good.)

3703¹⁹. See ORPHAN-*orphanus*, here.

4844⁵. Some of those who are being instructed by the Lord in truths, and are being led to good, are called '**orphans**' . . .

— . When mentioned together . . . 'a sojourner'=those who want to be instructed in the truths of faith; 'an **orphan**'=those who are in good without truth, and who long to be led through truth to good; and 'a widow'=those who are in truth without good, and who long to be led through good to truth. These three are named together . . . in the Word, because, in the internal sense, they constitute one class; for by them taken together are signified those who want to be instructed and to be led to good and truth.

—⁶. 'A father of the **orphans** . . . is God' (Ps. lxxviii. 5). 'The **orphans**'=those who, like infants, are in the good of innocence, but not yet in truth, whose father is said to be the Lord, because as a father He leads them, and this through truth into good, namely, into the good of life or of wisdom. . . Good without truth, which is 'the **orphan**,' becomes the good of wisdom by means of the doctrine of truth. Further ill.

5008². (Thus) to benefit the poor, widows, and **orphans**—who are so named—is the ultimate of truth to those who are in spiritual natural truth . . .

T. 17. We were guardians of a Trinity of persons; and the **ward** under our care was our faith.

305². The honour that **wards** should pay their guardians, if their parents are dead. Sig.

D. 2226. The Lord's mercy . . . is greater towards the Angels, because they are **orphans** and widows: they have no other father or husband than the Lord; for they do not trust in themselves.

D. Min. 4587. **Orphans** are those who are in innocence.

695²⁰. Occurs.

932². Benefiting **orphans**, etc. 933³.

Orphanage. *Orphanotrophia*.

T. 425. To build **orphanages**, etc. 459⁸.

Orthodox. *Orthodoxus*.

Orthodoxy. *Orthodoxia*.

Orthodoxly. *Orthodoxe*.

R. 606. No one allowed to be called **orthodox**, except . . . Sig.

T. 101. The chief book of **orthodoxy** of the Evangelicals . . .

132. What more fills the books of the **orthodox** . . .

137⁸. Contrary to the **orthodoxy** of his Church, he has robbed the Lord of His Divine . . .

—⁹. The **orthodoxy** of the Evangelicals . . . teaches . . .

320. Persuade the common people that it is true and **orthodox**.

356. Modern **orthodoxy** . . . teaches . . .

503⁴. Carrying under his arm a book called *Formula Concordiae*, to the **orthodoxy** of which, as he called it, the Evangelicals now swear.

—^e. We have spoken **orthodoxly** from **orthodox things**; but you rustically from rustic things.

815². Those who from modern **orthodoxy** teach about faith, appear to the Angels like . . .

Coro. 33. We read in the book of **orthodoxy** of Christians . . .

Inv. 17. When **orthodoxy** enters and explains the things the priests preach . . .

18. If the **orthodoxy** is in the internal man . . . they deny.

23. The students of modern **orthodoxy** object . . .

25. **Orthodoxy** is this vitiating matter . . .

Ossified. See under BONE.

Ostrich. E. 355¹⁰.

Other. *Alius.*

See under SELF, and SERVE.

A. 687. There is no life dissociated from the life of **others** . . .

1392. Delights communicated to **others** by transmissions.

— . Long for nothing more than to transfer their happiness into **others**.

1505. He who has formed an opinion of his own excellence above **others**, is at last imbued with such a habit, and as it were nature, that wherever he goes, and looks at **others**, while he is speaking to them, he is attending to himself . . . This men can see in **others**.

1506^e. Such a lot awaits those who suppose themselves to be greater than **others**.

1507. A certain one (had) seemed to himself great and wise above **others**; in other respects he was upright . . .

1815². In those states . . . He spoke with Jehovah as with **another**.

1893². The Lord was born like **another** man.

1977². Those who . . . had delighted to make the life of **others** delightful . . .

1999^e. In proportion as the Lord was in the human . . . He adored Jehovah as **one different** from Himself. 2159³.

2004⁵. (Thus) the Lord was not **another** than the

Father, although He spoke about the Father as about **another** . . .

2027. They prefer themselves before **others**; thus pay attention to themselves, and not to **others**, except in so far as they are of service to them.

2045². For he who loves himself despises, vituperates, or hates all **others** who do not serve, honour, or favour him.

2094². Because the Lord was born as **another** man, and in external form was like **another**.

2284⁵. The life of charity is to think well about **another**, and to will well to him; and to perceive joy in one's self from the fact that **others** also are saved . . .

2294^e. Such is the temptation of the infants, to accustom them . . . not to think, speak, and act from **another** . . . H. 343^e.

2308^e. That they may not boast before **others** . . .

2327². In the love of self there is contempt of **others** . . .

2580². In proportion as there was of the maternal human, there was **another**.

2715². The spiritual . . . when he has done anything good, if he can mention it, and thus set himself above **others**, is in the delight of his life. But the celestial love the neighbour more than themselves . . . and never set themselves in any way above **others**.

2747². Adulterers laugh at the miseries of **others**.

2886. (Everyone must) will and think . . . from **others**; and these **others** . . . again from **others**; and so on . . .

3147⁸. 'To wash the feet' . . . meant not to reflect on the evils of **another**; and also . . . to cleanse **another** from evils.

3573³. They did not fear that **others** should know their ends and intentions . . .

3701². To love self above **others**; to will better to self than to **others**; to desire what belongs to **another**; and to study for self alone, and not for **others** except for the sake of self, he calls goods and also truths, because, from himself, he desires these things.

—³. He cannot be in any heavenly Society, in which everyone wills better for **others** than for self.

—⁴. Such Knowledges are insinuated into him as are not quite contrary . . . as that self must be studied first, and afterwards **others**.

3796³. These things man can explore with himself; but not with **others** . . .

3803. For man receives from **others** only so much as he has of his Own, or else acquires for himself by the view of the Thing in himself . . .

3906². Good from proprium must have regard to . . . the setting of self above **others**, consequently to contempt for **others**.

3913³. The natural man seems to himself to have life, when he is exalted to . . . supereminence above **others** . . . and is in his bliss, when he is opulent above **others**.

3928². Before regeneration, he is possessed . . . by infernals, however he may appear to himself to be like **another** . . .

[A.] 3956. Merit . . . conjoins with . . . the thought of the pre-eminence of self above **others**; consequently with contempt for **others**. 4943.

4044^e. Nothing can subsist from itself, but from **something else**; and this again from **something else** . . .

4156². Believe themselves to be wise above **others**.

4169. It is merely that he is thus instructed by **others**.

4171. Man receives evils from **others** without his own fault.

4226. The works they have done for **others** for the sake of self . . .

4227. Had sought . . . to subjugate the minds of **others**.

4319. (All) think, speak, and act . . . from **others**; and these **others** . . . from **others** again . . . 5986². 6470. P.287-294.

4368⁴. When they . . . hear that heavenly blessedness is to do good to **others** from good will . . .

4459³. In the other life (such) are in the perpetual endeavour to destroy **others**.

4657. Many of these Spirits are such, that they observe the faults and blemishes of **others**, and tell them . . .

4801. When he found that . . . those are in the first rank who had not set themselves above **others** . . . he was indignant.

4802. Such Spirits eagerly receive truths . . . that they may glory in appearing more intelligent than **others**.

4947. Had lived to the world . . . but had not . . . set themselves above **others** . . .

4949. Lot of those who have despised **others** . . .

4997². Loves **others** only so far as he has regard to hem in himself . . .

5432². The reason he seems to believe . . . is that he has faith in **others**, and has confirmed in himself what he has received from **others**. To confirm the things which are from **others** . . . is very easy . . . 5937².

—^e. Such never condemn **others** . . .

5718. In order to dominate . . . they excite enmities, hatreds, and combats among **others**.

5732^e. Feels delight in doing good to **others**.

6388². Render themselves happy, but not **others** . . . and do not transmit the influx of happiness to **others**.

6391³. Had done nothing of good to **others** . . .

—^e. Such do good works for themselves, and not for **others**.

6393². If they see **others** more blessed . . . they are sad.

— . Heavenly blessedness consists . . . not in being served by **others**; but in wanting to serve **others**.

6598. Such have faith in **others**.

6692². Have devised many arts in order to elevate themselves above **others**.

7280^e. In proportion as anyone loves himself, he hates **others** who do not favour,

7747^e. Whereas those who do not want **others** to know what they speak, judge concerning **others**, and think evil about them . . .

8223². The Hells . . . are in the continual cupidity of doing evil to **others** . . .

8478³. If raised to honours, they do not regard themselves as more worthy than **others**.

8593. They inflict evil . . . so far as they can through **others** . . . 8622^e.

9176. Here, truths received from **another** are treated of.

—². Truths not conjoined are those learned from **others** . . .

9213^e. When anyone thinks or speaks from **another**, the truths with him are disturbed . . .

9310. The good of love is such, that what is in it is also in **others** from it . . . for it is proper to love to will that all its own be from itself in **others**.

10227³. Such see nothing but what they have of **others** . . .

10718. They who have Heaven in them . . . perceive delight in benefiting **others** . . . But they who have Hell in them . . . perceive delight in doing evil to **others**, and if they perceive delight in benefiting them, it . . . is for the sake of self and the world.

H. 74². They who think first from **others**, and make [the things they thus receive] of their faith, and view them with their own understanding afterwards, can with difficulty recede from them . . .

352. Spurious intelligence and wisdom is . . . to believe . . . what is said by **others** . . .

408^e. Heaven consists in willing from the heart better for **others** than for ourselves; and in serving **others** for the sake of their happiness . . .

424. He who wills good for himself alone is delighted at the evils which happen to **others** . . . for he wants to get for himself the goods of all **others** . . .

564. He who dominates from love towards the neighbour . . . loves nothing more than uses; thus to serve **others**. By serving **others** is meant to will good and perform uses to **others**, whether it be to the Church, our country, society, or our fellow-citizen . . .

F. 11. They think that it is true, because **another** has said so.

W. 47. That the Divine love and the Divine wisdom cannot but be and come forth in **others** . . . Gen.art.

— . The essential—*ipsum*—of love is . . . to love **others**, and to be conjoined with them through love . . . and is also to be loved by **others** . . . Love consists in this: that what is one's own be another's—*alterius* . . . To feel one's own delight in another—*altero*, and not his in one's self, is not to love . . . To love one's self in another—*altero*, disjoins . . . (for) in proportion as anyone has loved another—*alterum*—in this way, he afterwards hates him.

144^e. They regard **others** as if they were images.

P. 53. (For) no one can regard **another** except from what is his own in him. He who loves another—*alterum*

regards him from his own love in him ; and he who is wise regards another-*alterum*-from his own wisdom in him . . .

—². It is the like with the Divine, (which) cannot regard itself from **another** . . .

310⁵. (Such) explore with **others** nothing else than their cupidities and desires, and thus lead them . . .

312³. One Spirit can infuse his thoughts and affections into another-*alterum* . . . This is called thinking from **another**, and thinking in **another**.

R. 337. 'Servants'=those who are in such things from **others** ; thus from the memory.

M. 18. It is inscribed on the wisdom of the wise, that no one is wise, or lives, for himself alone, unless at the same time for **others** . . . To live for **others** is to do uses.

T. 381. Man becomes a hypocrite when he thinks much about himself, and sets himself above **others**. Ex.

406. Man is not born for the sake of himself, but for the sake of **others** ; that is, that he should not live for himself alone, but for **others** . . .

D. 1644. (On those who seek solicitously for evil in **others**.)

1740^e. (On those who suppose things to have been done by themselves which were really done by **others**.)

2079a. (On those who can scarcely think anything good of **others**.)

2408. Some Spirits always appears in the persons of **others**. Ex.

2509. If they could, they would never leave anything of delight for **others**.

2681. On the sphere of those who esteem **others** as nothing. 2684.

2699. On those who do not despise **others**, but still hold them as of little account . . .

2740. On the sphere of those who . . . desire to command **others**.

2764. On those who induce **others** to believe whatever they propose.

2780. That impressions about **others** are eradicated there with extreme difficulty.

3057. They want to derive their phantasy to **others**, and thus draw **others** into punishment, and so substitute **others** in their place.

3169. On those who within themselves condemn **others**, but speak differently.

3465. The punishment of those who deceitfully attribute their own evils to **others**.

3888. They then begin to speak evilly of **others**, and well of themselves.

3966. They are such as in the world draw out the interior thoughts of **others** . . .

4564. On those who do nothing from themselves, but from **others**.

4684. When anyone supposes himself to be greater than **others** . . .

4736. This is done by entering into the minds of **others** . . .

5597. When the celestial hear truths from **others**, they see them . . .

D. Min. 4548. On those who can say sharp things against **others**, so that they cannot answer.

4716. How the Societies of friendship draw away delights from **others**.

4739. On those who know only from **others**.

E. 195¹⁴. For to believe what **another** says is slavery.

198. To see from **others** is only to know.

242⁵. It is believed to be so, because **another** has said it. 401³⁵. 427¹.

408. To see these things from **another** is not intelligence, but knowledge.

427⁶. Historical faith must precede, which is the Knowledge of the things of the Church and of Heaven from **others**.

527³. Most of them are in faith from **others** ; but still are in life according to faith.

836. 'Servants'=those who think from **others**.

1170¹. The understanding and will do not act a one when the man is with **others**.

Other, The. *Alter.*

See under OTHER-*alius*.

A. 1316^e. Then the one never appropriates to himself the delight of **the other**, or destroys the freedom of **the other** . . .

1395^e. Whatever they have thought and machinated against **another**, stands forth.

2731. Conjugal love is such that it wants to be altogether **the other's** . . .

2732. There is the image and likeness of the one in the mind of **the other**.

2733³. It is very well known . . . that no one ought to do to **another** what he does not want **the other** to do to him.

2738. Conjugal love is to want to be in the life of **the other** as a one ; but mutual love is to want better for **the other** than for one's self. 2740.

3987. It belongs to the interior man to will good to **another** . . .

4126. He who is such is no longer conjoined with **another** . . . In the world, words conjoin ; but only when **the other** believes that one thinks and wills good. But in **the other** life all thought is open ; for it is communicated by the sphere . . . which proceeds from **the other**.

4164. He who is in anger intends evil to **the other** . . . But he who is in zeal intends good to **the other** . . .

4215³. By kisses he wants to signify that he loves **the other** from the heart.

—^e. When anyone wants to be conjoined with **another** (for the sake of self), he is in evil.

4286². The mutual love (in the Second Heaven) is such that the one loves **the other** more than himself.

[A.] 4317⁵. It is known by the delight when evil befalls another.

— . It is from hereditary evil to love self above another; to will evil to another if he does not honour us . . .

4320. Love appropriates to another what is its own . . . for it presents itself in another.

4459. For fraud involves evil against another.

9048. Thou shalt do to the neighbour as thou wouldst the other to do to thee; consequently there shall be done to thyself what thou doest to the other. Sig.

H. 268. In Heaven . . . the intelligence and wisdom of the one is communicated to the other . . . because heavenly love . . . wills that what is its own should be another's; and therefore in Heaven no one perceives his own good to be good in himself, unless it is also in another.

369^e. The one wants all his own to be the other's.

399. It is a delight to all there to communicate their delights to another.

413^e. When I wanted to transfer all my delight into another, a more interior and a fuller delight continually inflowed.

494. Everyone there, when he thinks of another, presents to himself his face, and some things of his life; and (then) the other becomes present . . .

P. 29. When anyone there thinks about another from the affection of speaking with him, the other at once becomes present; and they see one another face to face. In like manner when anyone thinks about another from the affection of love; but by this affection conjunction is effected, but by the other only presence. 50. 326.

T. 449. It is quite different with those who love the good in another . . .

798^e. Each seeks an occasion to do evil to another.

D. 415. That Spirits know how to transfer their own evil into another. Ex.

Other life. *Altera vita.*

See LIFE AFTER DEATH; and under LIFE.

A. 5. Hence it has been given to hear and see the amazing things which are in the other life.

34^e. Its miserable state in the other life. Sig.

43. Immense fructification in the other life.

59². I have been for some years with Spirits in the other life.

67. Unless they know how Things are circumstanced in the other life.

70^e. Days scarcely intervene . . . before they are in the other life.

315. In the other life there is a communication of all the ideas of thought.

318. When it was given him to know that he was in the other life . . . he became anxious.

— . In the other life the thoughts of all can be manifestly perceived.

320. When man comes into the other life, he does not know that he is in the other life.

823. Whatever man has done . . . returns successively in the other life; nay, whatever he has thought. Ex.

994³. In the other life the interiors for the first time manifest themselves . . .

1274. Among the marvellous things in the other life are . . . 1637.

1389². Concerning which things they think nothing in the other life.

1504. Concerning spheres in the other life. Gen.art.

1555^e. In the other life he is continually perfected.

1568³. The things which disagree with eternal life . . . must be removed in the other life . . .

1631. In the other life all are at first received as guests . . . 2119.

1636^e. Had spoken much in public about the other life.

1637². All Souls, as soon as they come into the other life, can understand the speech of all in the whole world . . .

1680^e. These are the externals which are removed in the other life: man there is as he thinks and intends.

1692. These (undergo temptations) in the other life . . .

1712². In the other life (the evil and falsity) are presented to view as in clear light.

1752³. Such is the form of government in the other life . . .

1769. As yet he did not know that he was in the other life.

1835³. For externals are removed in the other life.

1853. He who passes into the other life loses nothing of the things which belong to man . . .

1857². Such is the equilibrium in the other life that evil itself punishes itself.

1860. Such delight and life are turned in the other life into . . .

1869². How the ideas of thought are open in the other life.

1876. The Souls who come into the other life successively put these things off . . .

1878. The lot of these in the other life is miserable . . .

1880. By the sight of the body, man cannot see anything in the other life . . .

1886, Pref. Few will believe that anyone can see the things which come forth in the other life . . .

—⁴. As very many say that they will believe if anyone would come to them from the other life . . .

— . Those who come into the other life from the Christian world are the worst of all . . .

—^e. For in the other life hearts speak. 4689².

1906. All the states of man's life return successively in the other life . . .

1944³. This is evident from evil Spirits in the other

life . . . when the external bonds . . . are taken away, as is usual with all in the **other life**, they are more insane than those who are openly insane in the world.

1970. By genuine visions are meant the visions . . . which come forth really in the **other life** . . .

2034⁵. For in the **other life** the interiors are open . . .

2049⁴. To receive the life of charity in the **other life**, when they have had none in the life of the body, is never possible . . .

2183³. If the Natural conquers, he appears to be in tranquillity (here); but in the **other life** he comes into the unrest and torment of Hell.

2196¹². Cannot apprehend that there are progressions [from place to place] in the **other life**.

2198^e. What old age, and death, are, they do not know in the **other life**.

2249³. Fallacies in the **other life** alienate the ideas of thought . . . from the truth and good of faith.

2269^e. This is why the deceitful and hypocrites, in the **other life** suffer more direful things . . .

2284^e. These gentiles . . . in the **other life** receive the truths of faith better than those called Christians.

2289. On the state of infants in the **other life**. Gen.art.

2367². When (such a man) passes into the **other life**, he comes from an obscure life into a clearer one . . .

2449². They who come into the **other life** are all brought into a life like that which they had in the body . . .

2682^e. To those who believe (that they have a spirit which will live after death), the **other life** is the all of their thought and affection . . . But to those who do not believe it, the world is the all of their thought and affection, and the **other life** is relatively nothing. The former are those who can be regenerated; and the latter are those who cannot.

2748. I apperceived that they had not been long in the **other life**; for they did not know that they were there . . . It was granted to tell them that they were in the **other life**; but they soon forgot it . . . 3474.

2861. (Good) gentiles are instructed in the **other life** . . . 2863³.

2960^e. The regenerate come into (the perception that all reformation is from the Lord) in the **other life**.

3241^e. Everyone is gifted by the Lord in the **other life** with a lot according to the good of life . . .

3255. All in the same good meet and are together in the **other life**; and also all in the same truth. Sig.

—². Man, while he lives in the body, is always, as to his soul, in some Society of Spirits in the **other life**. Refs. and Sig.

3356. In the **other life** there is no idea of space and time; but, in their stead, of state. In the **other life** all things do indeed appear as if in space, and succeed one another as if in time . . .

3928. The delight with him (then) becomes happiness in the **other life**.

3957⁶. These externals, or simulations . . . are taken away in the **other life** . . .

4167². Those who are . . . regenerated in the **other life**.

4190. (These gentiles) receive interior truths in the **other life**.

4197. (Good gentiles) have a good which is opened in the **other life**, when they are instructed there in the truths of faith.

4214³. Those who in the world have been in fatuous lumen are in the like in the **other life** . . .

4220. Those who in the life of the body have received the things of the Lord . . . in the **other life** are gifted with intelligence and wisdom, and happiness ineffable . . . But those who have not received (them) . . . in the **other life**, after passing a short career there, are deprived of all intelligence . . .

4227. Those who have been such in the life of the body, are such in the **other life** also.

4269^e. If they do not, on account of worldly cares, apprehend these things in the life of the body, they do so in the **other life**, where worldly and corporeal things are removed; for they are then illustrated . . .

4293². (Their character seen only in the **other life**.)

4317⁵. In the **other life** it is manifestly shown how much of evil from the Hereditary everyone has drawn to himself by actual life . . .

4319. Such (experiences) are possible in the **other life**, but not in the world.

4423. The Church . . . principally perishes . . . as to the states in the **other life**. Des. . . This inundation appears manifestly in the **other life** . . .

4588. (Thus) if the natural man has not been prepared to receive the truths and goods of faith in the life of the body, he cannot receive them in the **other life** . . . For man has with him in the **other life** all the natural memory . . . but is not allowed to use it there . . .

4598². The quality of the progression towards interior things . . . appears manifestly in the **other life** . . .

4622⁴. When he apperceives that he has more exquisite sensations . . . he observes that he is in the **other life** . . .

—⁵. Those in the **other life** cannot see anything in this world through the eyes of any man . . . I did not see with the eyes of my body those with whom I spoke in the **other life** . . .

4633. (Thus) everyone's life, and therefore affection, is manifestly open in the **other life**. Des.

4657. To speak in the ear so that no one else should hear . . . is not proper in the **other life**. . . Such speech is heard more resonantly in the **other life** than open speech.

4663. Everyone receives a reward in the **other life** according to his life in the world.

—². He who in the life of the body has despised others in comparison with himself, (does the same) in the **other life**: he who in the life of the body has hated the neighbour, (does the same) in the **other life**; and so

on. Everyone retains in the **other life** that nature which he has put on in the life of the body . . .

[A.] 4689². Those who come into the **other life** from the Christian world (do not in the least adore the Divine Human of the Lord).

5051. The pleasantness of peace (such have) in the **other life**.

—^e. In the world he has interior pleasantness; and in the **other life** heavenly joy.

5071. Concupiscences . . . consume him in the life of the body, and torture him in the **other life**.

—². Those who have no conscience in the life of the body, cannot have any in the **other life**.

5079². Man leaves the exteriors of the Natural when he dies; but the interiors of the Natural he carries with him into the **other life**; where they serve as a plane . . .

— . He (then sensates) the things which are in the **other life**; which do indeed for the most part appear like those in the world; but still are not like them; for they have what is alive in them . . . (because) they come forth and subsist from the Sun which is the Lord.

5182. For, in the **other life**, there must be a concord and unanimity of all things . . .

6368². For all the states which man has acquired for himself in the life of the body are retained in the **other life**, and are infilled; the states of good with the good are infilled with good . . . and the states of evil with the evil are infilled with evil . . . This is the meaning of the saying, that as man dies, so he remains.

6495^e. This (ultimate) plane is nothing in the **other life**. Ex.

6559. It is a law in the **other life** that no one must become worse . . .

— . Such is the order in the **other life**, that evil itself has its penalty with it . . .

—². The evil which men have imbued actually in the world, they bear with them into the **other life**.

6574². The Lord permits the infernals in the **other life** to lead the good into temptation . . .

6639². The man of the Church who comes into the **other life**, must be purified from such things as infest truths and goods. Ex. . . This rarely takes place while man lives in the body; but does so in the **other life** with those who are to be elevated into Heaven. Tr.

6648². But in the **other life** this (increase in truths from good) is immense; and this perpetually, to eternity.

6655. Those who are (cunning) in the world, become worse in the **other life** . . .

6667^e. The evils which lie hidden in the love of self do not manifest themselves in the world, but in the **other life** . . .

7295². When the evil who infest the upright in the **other life** first arrive there, they have good Spirits and Angels adjoined to them . . .

—^e. By such degrees are the evil in the **other life** deprived of the understanding of truth and good. Tr.

8029. Few, when they come into the **other life**, enter at once into Heaven . . .

8321. For the evil were then continually exciting the evils and falsities with those who came into the **other life** . . .

8325. It is states of truth and good (or of falsity and evil), which are represented in the **other life** by heights and depths; in a word, by distances and places. Refs.

D. 735. As soon as reflection is given them by the Lord, they know they are in the **other life** . . .

815. On the first ingress of Souls into the **other life**.

1399. That there are indefinite varieties in the **other life**. Ex.

2330. They who come into the **other life** at first suppose that they are still in the body . . .

2332. On the marvellous things which come forth in the **other life**.

2540. On the translation of men into the **other life**.

2775. In the **other life**, when they are remitted into a state like that of the life of their body . . . they do not at all know that they are in the **other life**.

3569. That in the **other life** they are prepared, so that they can be kept in a state of persuasion. Spirits sometimes think it is wonderful that in the **other life** they do not at once come into a state of faith in the Lord. Ex.

4037. On amendment in the **other life**.

4410. He was answered that . . . he is now in the **other life**, where he has whatever is requisite for the use of the **other life** . . .

4426. I told the Spirits that there is quite a different kingdom in the **other life** . . .

4689. All who come into the **other life** are by degrees remitted into the life which they had in the world . . .

5659. On naturalists in the **other life**.

— . (They think,) I can easily believe these things if I see them in the **other life** . . . But this is never the case. Those who have no faith in the world, have no faith in the **other life**. Des.

D. Min. 4646. The inmost or spiritual man is perfected in the **other life**; but only in so far as it can have agreement in the external or natural man; but (the latter) cannot be perfected in the **other life**; but remains such as it has been acquired in the life of the body.

E. 860. None can acknowledge and confess the Lord in the **other life** but those who have (done so) in the world.

Otherwise. *Aliter.* A. 5718^e. T. 580, etc., etc.

Ought. See under OBLIGATION.

Out of mind. *Demens.* H. 54².

Outcast. See EXILE.

Outermost. *Extimus.*

See EXTREME.

A. 1718. These (senses, etc.) constitute the **outermost** . . .

3695². The **outermost** is most general.

4154². Interior things can never be seen from **outermost things**; but **outermost things** from interior ones.

4459⁷. (The Jews) are in **outermost** or lowest things . . .

6436. The feet and soles=**outermost things**.

P. 180³. (Thus) there is a perpetual connection of **outermost things** with inmost ones; and therefore as the **outermost** acts or is acted upon, so also do the interiors from the inmosts act or be acted upon. Examp.

E. 195¹¹. 'Outermost darkness' = falsities from evil.

Outline. *Schema.* T.33.

Outside. *Exterius.*

A. 5120⁶. To cultivate the truth of faith without its good, is 'to cleanse in the **outside** of the cup' (Matt. xxiii.25). T.435⁴.

Outside. *Extra.*

A. 2556^e. Man is so conjoined . . . with those who are **outside** of him that . . .

3603⁴. **Outside** of good were such things as it could not agree with . . . But after regeneration . . . good . . . inflows into those things which are **outside**.

4249². (All man's thought and affection is from causes **outside** of him.)

4805. Believed those **outside** their society to be dead . . .

5195^e. Evil comes forth **outside** the Divine . . .

5826^e. So long as 'good and truth are **outside** the will . . . they are **outside** the man; for the understanding is **without**, and the will is within. P.233⁷. 318¹¹.

7230². The things of truth in act **outside** the Church. Sig.

8650. The quality of the good of truth of those who are **outside** the Church. Sig. and Ex.

8823. What is around and **outside** is general relatively to that which is in the middle or within.

8885². Man regards the things which . . . do not reign universally as **outside** himself, and also as below himself.

9230². Relatively to goods, (Knowledges) are **outside** the man himself.

9431. When man is in a state of truth, he is **outside** of Heaven . . .

10628^e. What it is to be **outside** the External, and not within. Sig. and Ex.

H. 156. For the things which are **without** the Angels receive an appearance according to the things within them.

186. The things **outside** their houses correspond to the truths which are from good, and also to perceptions.

440^e. Whether in the body or out of the body.

W. 391³. I was then in the spirit **outside** the body.

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

E. 283². That which is below, is also **outside** . . .

De Verbo 13. That which enters into the understanding with a man whose will is in evil, is not within, but **without** him: it is only in the memory . . . and that which is **outside** a man, and not in his life, disappears by little and little . . .

Can. God iii. 13. It is vain to think of what . . . is **outside** the world; because . . . **outside** the world there is no space.

viii. 11. Evils are not taken away . . . because they are **outside** the subjects, and **outside** created things . . .

Outside. *Extus.*

A. 3563. Good, which is of the will, is within; and truth, which is of the understanding, is **without**.
—⁵.

D. 4574. On the Hells of those who are deceitful within, and good **without**. 4589.

Outwardly. *Extrinsecus.* T.435².

Outworks. See BULWARK.

Oval. *Ovalis.*

R. 463². They make as it were an oval plane.

961. A bright light in an oval form.

D. 4418. An oval window in the palace of Augustus.

Ovary. *Ovarium.*

A. 5054. These constitute the province . . . of the womb with the ovaries. D.3152. De Conj. 106.

D. 2242. A continuous ovary seen.

Ovation. *Ovatio.* A.4215².

Oven. *Clibanus.*

A. 7356. 'Into thy **ovens**,' etc. (Ex.viii.3)=into the delights of cupidities. '**Ovens**,' because bread is prepared in them, = exterior goods; (thus) delights . . . These are signified by '**ovens**' in a good sense; but in the opposite, as here, by '**ovens**' are signified the delights of cupidities; that is, delights from the loves of Hell, which loves are the loves of self and of the world.

—². That 'an **oven**'=the delight of the affections which are of charity and faith; and, in the opposite sense, the delight of the cupidities which are of the love of self and of the world. III.

E. 386¹⁵. 'To be black like an **oven**' (Lam.v.10)=to be in their evil from falsities. 655⁶. 863⁴.

481⁶. 'To be hot as an **oven**' (Hos.vii.7)=to desire what is false from the love of it.

504⁸. It is said, 'His **oven** in Jerusalem' (Is.xxxi.9), because by 'Jerusalem' is signified the Church in which is the truth of doctrine . . . and the truth of doctrine is (relatively to a fire-hearth) like an **oven**, in which bread is prepared.

540³. By 'an **oven**' (Mal.iv.1) is meant the Hell where are those who by doctrine confirm themselves in falsities, and by life in evils from earthly and corporeal loves.

—⁴. That from their loves they have perverted

goods and truths, is signified by, 'They are all adulterers as an oven heated by the baker' (Hos.vii.4) . . . This is compared to 'an oven heated by the baker,' because they compact together as into a mass of dough the falsities which favour their loves. . . That thus there is nothing but the evils of those loves which are favoured by falsities, is signified by: 'their baker sleepeth all the night; in the morning he burns as a flame of fire; they are all hot as an oven' (ver.6,7). They are compared to 'a baker,' and 'an oven,' because they compact doctrine from falsities, as a baker makes bread and cakes in an oven.

[E.540]⁵. 'Our skins are blackened as in an oven' (Lam.v.10)=that the natural man is without the light of truth, and is thence in the darkness of falsity. Here, too, 'an oven'=the making up of doctrine from falsities, and not from truths.

—¹¹. By 'an oven' (Is.xxxi.9) is signified truth from that good; thus the truth of doctrine.

675¹². See FURNACE, here.

Over. See ABOVE.

Over and above. *Insuper.* M.310².

Over, To set. See GOVERN—*praeficere.*

Overagainst. *E regione.*

A. 1831. 'Overagainst'=parallelism and correspondence. Ex.

2684. 'Overagainst' (Gen.xxi.16)=not to behold, and yet still to behold. 2688.

4018. 'Overagainst the flocks' (Gen.xxx.38)=that they might be conjoined; namely, truths and goods to the natural; because it involves view, and thence excited affection . . .

8131. 'Ye shall encamp overagainst it near the sea' (Ex.xiv.2)=an influx of temptation thence. 'Overagainst'=near so as to be in view; in the internal sense, that there may be influx thence. Ex.

10609. 'Also the flock and herd shall not pasture overagainst this mountain' (Ex.xxxiv.3). Ex.

Overcome. See CONQUER.

Overflow. See REDOUND.

Overlay. *Obducere.*

Overlaying, An. *Obductio.*

A. 8869⁶. 'Overlays it with gold' (Is.xl.19). Ex.

9490. 'Thou shalt overlay it with pure gold' (Ex.xxv.11)=all to be founded upon good. 'To overlay,' when said of Heaven, . . . =to found. . . The reason 'to overlay'=to found, is that the good proceeding from the Lord as a Sun encompasses not only Heaven in general, but also the heavenly Societies . . . in particular; and likewise every Angel in the singular; and thus protects them from the irruption of evil from Hell. In Heaven, that which encompasses, also founds; for it presses on it as a house does on its foundation . . . (Thus) by 'to overlay' is signified to found; and by 'to overlay with gold,' to found upon good.

9497. 'To overlay'=to encompass; thus on every side.

9532. 'To overlay with gold'=a representative of good. 9667.

9722. 'Thou shalt overlay it with brass' (Ex.xxvii.2)=a representative of good. . . The overlaying and induction with brass is a representative of natural or external good.

10183. 'To overlay with gold'=to found upon the good of love.

E. 283⁴. 'The wings of a dove covered with silver' (Ps.lxviii.13)=spiritual truths.

Overseer. See under PRESIDENT.

Overtake. *Assequi.*

A. 4127. 'Laban overtook Jacob' (Gen.xxxi.25)=something of conjunction.

5744. 'To overtake'=adjunction. 5745.

8155. 'They overtook them encamping near the sea' (Ex.xiv.9)=communication around (that) region of Hell. 'To overtake'=communication; for 'to overtake,' in the spiritual sense, is influx, through which there is communication.

8291. 'I will overtake' (Ex.xv.9)=subjugation. Ex.

E. 802. They are not a match for the combinations . . .

Overthrow. *Strages.* C.164².

Overthrow. *Subruere.* D.5039.

Overturn. *Evertere.*

Destroyer. *Eversor.*

A. 2449. 'He overthrew those cities' (Gen.xix.25)=that all truths were separated from them . . . 'Cities'=doctrinals . . . which are said to be 'overthrown,' when there are falsities instead of truths . . .

10642. 'Their altars ye shall overturn' (Ex.xxxiv.13)=that the evil of that religiosity and the derivative worship are to be rejected. . . 'To overturn'=to reject.

H. 229. If anything resists . . . the Angels cast it down and overturn it by a mere effort of will, and a look. I have seen mountains . . . thus cast down and overturned . . .

E. 193⁶. Evils are here called 'destroyers by night' (Obad.5). (=both falsities and evils. 919^e.)

357¹⁷. 'The overthrow of God' (Is.xiii.19)=damnation to Hell. 1029¹⁴.

400⁹. Occurs.

411²⁵. 'To be overturned' (Nahum i.6)=to perish.

Overwhelm. See SUBMERGE.

Ovid. *Ovidius.*

De Verbo 7³. (The fabulous things of the oldest writers in Greece, which were collected by Ovid in his Metamorphoses, were all correspondential.)

Ovule. *Ovulum.*

A. 1815. The soul begins to clothe itself in a little bodily form in the ovule. Whatever is afterwards added, whether in the ovule or womb, is of the mother.

SS47². Serves for conception ; that is, for the impregnation of the ovule.

Ovum. See under Egg.

Owl. *Bubo.*

H. 527^e. It would be more easy to turn a night-owl-*noctua*-into a dove, or a horned-owl into a bird of paradise . . .

P. 338⁷. It would be more easy to turn an owl into a turtle-dove . . .

—⁹. Instantaneous reformation . . . would be like the turning of an owl into a dove.

R. 312. Devils . . . abominate truth as horned-owls do the light of the sun . . . Satans do not abominate truth, but are averse to it ; and therefore they may be compared to night-owls-*noctuis*, when the former are compared to horned-owls.

566⁵. Some seemed like night-owls-*noctuae* . . . some like horned-owls.

T. 61^e. He becomes like a night-owl, and at last like a horned-owl.

642. A man not born again, as to his spirit, is like a panther or an owl . . . and how can an owl be turned into a dove . . . M. 526².

Coro. 30². The natural man separated from the spiritual is like an owl beside a peacock.

Owl. *Noctua.*

See under Owl-*bubo*.

A. 866. Gross and dense falsities are described in the Word by 'owls,' and 'ravens ;' by 'owls,' because they live in the darkness of night . . . as in, 'The owl and the raven shall dwell therein' (Is.xxxiv.11) ; where it treats of the Jewish Church, that there are nothing but falsities there, which are described by 'the owl and the raven.'

1326³. The internal of the Babylonish worship is described by . . . 'the daughters of the owl,' etc. (Is.xiii.21).

3438². Man . . . is like an owl, which, because it flies in the shade of night, supposes itself to be in the light ; but when in the light of day, it supposes itself to be in the shade. Ex.

4967². Such Spirits, and hence such men, see like owls, clearly by night and obscurely by day ; that is, falsities clearly, and truths obscurely ; and thence the things of the world clearly ; and obscurely, if at all, the things of Heaven.

5044⁷. 'The cormorant,' 'bittern,' 'owl,' and 'raven' (Is.xxxiv.)=the genera of falsity which come forth when the Divine truths which are in the Word are made of no account.

8628. They who have used the sciences (or knowledges) as means for annihilating the things of faith, have completely destroyed their Intellectual, and see in thick darkness like owls, falsity for truth, and evil for good.

8869⁴. 'The ziim and ijim, and the daughters of the owl, shall dwell there' (Jer.l.39)=evils and falsities, thus the things which are of death, within.

H. 102^e. The Angels liken such (naturalists) to owls, which see in the darkness, and nothing in the light. P.117^e. I.10⁴.

487². The falsities of evil are darkness, and also correspond thereto ; and therefore those who are in them . . . shun the things which are in light like owls.

P. 167². As with owls and bats, which see objects in the night [and] evening as clearly as other birds see them in the day ; for their eyes are formed for the reception of their own light.

R. 566². Fatuous light is the light of the confirmation of falsity ; and this light corresponds to the light in which are owls and bats, to whom darkness is light, and light darkness. (From experience.)

—³. Those in that abyss . . . and those who are like them, are called owls and bats. T.162³.

601³. Those who are in falsified truths and adulterated goods appear like owls and bats.

T. 7^e. All such . . . at last acquire a sight like that of owls, and see in darkness.

42^e. The thoughts of these are represented by night-owls, and their speech by screech-owls-*ululus*.

334⁴. An owl is in fatuous light ; for within its eyes there is the cupidity of pursuing and devouring birds ; and this light causes its eyes to see in the night time, exactly as with cats . . .

759. Those who see by confirmations are not unlike owls, which see light in the shade of night ; and by day see the sun and its rays as thick darkness.

E. 518⁶. By 'the daughters of the owl,' etc. (Is.xliii.20) are signified those who know truths and goods from the memory only, and do not understand and perceive them. These speak truth without any idea of truth, depending solely upon others.

586⁵. These corporeal and merely natural concupiscences, from which flow forth falsities and evils of every kind, are signified by 'the owl,' etc. (Is.xxxiv.)

—⁶. By 'the daughters of the owl' (Is.xiii.) are signified Falsities.

587¹⁰. When reputation, glory, and gain, dominate, Heaven cannot inflow with its light, and open the sight, and illustrate ; and therefore they see like owls, moles, and bats, in the darkness, according to . . . Jer.l.39 ; (where) 'the daughters of the owl'=affections of falsity.

650³⁵. By 'the daughters of the owl' (Is.xliii.) are signified sensuous affections ; for the Sensuous is affected with truths, and sees them in darkness, as owls see objects in the night.

714¹⁸. The devastation of all good and truth is signified by 'an abode of dragons,' and 'a court of the daughters of the owl' (Is.xxxiv.13). 'Owls'=those who see falsities for truths ; and their 'daughters'=the concupiscences of falsifying truths.

—²⁰. Lamentation over devastated truth is signified by 'to make a mourning like the daughters of the owl' (Micah i.8).

1029¹⁴. Falsified truths are 'the daughters of the owl' (Is.xiii.).

1100²². There are many kinds of falsities . . . named

in the Word: as 'screech-owls' . . . 'night-owls,' 'horned-owls,' etc.

[E.] 1129². As 'mourning' relates to falsity, it is said, 'I will make a mourning like the daughters of the owl' (Micah i.). 'The daughters of the owl' = those who are in Falsities and their pleasantnesses. 'Owls' = falsities, because they see in darkness and not in the light.

Owl. *Ulula.*

M. 233⁷. In the cloud flew owls and bats, (which) were appearances of their thoughts . . . For confirmations of Falsities so complete that they appear as Truths, are there represented under the forms of birds of night, whose eyes are illuminated by fatuous lumen, by which they see objects in the dark as though in light . . .

T. 42^e. See OWL-*noctua*, here. E. 1100²².

71. See SCREECH, here.

E. 714²². The daughters of the owl (Job xxx. 29) = those who have falsified truths and perverted them into falsities.

Own. See under PROPRIUM.

Own. *Suus.*

A. 79. As the celestial man is the Lord's . . . it is not conceded to him to possess these things as his own.

123. Whatever is with the worldly and corporeal man, he calls his own . . .

1377. All Spirits appear constantly in their own places.

1419². It is the Celestial of love not to want to be one's own; but to belong to all; so that it wants to give all things which are its own to others . . .

1577⁴. Disposes (the Natural) as its own.

1661³. Every man (then) thinks that the good and truth from which he combats are his own . . .

1813². What is the Lord's he makes his own.

1947². When anyone worships the Lord from non-freedom, he worships from nothing of his own.

2880. Nothing appears to man as his own; or, what is the same, as his proprium; than that which flows from freedom. Ex.

3603⁵. For man perceives nothing else in himself than what is his own . . .

—^e. Thus man makes evils his own, or proper to him.

4151. For the truths which had appeared to him as his own, when goods were conjoined, were apperceived as if taken away. Ex. —².

—³. No one has any good and truth which are his own . . . but still it appears as if good and truth were his own; and this for the reason that they may be appropriated to man, until he comes into such a state that he knows, then acknowledges, and at last believes, that they are not his-*ejus*, but the Lord's.

5135. 'Theft' = . . . when it attributes to itself, and makes its own, the goods and truths . . .

6138. The man who is being regenerated, is at last so far reduced . . . that he no longer wants to be his own, but the Lord's.

—². The Lord . . . wills a total submission, that is, that man should not be partly his own, and partly the Lord's. Ex.

9310. It is proper to love that all its own be from itself in others.

H. 556². He who loves himself, loves also those who belong to him . . . whom he calls his own.

597². This freedom . . . together with life, is given to man as his own . . .

W. 47^e. To love what is one's own . . . in another, disjoins . . .

115². Who can want to be wise, unless he feels and perceives that which he loves, learns, and imbibes, as his own? Who can otherwise retain it? Ex.

116. How an angel perceives and feels as his own; and thus receives and retains; when yet it is not his-*ejus*—for an Angel is not an Angel from what is his own . . . Ex.

P. 42. That the more closely man is conjoined with the Lord, the more distinctly he appears to himself as if he is his own . . . Gen.art.

43. Whatever man thinks, wills, speaks, and does, from freedom, he perceives as his own . . .

—^e. For anything to which anyone is compelled does not appear as his own; and that which does not appear as his own cannot become of his love, and so be appropriated to him as his own.

200. How can man claim for himself what is Divine merely because these few outermost things appear to him as his own?

298⁶. Intelligence appears as his own and proper to him both with a good man and an evil one . . .

R. 875¹². Whatever man acts from the will as his own according to the understanding as his own . . . remains permanently. By this the Lord brings man into a state of conjunction with Himself; and in this He reforms, regenerates, and saves him.

T. 607^e. This is what is meant by . . . 'being gathered to their own.' E. 659¹⁷, Ex.

D. 6003². This is given to man as his own . . .

Own Intelligence. *Propria intelligentia.*

A. 2761^e. 'A horse' = Own intelligence.

3574². 'Ephraim,' here, = Own intelligence; that is, those who believe and want themselves to be wise not from the Lord.

3708²². When he does not suffer himself to be illuminated through the Word . . . but through Own intelligence, then his obscurity becomes dark; thus false; for the internal way is closed, and there is no influx and communication through Heaven.

4419. He was troublesome to them, because he wanted to rule them from his own intelligence. . . I spoke to him about intelligence from proprium, saying that in the Christian world it prevails so greatly that it is believed that all intelligence is thence. . . The sphere of his intelligence infested me; but, as he was in the persuasion that he was more intelligent than others, he would not go away. He was then shown by the Angels

what the quality of intelligence from proprium is, and what that of intelligence from the Divine; and this by lights. Des.

S783^e. This is induced by human erudition with those who trust in **their own intelligence**—*suae intelligentiae*.

8869. 'Thou shalt not make unto thee a graven image'=not from **Own intelligence**; (for) 'a graven image'=that which is not from the Lord, but from the proprium of man . . .

—². In the things which are hatched from **Own intelligence** there is nothing of spiritual life. Sig.

—⁵. The art of hatching by reasonings from **Own intelligence**. Tr.

— . For within all things which go forth from **Own intelligence** there are no truths and goods, but falsities and evils. Sig. and Ex.

S932⁴. By reasonings from **Own intelligence**.

S941. 'Thou shalt not build them hewn'=not from **Own intelligence**; (for) 'hewn stones'=such things as are from **Own intelligence**. Ex. . . For the things hatched from proprium, or from **Own intelligence**, have life from man . . . E.391²¹.

—². The things from proprium, or from **Own intelligence**, are called truths, but are not truths; they only appear as truths in the external form . . . but in the internal form are falsities.

—³. There are two religiosities in the world which are from **Own intelligence**. Ex.

— . The figments from **Own intelligence** . . .

—⁴. By 'hewn stone' is signified that which is from **Own intelligence** in the following passages. Ill.

—⁶. That religion is to be formed from truths from the Lord . . . and not from **Own intelligence**. Sig.

—^e. A religiosity which is hatched from **Own intelligence**, and not from the Word, is meant by 'idols,' 'strange gods,' 'molten images,' and 'graven images;' for the things from proprium are nothing else, being in themselves dead; and yet they are adored as if they were alive.

S942^e. By these instruments are signified such things as are of **Own intelligence** . . .

S943. For that which is from **Own intelligence** is in itself devoid of life; nay, is spiritually dead; for the proprium of man is nothing but evil.

—^e. (Thus) from the things of the Word comes forth worship truly Divine; and by no means from those of **Own intelligence**. Sig.

S944. It is believed that from the lumen of nature, thus without revelation, man can know many things which belong to religion . . . and yet these are the things which are from **Own intelligence** . . .

— . Hence was evident the quality of the lumen of nature without revelation; consequently the quality of that which is from **Own intelligence**.

9188^s. 'Diviners,' 'augurs,' 'sorcerers'=those who destroy the truths and goods of the Church . . . from **Own intelligence**, etc.

9391¹⁴. See IDOL, here. 9424⁷.

9714⁷. Worship from **Own intelligence**. Sig.

9802. Those who are in . . . the persuasion of intel-

ligence and wisdom from **self—a semet**, are in such . . . thick darkness.

10227⁴. Those who trust in their **own intelligence**—*suae propriae intelligentiae*. Sig.

—¹⁸. 'Faculties,' here, =all things which are from **Own intelligence** . . . and therefore 'to deny all one's faculties' is to attribute nothing of intelligence and wisdom to self. He who does not do this cannot be instructed by the Lord. Sig.

10362². 'To prepare food'=to teach self from **own intelligence**.

10406. 'Formed it with a graving tool'=from **own intelligence**; (thus) to prepare false doctrine from **own intelligence**, which is done by the application of the sense of the letter . . . to favour the loves of self and of the world; for when these loves reign, the man is not in any illustration from Heaven, but takes all things from **Own intelligence**, and confirms them from the sense of the letter . . . Ex.

—⁴. 'An artificer'=the man who forms it from **Own intelligence**.

—⁵. How false doctrinals are formed so as to cohere . . . from **Own intelligence**, under the leadership of pleasure, cupidity, and love. Sig.

—⁶. 'A graven thing,' here, =what is from **Own intelligence** . . . for it is said, 'Every man is made a fool by knowledge' . . . Here 'knowledge'=**Own intelligence** . . .

—¹⁰. As the falsities and evils of doctrine which are signified by 'graven and molten things' are fabricated by man's **own intelligence** under the leadership of his love, they are called 'the work of man's hands,' etc. Ill.

10492⁴. See INTELLIGENCE, here.

H. 82. It is implanted in every man . . . to think of God under a human form . . . but this has been extinguished by all who through **Own intelligence** have removed the influx from Heaven: (such) want to have an invisible God.

C. J. 19^e. Those who had been in the conceit of **Own intelligence** were seen black.

S. 13³. 'Abaddon or Apollyon'=that their falsities were from the Hell where they are merely natural, and in **Own intelligence**.

60^e. The proprium of man is the love of self, and the derivative conceit of **Own intelligence**.

118. After death, those who ascribe all things to **Own intelligence** . . . first become like drunkards; afterwards like fools; and finally stupid, and they sit in darkness. Beware, therefore, of such a delirium. T.276^e.

Life 30². Thus is described **Own intelligence**. Tr.

F. 49². The other religiosity, which falsifies the truths of the Church, originates from the conceit of **Own intelligence** . . . (and) is meant by 'Philistia.'

52^e. Goliath smitten by David, represented their conceit of **Own intelligence**.

53^e. 'From the root of the serpent went forth a basilisk'=from the conceit of **Own intelligence** the destruction of all truth with them.

[F.] 60^e. 'It is the number of a man'=the quality of **Own intelligence**.

67. 'The horn between his eyes'=**Own intelligence**.

—'. 'The great horn of the he-goat broken'=no appearance of **Own intelligence**.

W. 267. If the understanding (of an evil man) sees truths opposed to . . . the principles of his **own intelligence**, he either falsifies them, or passes them by . . . or retains them in the memory to serve as means to his life's love, or to the conceit of his **own intelligence**.

P. 170^e. They had no faith . . . (and were such) as had been in **Own intelligence**.

197. Therefore, if man's life's love is the love of self, he comes into the conceit of **Own intelligence** . . .

206. When the love of self inspires its consort the understanding with its own love, this in the consort becomes conceit, which is the conceit of **Own intelligence**. Hence is **Own** prudence.

—'. Therefore the concupiscences of evil . . . the perceptions of the concupiscences . . . and the delights of the concupiscences . . . and their thoughts . . . are actuated by the love of self through the conceit of **Own intelligence**.

242^e. Those who are in faith separated from charity are in **Own intelligence** . . .

297. That the evil cannot be completely withdrawn from evils by the Lord, and be led into goods, so long as they believe **Own intelligence** to be everything, and the Divine Providence not anything. Gen.art.

298. That **Own intelligence**, when the will is in evil, sees nothing but falsity . . . Ex.

—'. From **Own intelligence** he believes himself to be a deity . . .

—³. That if **Own intelligence** sees truth then, it either averts itself, or it falsifies it. Ex.

—⁴. **Own intelligence** can induce the human form in externals only; but the Divine Providence in internals . . .

—⁶. Intelligence appears to be his *own-sua atque propria*-with both a good man and an evil one; and moreover a good man is equally bound to act from **intelligence** as if his **own** . . . but he who believes in the Divine Providence is withdrawn from evil; whereas he who does not believe in it, is not withdrawn . . . The difference between these two **intelligences**. Ex.

301^e. The imaginations of falsity are from **Own intelligence**.

314. The quality of those who are infatuated from **Own intelligence**. Des.

321^e. The proprium of his understanding is the conceit of **Own intelligence** . . .

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

149. 'The vessels of a potter'=the things of **Own intelligence**, which are all false, and, in themselves, of no account.

387². The satanic kingdom consists of those who are

in the love of dominating from the conceit of **Own intelligence**, and are thence in insanity . . .

408. The appearance of **Own intelligence** from conceit which originates from infernal love. Sig. and Ex.

—'. All **Own intelligence** burns from conceit; and its conceit arises from infernal love.

410. The infernal falsity from which is their **own intelligence**, through which all the truths of the Word have been falsified. Sig. and Ex.

450. Their imaginary and visionary argumentations from infernal love and **Own intelligence**. Sig. and Ex.

—^e. The Church which through reasonings from **Own intelligence** had falsified the truths of the Word. Sig.

452. That in their thoughts and discourses, interiorly regarded, there is nothing else . . . than . . . the conceit of **Own intelligence** which is the proprium of the understanding, etc. Sig. and Ex.

—'. 'Smoke'=the conceit of **Own intelligence**, which is the proprium of man's understanding, going forth from the love of self and of the world like smoke from fire.

—². 'Sulphur'=the concupiscences from infernal love flowing forth through the conceit of **Own intelligence**. Ill. 636.

502. 'Egypt'=. . . the love of reigning from the conceit of **Own intelligence**, which is in (that) Church.

571. The doctrine of the Church not from the Word, but hatched from **Own intelligence**. Sig. and Ex.

724. See HEAD, here.

793³. By 'the work of an artificer,' in the opposite sense, is signified that work which is done from **Own intelligence**, from which nothing else can be produced than what is false. Ill.

846. That they were rejected by those who are in falsities from **Own intelligence**. Sig. and Ex.

889. 'To give gratis'=from the Lord, and not from any **intelligence** proper to man.

919. That the men of the New Church will not be in the love of self and in **Own intelligence**, and thence in merely natural lumen; but in spiritual light from the Divine truth of the Word from the Lord alone. Sig. and Ex.

—'. 'The sun and moon'=the love of self, and **Own intelligence**.

940. That in the New Jerusalem . . . men will not be in Knowledges about God from the natural lumen which is from **Own intelligence** . . . Sig. and Ex.

M. 88². This love (of wisdom), if it remains with the man . . . is called the conceit or love of **Own intelligence**; (but) this love was taken out of the man, lest it should destroy him, and was transcribed into the woman, in order to become conjugal love . . . 353.

193². Hence no one can ever love his consort truly conjugially who is in the conceit of **Own intelligence** from the love of self.

208⁴. Husbands grow cold when they are in conceit from **own intelligence**.

269⁶. Hence atheists who are in the glory of reputation from the love of self, and thence in the conceit of **own intelligence**, enjoy a more lofty rationality . . .

331. Whether a man who loves himself from his own *-sua-*intelligence can love his wife. (Continued under INTELLIGENCE.)

353. Therefore the wife continually attracts to herself her husband's conceit of **Own intelligence**, and extinguishes it with him, and vivifies it with herself, and thus turns it into conjugal love, and infills it with pleasantnesses beyond measure. This has been provided by the Lord, lest the conceit of **Own intelligence** should so infatuate the man that he would believe himself to be intelligent and wise from himself, and not from the Lord, and would thus want to eat of the tree of the knowledge of good and evil, and so believe himself to be like God . . . as the serpent—which was the love of **Own intelligence**—said and persuaded . . .

354. The two priests and the ambassador all believed at heart that intelligence and wisdom and the derivative prudence are from man, because they are in man . . . But the priests . . . said, There is nothing of (them) from man. . . It was then said to the ambassador, Put on the garments of a priest (and) he then declared that nothing of (them) can ever be possible except from God . . . The voice from Heaven then said to the two priests, Put off your own garments, and put on those of political ministers. . . They then thought from their interior selves, and spoke from arguments which they had inwardly cherished in favour of **Own intelligence** . . . At that moment there appeared a tree . . . and they were told, It is the tree of the knowledge of good and evil; beware lest you eat of it. Yet those three, infatuated with **Own intelligence**, burned with the cupidity of eating of it; and said to each other, Why not? Is not the fruit good? and they went to it, and ate. Instantly then, those three, because they were in like faith, became bosom friends; and entered together into the way of **Own intelligence** which tended into Hell . . .

T. 165². Everyone who does not read the Word under the Lord's auspices, reads it under the auspices of **Own intelligence**; and this is like an owl in such things as are in spiritual light . . . In a word, to read the Word under the auspices of **Own intelligence**, which is done by all who do not acknowledge the Lord as the God of Heaven and earth, and thence does not approach and worship Him alone, may be likened to . . .

—³. The man who . . . reads the Word under the auspices of **Own intelligence**, believes himself to be lynx-eyed . . . yet inwardly does not see a whit of truth . . .

276. Those who believe themselves to be able, from **Own intelligence**, to procure for themselves Knowledges about God, Heaven and Hell, and the spiritual things of the Church, do not know that, regarded in himself, the natural man is against the spiritual . . . They may be likened to . . . Their lot after death.

508³. How dangerous it is to enter intellectually into the dogmas of faith which have been manufactured from **Own intelligence**, and thence from falsities . . .

759. Have made for themselves a morning light from **Own intelligence**, and an evening light from the Word.

810. The reason these preachers were deprived of the

priesthood, was that they did not fashion their sermons from the Word . . . but from their own rational lumen . . . selecting something savoury from **their own intelligence** . . .

D. 4901. Concerning those who are in **Own intelligence**. 4909.

4909. At this day a host of people . . . do not believe that anything inflows from Heaven . . . but that such things come forth from **Own intelligence**, saying that everyone is the builder of his own fortune. The reason ex.

—². Opulence and dignity do also come to those who act from **Own intelligence**; but to them these things are not a blessing, but a curse . . .

4910. Those who have entirely believed themselves to owe all things to **Own intelligence**, appear to sit at a table, and to write there . . . They have a hat down to the eyes, under which, as it were, they think. They are most malicious, and are sent away to that infernal den where is Charles XII.

4911. As to seek eagerly for honours and riches, and to acquire them, from **Own intelligence**, is an abuse of the laws of order in the natural world, thus also an abuse of the rational things of the mind—for they proceed in inverted order and from self—therefore those of them who by arts . . . bring themselves to it, in the other life become magicians . . .

D. Min. 4728. There was a Spirit with me who was in **Own intelligence** and wisdom, and on that account was such that he believed he knew and saw all things, and therefore also ruled all things. (Continued at A.4419,above.)

E. 141¹⁰. 'Graven images,' and 'idols'=the falsities which are from **Own intelligence**.

177. 'The vessels of the potter'=such things in the natural man as are from **Own intelligence** . . .

— . Those who think from **Own intelligence**, think from the world. Ex.

—². As these loves belong to man's proprium, the things which man sees and perceives from them are from **Own intelligence**.

—³. These are they who do not think from **Own intelligence** when they read the Word. The chief cause (of this) is that their interior mind looks to the Lord, and the Lord elevates it to Himself, and the lower mind at the same time, and thus withdraws it from the proprium of man, which cannot be done with those who principally regard themselves and the world.

—⁴. (Thus) man from **Own intelligence** perceives nothing but evils, and sees nothing but falsities.

—⁵. A figment is that which is from man's **Own intelligence**.

376³¹. Those who are insane in spiritual things from believing that they are intelligent from themselves. Tr. . . The glorying of the intelligence or erudition thence is meant by 'the crown of pride.'

—³⁷. Those who make for themselves doctrinal things from **Own intelligence**, and not from the Lord. Tr.

381³. Those who, from **Own intelligence**, want to acquire love and faith. Tr.

[E.] 388¹¹. **Own intelligence**, which confirms falsities and evils by reasonings from scientifics, and by applications of the sense of the letter. Tr.

—¹². Glorifying from **Own intelligence**. Sig.

411¹⁸. The Judgment upon those who, from **Own intelligence**, believe themselves wise in Divine things. Tr.

— . That they are from **Own intelligence**, is signified by, 'which your own hands have made for you.'

455¹⁰. 'The elations of man'=the conceit of **Own intelligence**.

—¹⁶. 'Burning coals'=the conceit of **Own intelligence**; 'fire,' the love of self.

—¹⁷. Said to be 'set on fire' from the conceit of **Own intelligence**, whence are falsities.

510. 'A great mountain burning with fire'=the love of self and the derivative **Own intelligence**. . . For all **Own intelligence** is from the love of self.

520³. Thus are the truths of the Word falsified by all those who are in the conceit of **Own intelligence** from the love of self. Ex.

537¹³. 'Broken pits which hold no water'=to hatch from **own intelligence** doctrinal things, which, because they are from proprium, are false; for the proprium of man is nothing but evil; and, because it is evil, falsity is produced from it.

587. 'Idols of gold, and of silver, and of brass, and of stone, and of wood'=false doctrinal things, which are from **Own intelligence**, favouring the loves of the body and the world, and the principles taken up thence. Ex. and Ill.

—². See IDOL, here. —³.

—⁵. That there is not any spiritual life in . . . the things of **Own intelligence**. Sig.

—⁷. By this whole description of a graven image is meant the formation of doctrine from **Own intelligence**. (Ex. in detail.)

617¹⁰. 'Buy wine and milk without silver, and without price'=that Divine truth spiritual and Divine truth natural are to be procured without **Own intelligence**. . . By 'silver' is here signified truth from proprium, or **Own intelligence**; in like manner by 'labour.'

627¹¹. The confidence of **Own intelligence**. Tr.

—¹².

637¹⁷. The loss and dissipation of the affections of good through the conceit of **Own intelligence**. Sig.

650³. The reason these Hells are more malignant than the rest, is that in proportion as man is in the love of self, and at the same time in the love of **Own intelligence**, his natural lumen is in a certain *quasi* splendour; for the love of self is like a fire, which kindles this lumen. Hence it is that they can think and reason cleverly against the Divine, and against all things of Heaven and the Church.

—²⁸. The falsities of the thoughts, and the evils of the cupidities, which he had because he was 'elated in height,' that is, because he was proud from the love of **Own intelligence**. Sig.

—⁵⁷. 'Saying in her heart, I and none besides me'=the falsity of **Own intelligence**.

654. As the falsities which flow forth from the evils of the love of self are attended with conceit, for the man then thinks from the proprium, therefore by 'Egypt' is here signified the conceit of **Own intelligence**. (See EGYPT, here, and at —⁴³. —⁴⁸.)

—³⁵. The conceit of **Own intelligence** from knowledge. Sig.

—³⁶. 'The sons of man'=those in **Own intelligence**.

—³⁷. No longer any understanding of truth, or perception of the Knowledges of good, on account of the conceit of **Own intelligence**. Sig.

—⁴². The state of those who want to be wise from themselves, thus from **Own intelligence**, in the things of Heaven and the Church. Tr.

—⁴³. The destruction of (the truths and goods of the Church) through the conceit of **Own intelligence**. Sig.

— . **Own intelligence** and its falsities endeavouring to destroy the truths of the Church. Sig.

—⁵¹. The natural man deprived of all truth and good through conceit from knowledge and thence from **Own intelligence**. Tr.

— . By 'the river' is signified **Own intelligence**.

— . These words involve the conceit of **Own intelligence**.

—⁵⁵. 'The pride of Israel'=the conceit of **Own intelligence** in such things as are of the Church.

—⁵⁹. That there will be no faculty to resist evils from **Own intelligence**. Sig.

714⁴. Those who from **Own intelligence** have hatched for themselves dogmas from the Word, constitute the body of the dragon. —¹⁰, Ex.

—¹⁰. All who study the Word, and are in the love of self, are also in the conceit of **Own intelligence**; and all who are in this conceit, and at the same time excel in cleverness from natural lumen, hatch for themselves dogmas from the Word. This is the origin of all the heresies, and all the falsities, in the Christian world.

— . **Intelligence from proprium** is from self; but **intelligence not from proprium** is from the Lord. All those have **intelligence from proprium** who are in the love of self; for the love of self is the very proprium of man; and those are in the love of self who read the Word and collect dogmas thence for the sake of reputation, glory, and honours . . .

825². The conceit of **Own intelligence** is with all who confirm falsities even to the destruction of Divine truth. . . . For those are in this conceit who regard themselves alone . . . in their writings and preachings; for they are in the love of self; and everyone who is in the love of self is in conceit while he is writing and preaching; and conceit derives all things from man's proprium. Hence it is that it is called the conceit of **Own intelligence**. The love of self resides in the will, and the conceit of **Own intelligence** in the derivative thought. These, therefore, while they are thinking anything from themselves, cannot think anything but falsities . . .

1186³. **Own intelligence**. Des. (in the Word.)

De Conj. 83. They who read the Word without doctrine . . . and are at the same time in the conceit of

Own intelligence thence, produce adultery as of a father with his daughter-in-law.

Can. Redemp. i. 10. **Intelligence from proprium** one of the causes why falsities flow into the primates of the Church, and flow forth from them.

Ox. *Bos.*

A. 1361². 'Oxen,' etc., when sacrificed, = lower celestial things.

2137. That the Lord put on also a conformable Natural, is signified by 'the son of an ox' (Gen.viii.7).

2179². When oxen and bullocks appear in the World of Spirits, they know that the Angels are discoursing about natural goods.

2180. 'Abraham took the son of an ox tender and good' = the Celestial Natural which the Rational received to itself, in order that it might conjoin itself with perception from the Divine. 'A bullock,' or 'son of an ox,' in the Word, = natural good.

2183. The Celestial Natural is signified by 'the son of an ox.'

2184. 'The son of an ox' = the Natural corresponding.

2276⁵. The sacrifice of an ox represented natural good.

2781. Voluntary things, which are of good, are signified by oxen, etc.

—⁴. 'To send the foot of the ox and the ass' (Is. xxxii.20) = natural things which will serve (for instruction). 'The ox' = the Natural as to good.

—^c. 'The ox and the ass' = natural good and truth. III.

4244. 'I had ox and ass . . .' (Gen.xxxii.5) = acquisitions in their order there. 'An ox and ass,' etc. = exterior goods and truths which are of service . . . 'An ox' = exterior natural good; and 'an ass,' exterior natural truth.

4502². 'In their good-pleasure they hamstrung an ox' (Gen.xlix.6) = that in evil of purpose they extinguished the good of the Church. (=that from a depraved will they completely debilitated the external good which is of charity. 6357. E.443⁶.)

4926². 'Flocks,' and 'oxen' (Ps.cxliv.13,14) = goods internal and external.

5198. 'Cows,' or 'heifers,' = the truths of the Natural; (for) 'oxen,' and 'bullocks' = the goods of the Natural . . .

5642. 'An ox,' and 'a bullock' = the goods of the Natural (Refs.); here, the goods of the exterior Natural . . .

5895. 'To plough' = preparation by good for the reception of truths; for the oxen with which the ploughing was done = goods in the Natural. Refs.

—². Hence it was forbidden 'to plough with an ox and an ass together' (Deut.xxii.10) . . . because 'to plough with an ox' = good in the Natural. (Continued under Ass.)

6357. 'An ox' = the natural or external good of charity. Refs.

7176. The oxen and cows (in Mercury) do not differ much from those in our Earth, but are smaller; and in a certain way approach a species of deer. D.3262.

7601⁸. 'An ox' = the good of the Natural . . . That they were not to plough with an ox and an ass together = that they were not to be in both states together; namely, in good, and thence look to truth; and at the same time in truth, and thence look to good.

8912. 'An ox' (in the tenth commandment) = the affection of natural good; (which) is not to be 'coveted,' that is, taken away from anyone, or injured.

9065. 'When an ox shall gore a man or woman' (Ex. xxi.28) = if the affection of evil in the Natural shall injure the truth or the good of faith. . . 'An ox' = the affection of good in the Natural; hence, in the opposite sense, the affection of evil in the Natural. 9069.

9070. 'If the ox is a goring one from yesterday the day before yesterday' (ver.29) = if there has long been the affection of evil.

9074. 'The ox shall be stoned' (id.) = the penalty of destroyed truth.

9081. 'If the ox gores a man-servant, or a maid-servant' (ver.32) = if the affection of evil shall destroy truth or good in the Natural. 9079.

9083. 'The ox shall be stoned' (id.) = the penalty of destroyed truth and good in the Natural. . . In the *Natural*, because it is an ox which shall be stoned, by which is signified the affection in the Natural which has committed destruction.

9086. 'And an ox or an ass has fallen (into the pit)' (ver.33) = (the falsity) which perverts the good or truth in the Natural. 'An ox' = the affection of evil in the Natural; thus evil there.

9088. 'An ox' = good in the Natural.

9090. 'When a man's ox has struck a companion's ox a blow' (ver.35) = two truths of which the affections are diverse, and that of the one has injured that of the other. . . 'An ox' = the affection of good; and, in the opposite sense, the affection of evil, in the Natural; and 'a man' = truth. . . The reason diverse affections are signified, is that it is oxen—by which affections are signified—which injure one another; for the things which are diverse injure one another; but not those which are not diverse.

—³. In the Spiritual World . . . when the affections of good in the Natural are presented to view in an animal form, they appear as gentle oxen; and the affections of evil, as fierce oxen.

9091. The ox which died from the blow struck by the other ox = a good affection.

9092. 'They shall sell the live ox' (id.) = that the affection of the one which injured that of the other shall be alienated.

9094. 'The dead one also they shall divide' (id.) = also the injuring affection. . . By 'the dead ox' is signified the affection of evil and falsity in the Natural; thus the injuring affection; for evil injures through falsity. Ex.

9095. 'If it was known that the ox was a goring one

from yesterday the day before yesterday' (ver. 36)=that it was known before that such was the affection.

[A.] 9097. 'Repaying he shall repay **ox** for **ox**' (id.)=restitution to entirety. . . 'An **ox**'=an affection in the Natural.

9097a. 'The dead one shall be his own' (id.)=for the injuring affection. 'The **ox**'=the affection of evil.

9099. 'When a man has stolen an **ox**, or a small cattle' (Ex.xxii.1)=him who takes away from anyone his exterior or interior good. . . 'An **ox**'=the affection of good in the Natural; thus exterior good. Refs.

9102. 'Five **oxen** shall he repay for the **ox** (id.)=a corresponding penalty to a great extent.

9134. 'From an **ox** even to an ass' (Ex.xxii.4)=from exterior good or truth. 'An **ox**'=the good of the Natural.

9162. 'When a man has given to his companion an ass or an **ox** . . . to keep' (ver. 10)=exterior and interior truth and good . . .

9225. 'So shalt thou do with thine **ox**, with thy flock' (ver. 30)=that [this attribution to the Lord extends] to exterior and interior good.

9255. 'When thou meetest thine enemy's **ox**, or his ass, going astray' (Ex.xxiii.4)=good not genuine, and truth not genuine, with those outside the Church. . . 'An **ox**'=the good of the external man.

9262⁵. 'An **ox**'=the good of the external or natural man. Refs.

9272⁶. 'To send forth the foot of the **ox** and of the ass'=to be instructed in external goods and truths.

9280. 'That thine **ox** may rest, and thine ass' (ver. 12)=the tranquillity of peace [enjoyed by] external goods and truths at the same time.

9391¹¹. 'An **ox**' (Ps.evi.20)=good in the Natural; thus in the external form.

9990². The purifications of the external man were represented by burnt-offerings and sacrifices of **oxen**, bullocks, and he-goats. 10042⁸.

10184⁰. 'An **ox**' =good.

10235⁶. 'The twelve **oxen**' (1 Kings vii.25)=all the goods of the natural and sensuous man in the complex, because they were in the place of bases.

10236⁵. 'The **oxen**' (ver.29)=protection lest goods should enter; for '**oxen**'=goods in their power. Ref.

10669⁵. 'To plough with an **ox**' (Deut.xxii.)=to prepare by means of good. Ex.

H. 110. **Oxen** and bullocks correspond to the affections of the natural mind.

S. 18³. An **ox**, etc. =natural affection.

23. In Egypt . . . there were images of calves, **oxen**, etc., because calves and **oxen** signified the affections and forces of the natural mind.

W. 346². The perfect animals are **oxen**, etc.

T. 325. 'Thou shalt not covet thy neighbour's . . . ox, etc.' Ex.

E. 304¹². 'An **ox**'=natural good.

316²³. 'The first-born of an **ox**, honour is his' (Deut. xxxiii. 17)=the good of spiritual love.

340²⁶. 'To sacrifice an **ox**' (Is.lxvi.3)=worship from those things which represented natural good.

355³⁴. 'Shall one plough with **oxen**?' (Amos vi. 12)=is there any perception of good?

430¹². 'The twelve **oxen**'=all the goods and derivative truths upon which they are founded.

443⁷. 'An **ox**,' in the Word, =moral and natural good.

519⁶. '**Oxen** ploughing'=the will of good.

537⁶. 'An ass and an **ox**' (Luke xiv. 5)=the truth and good of the natural man.

548⁵. '**Oxen**,' in the Word, =natural affections; and 'five yoke of **oxen**' (Luke xiv. 19)=all these affections, or the cupidities which draw away from Heaven.

—7. 'An **ox**' (Ex.xxii.1)=the good of the natural man: that he shall 'repay five **oxen** for the **ox**'=that he shall sufficiently amend the things he has perverted and extinguished.

600¹⁴. That 'the face of an **ox**' was seen 'on the left' (Ezek.i. 10)=the good of truth in obscurity; for by 'an **ox**' is signified the good of the natural man which is in obscurity with those who dwell in Heaven at the north.

617²⁶. 'To kill an **ox** and slay a small cattle' (Is.xxii. 13)=to extinguish natural good and spiritual good.

65037. 'The herds of the **ox**' (Joel i. 18)=those things which are of the natural man in the whole complex.

652¹⁹. 'Well-laden **oxen**' (P.exliv. 14)=natural goods and their affections.

700²⁰. The ark being brought upon a new cart to which **oxen** were attached (2 Sam.vi.) represented the doctrine of truth from the good of love . . . '**Oxen**'=the good of love in the natural man.

781¹⁷. 'The lion shall eat straw like the **ox**' (Is.xi.7)=that infernal falsity burning to destroy the truths of the Church will do no harm to the affection of good of the natural man; neither with a man in himself, nor with men among each other; and neither will it do harm to the Word. Ex.

1022². 'The **ox** and ass' (in the tenth commandment) =the affection of natural good and truth.

1200². In the World of Spirits are seen **oxen**, etc.

Oxford. *Oxford.*

D. 6098. That bishop . . . disclosed the art he had used to render nugatory the things before written concerning Heaven and Hell, etc., both with the English peers, and through the priests at Oxford . . .

Oyster. *Ostraea.*

D. 3611. Those who reason . . . were likened to oyster shells, containing nothing within . . . whereas the oyster soft and fat within=those natural things by which spiritual and celestial things are well confirmed.

Paddan Aram. *Paddan Aram.*

A. 3664. 'Go to Paddan Aram' (Gen.xxviii.2)=the Knowledges of such truth; (for) 'Aram,' or Syria, = Knowledges. The reason '**Paddan Aram**'=the Knowledges of truth, is derived from the fact that it was in

Syria of Rivers, where were Nahor, Bethuel, and Laban. 3675.

3680. 'Sent him to **Paddan Aram**' (ver.6) = the beginning of the manifestation-*existentiae*-by means of the Knowledges of this good. . . '**Paddan Aram**' = the Knowledges of truth. It is said Knowledges of good, because all truths are Knowledges of good . . . but in so far as they regard doctrine, they are called Knowledges of truth.

3685. 'And (Jacob) went to **Paddan Aram**' (ver.7) = to imbue the Knowledges of that good and truth . . . which are signified by '**Paddan Aram**.'

4107. 'Which he acquired in **Paddan Aram**' (Gen. xxxi.18) = the Knowledges of good and truth in the Natural. '**Paddan Aram**' = the Knowledges of good and truth.

4395. 'In coming thither from **Paddan Aram**' (Gen. xxxiii.18) = after the former state. . . '**Paddan Aram**' = the Knowledges of good and truth, but exterior Knowledges, which subserve for the introducing of genuine goods and truths; for Laban was there, by whom is represented the affection of such good.

4567. 'God appeared to Jacob again in his coming from **Paddan Aram**, and blessed him' (Gen. xxxv.9) = interior natural perception. . . 'Again in his coming from **Paddan Aram**' = after he had imbibed the Knowledges of good and truth.

4610. 'These are the sons of Jacob which were born to him in **Paddan Aram**' (ver.26) = their origin and state at this time. . . Their origin is signified by their being born in **Paddan Aram**, or from the Knowledges of truth and good. 6024².

6025. Their being born in **Paddan Aram** represented that the man of the Church must be regenerated by means of the Knowledges of good and truth.

6242. 'In my coming from **Paddan**' (Gen. xlviii.7) = from a state of Knowledges; (for) '**Paddan Aram**' = the Knowledges of truth and good. Refs.

Paddle. See under *NAIL-clavus*.

Pagan. *Paganus*.

Paganly. *Paganice*.

Paganism. *Paganismus*.

R. 750^e. If (at the end of the Church) they do not approach the Lord Himself, and live according to His precepts, they are left by the Lord; and, when left by the Lord, they become as **pagans**, who have no religion . . . Sig.

M. 351^e. (Thus) **pagans** who acknowledge God, and live according to the civil laws of justice, are saved; for it is not their fault that they do not know anything about the Lord, and consequently not anything about the chastity of marriage with one wife . . .

T. 113^e. They are carried to the extremity of the Christian world, and are commingled with **pagans**.

356^e. Say such things to any **pagan** who has judgment . . .

484. They emit them, and live **paganly**.

525^e. From being a **pagan** the man becomes a Christian.

536. All who do what is good from religion, not only Christians, but also **pagans**, are accepted by the Lord . . .

E. 1029^e. Their worship will remain, not as the worship of any Church, but as the worship of **paganism**; and therefore (the Babylonians) after death come among **pagans**.

1062. They are not unlike upright **pagans** . . .

Page. *Pagina*.

D. 3422. Cannot be set forth in many pages. 4201.

4451. Would fill many pages. 4473^e. 4496. 5166.

5176. Would fill a whole page.

Pain, Grief. *Dolor*.

Pain, To be in. *Dolere*.

Painful. *Dolorificus*.

See GRIEVE-*indolere*.

A. 261. 'In multiplying I will multiply thy sorrow . . . in sorrow thou shalt bring forth sons' (Gen. iii.16) = combat, and anxiety from combat . . . and the truths which the Church would thus produce. 263.

322. Hence the **pains** and torments in Hell.

531. 'The **ache** of our hands from the ground which Jehovah hath cursed' (Gen. v.29) = that they could do nothing of good. . . There is 'labour of our hands' when men have to (do this) from themselves.

829^e. This is attended with a **painful** tearing asunder.

831^e. With the greatest **pain** and torment.

1668^e. With those who have conscience there arises (from the infestation and combat) a **mute pain**; but with those who have perception, an **acute pain**; and the more acute in proportion as the perception is more interior.

1763. These Spirits . . . induce a **pain** in the head, as if from the suction of an air-pump. 5180.

1974². The envy was such that it caused in them . . . anguish and interior **pain** . . . They were led through varieties of envy even so as to **ache** at heart.

2318^e. The **grief** and intercession of the Lord for those in evil, but in some good and truth. Tr.

2598. When this Gentile Spirit heard of the **grief** of Micah on account of the loss of his graven image, **grief** came over him also, insomuch that he scarcely knew what to think for interior **grief**. His **grief** was perceived, and the innocence in every one of his affections . . .

2660. The Lord's state . . . was a state of **grief** from love. Sig.

2684. A solitary state, such as is that of thought in **grief** and despair. Sig.

2688. The state of thought was increased to the last degree of **grief**. Sig.

2689. A further degree of **grief**. Sig. and Ex.

—, Those who cannot be reformed do not at all know what it is to **grieve** on account of being deprived of truths.

—², It is known that all anxiety and **grief** arise

from being deprived of the things we love. They who are affected solely with corporeal and worldly things . . . **grieve** when they are deprived of them ; but they who are affected with spiritual goods and truths . . . **grieve** when they are deprived of *them* . . . (Thus) the state of **grief** (of those who are being desolated as to the goods and truths which they love) is more grievous, because more interior. . . It is their state which is here described.

[A.] 2694. See DESPAIR, here. 2698.

2873. When the Angels merely think about such freedom . . . they are seized with internal **pain** . . .

2910. The Lord's state of **grief** on account of the night as to the truths of faith in the Church. Sig. and Ex.

— . 'To mourn' regards the **grief** on account of the night as to the goods ; and 'to weep,' as to the truths.

2912. Elevation from **grief**. Sig.

3471. That hence at first there was **grief**. Sig. and Ex.

—². That there was **grief** at first, was because when truths are being introduced to natural good, they at first cause **pain** ; for they aggravate the conscience, and induce anxieties . . . but this first **grief** diminishes by degrees . . . It is as with a sickly body, which is to be restored to health by **painful things** : when in this state, it at first has **grief**.

4444. 'The men **grieved**, and were very wroth' (Gen. xxxiv.7)=that they were in evil against the truth of the Church with the Ancients.

4496. 'When they were **in pain**' (ver.25)=cupidities. Ex.

— . When man is being purified from these loves . . . he is **in pain** and anxiety ; the cupidities . . . are what **grieve** and suffer.

5034^e. See ANGER, here.

5059. When those who had lived in . . . adulteries approached me, they infused a **pain** in the loins . . .

5060. Those who are in contraries to conjugal love inflict **pain** in the testicles. Des.

— . The infernal Societies, which are in contraries, act by a severe and **painful** influx ; but their influx is not perceived except by those who have the interiors open . . .

5127³. When he is in any **grief** from misfortunes or diseases, he can see (these truths).

5132^e. The appearance of mercy with the evil, is **grief** on account of what they themselves suffer (by seeing their friends suffer).

5145⁴. They sometimes appear to have a **pain** as of conscience ; but . . . it is a **pain** from the privation of their delight . . .

5352. The removal of the evils which occasioned the **grief**. Sig.

5353^e. In like manner in temptations, which are spiritual **griefs**, and thence interior miseries, and despairs, evils are removed . . .

5563. **Pains** are sometimes felt in the skull, now in one part, now in another . . . such things come forth from

the falsities which are from cupidities. . . Such nuclei, which are indurations, are broken and reduced to softness . . . by severe influxes of Truths, which is effected with interior **pain** ; and also by actual readings, which is effected with exterior **pain**.

5714. When the sphere of life (of this aged adulterer) was communicated to me, it inflicted some **pain** on the periosteum and the nerves there, as on the toes of the left foot ; and, when he was permitted to emerge, on the parts where he was, especially on the periosteum in the loins, and on those of the breast beneath the diaphragm, and likewise on the inside of the teeth. When his sphere was operating, it induced also a great oppression in the stomach.

5715^e. Spirits from many Hells have been with me, through whom was communicated the sphere of the exhalations thence, which, as it was permitted to act into the solid parts of the body, so was I seized with a heaviness, with **pain** . . . which ceased in a moment when those Spirits were expelled.

5720. When (these hypocrites) were allowed to inflow into the parts of the body to which they corresponded from the opposite, they injected a **pain** into the teeth ; and, at their close presence, so grievous a one, that I could not endure it ; and in proportion as they were removed, in the same proportion the **pain** ceased.

—^e. One whom I had known (thus) inflicted **pain** on my teeth and gums. When he was lifted upwards to the left, the **pain** attacked the left jaw, and the bone of the left temple, even to the bones of the cheek.

5721². When (such lovers of self) are applied to a man, they induce a great **pain** through weariness, which they insufflate, and continually increase . . .

5887. 'Let it not be for **grief** to you' (Gen.xlv.5)=anxiety of the heart or will.

6097. All temptations appear evil, because they are interior anxieties and **pains** . . .

6393². If they see others more blessed than themselves, they **grieve** . . .

6432⁶. To be in **grief** on account of lost good. Sig.

— . To be in **grief** on account of lost good of truth. Sig.

6502. For evils and falsities . . . induce sicknesses of mind ; and at last **pains**.

6539. 'They mourned there a great and very grievous mourning'=**grief**. . . The **grief** here signified is the **grief** of initiation ; for before the Knowledges of good and truth . . . can be implanted in good . . . there is **grief** ; for another state must be induced on the Natural . . .

6540. The end of the **grief**. Sig.

6541. The apperception of the **grief** by the good of the Church. Sig.

6559^e. That the end of the good Spirits is not to speak or do evil . . . is perceived from . . . their **grief**.

6800. **Grief** on account of the endeavour to subjugate the truth of the Church. Sig.

6853. 'I know their **griefs**' (Ex.iii.7)=foresight as to how much they were immersed in falsities. . . '**Griefs**'=immersion in falsities.

7198. 'The groaning of the sons of Israel' = their **grief** from combat.

7564². The truths and goods which are not the Lord's, are . . . those which the man does in a state of misfortune, sickness, **grief**, and fear . . .

7768². Like **painful** ulcers . . .

—^o. After they have rejected the things which had been of faith, they **feel pain** at the least breath of good and truth.

7803. The chastising Spirits of Jupiter . . . chastise with a **pain** in the joints of the feet or hands, or with a **pain** near the epigastric region.

—^e. He said that he chastises (the man) with various **pains**.

8164. These cannot be called temptations, but **griefs**. Ex.

8313. '**Pain** has caught hold of the inhabitants of Philistia' (Ex. xv. 14) = despair of enlarging dominion . . .

—². The reason '**pain**' here = despair, is that the highest [degree of] **pain** is meant, such as that of women in labour. The word in the Original Language means such **pain**. Ill.

8352². When truths are deficient the spiritual life labours and suffers; hence are **pain** and anxiety. Ex.

9422². 'To sit there' = permanence in a state of **grief**.

10382². (This chiding Spirit) induced something of **pain** in the region of the abdomen.

10535. Their **grief** on account of no eminence above others. Sig. and Ex.

H. 299. See ANXIETY, here.

— (a). What **pain** of conscience is. Refs.

400. In proportion as they approach, they come into anguish and **pains**.

—³. When opposite acts upon opposite, such **pain** is produced.

464⁶. The Angels **grieve** most deeply that the learned ascribe all things to nature . . .

526². The Angels **grieve** that they do not know that faith alone is not possible . . .

N. 187. Spiritual temptations are **pains** (or **griefs**) of mind with those in goods and truths, induced by evil Spirits . . .

196. These temptations are most grievous when conjoined with **pains** inflicted on the body; and still more so if these **pains** persist and grow worse . . .

R. 263. **Grief** of heart (lest) all should perish. Sig. and Ex.

326. **Grief** of heart (felt by those in the Lower Earth). Sig.

763. That in the degree of their elation of heart . . . they have internal **pain** after death . . . Sig. and Ex. 767, Sig.

788. Their interior and exterior **pain** and mourning . . . that so eminent a religiosity should be destroyed . . . Sig.

884. That the Lord will take away from them all **grief** of the lower mind, etc. Sig. and Ex.

M. 10⁴. He said, I was tortured with interior **pain** . . .

—⁵. With the **pain** and consequent torture in head and body I prostrated myself on the ground . . .

371. In all love there are fear and **grief**; fear lest it perish, and **grief** if it perishes.

T. 568. Hell, where there are eternal **pains**.

D. 153. Evil Spirits inhere most pertinaciously in doing evil to man, (as shown by) their inflicting **pain** on various parts of my body; on the feet, so that I could hardly walk; on the dorsal nerves, so that I could hardly stand; in like manner on the parts of the head; with such pertinacity that the **pain** and the like lasted continuously for some time . . . The **pains** were appeased and aggravated, sometimes suddenly, with various changes, as I talked with them . . .

376^e. Thus a most frightful sense of **pain** would be induced by the diabolic crew, unless God Messiah saved Souls from such a Hell.

541. He said he is allowed to chastise them with . . . **pains** in the joints, to such a degree of **pain** that they can endure it no longer, as if by a contorsion of the joints of the fingers, feet, and also by certain gentle prickings in the face, according to the permission.

3612. Such strike a **pain** into the left side of my head. (Continued under OBJECTION.)

3677. Sins are not remitted except from the heart, with a certain internal torture and **pain**.

3900². (These lascivious girls) occasion a **pain** in the *os pubis* . . .

3922^e. (These lascivious ones) inflict a **pain** in *bulbum penis*.

3930. (These most deceitful ones above the head) inflicted a **pain** on the *os pubis*.

3997. (These Sirens) struck a quite sensible **pain** in the region of the abdomen, which was their own anguish putting forth this effect . . .

4088. (Thus) if all the reasonings of Spirits were to inflow, man would . . . have his head affected with such a mute **pain**. Des.

4348. There have been Spirits with me who infused a **pain** of the teeth at the right side of the jaw, and in the flesh of the teeth there, and in the bones as far as the right ear. (They were hypocrites. Des.) The influx is into the periosteum of the teeth, and also into the pericranium near the right ear, in which they create a **pain** quite bad and severe; an indication that they are evil. Those who do not [cause] a **pain** are good, and are sensible of all things which are being thought . . .

—^e. For some days I felt a gnashing of the teeth and a grievous **pain** in their roots and in the periosteum from (these hypocrites). When (this cause) was removed, and in proportion as it was removed, the **pain** ceased. It passed also into other periosteum of the head according to the diversities of its state. 4351. 4361.

4381. There are as many Hells (as there are phantasies), with living **pain**, torture, and perception. Des.

[D.] 4491. (This interior hypocrite) induced **pains** on the part of the skull above the cerebrum, and afterwards on the part above the cerebellum.

4558. **Pain** seized the flesh of the gums on the left side, so that they swelled, by which I perceived that hypocrites were present . . .

4559. I also perceived a pressure and **pain** . . . at the skull . . . above those teeth, which was from the same source ; for hypocrites strike a **pain** into the very bones of the skull.

4586. That such things have their cause in the Spiritual World has been given me to know by much experience . . . Such Spirits have been often and long applied to me, and have induced tortures and **pains** . . .

4614. (On the Spirits who affect the tongue with **pain**.)

4778. I felt a contraction and **pain** in the thoracic region, because those were there who acknowledge faith as the only means of salvation . . .

4855. When (these profaners) come to man, they produce **pain** in the head, even in the very bones ; and a **pain** in the shoulder, or arm . . . Such are those who are in a life of piety, and not in a life of charity.

4924². (These priests, on being led upwards) began to get a **pain** in the knees ; afterwards in the region of the stomach ; and at last about the breast . . . Towards the higher places, the **pain** became grievous . . .

5103. From the Hell of the hypocrites there arose an exhalation which infested the teeth and gums of the left side, both upper and lower. This lasted some hours, and I complained that I was affected with that **pain** . . . (Continued under LUTHER.)

5759a. Those who could strike a **pain** into the body and lower mind. (See LAST JUDGMENT, here.)

5767². From those in falsities, the **pain** was terminated towards the urethra ; [from those] in the love of self, towards the anus.

5814². (Those in a holy external) operated into the lower ribs of the left side, and inflicted **pain**.

D. Min. 4658. That as hypocrites induce **pains** on a tooth, so other Spirits induce other **pains** of the body which correspond. Examps.

E. 306. **Grief** of heart . . . Sig. and Ex.

393. **Grief** of their lower mind. Sig. and Ex.

412²⁸. Their torments from the influx of Divine good and Divine truth, are signified by, 'pangs and **pains** shall take hold on them . . .' (Is.xiii.5).

419. The interiors are (then) opened . . . whence they have **pains**, anguishes, and torments . . .

484². **Grief** on account of the non-understanding of truth . . . Sig.

—³. 'The shedding of tears'=**grief** of mind ; and 'weeping'=**grief** of heart, on account of falsities. **Grief** of mind is **grief** of the thought and understanding . . . and **grief** of heart is **grief** of the affection or will . . .

601. A testification of grievous **grief** on account of the desolation of Divine truth in the Church. Sig. and Ex.

—¹⁴. Grievous **grief** and lamentation over all things of the Church. Sig.

660. All sadness and **grief** of the lower mind proceeds from an assault on the love.

710¹⁸. That it will not receive reformation, is signified by, 'the **pains** of a travailing woman shall come upon him' (Hos.xiii.13). 721²⁴. —²⁵. —²⁶. —²⁷.

781¹⁸. The **grief** of the natural man, and the derivative **grief** of the spiritual man. Sig.

811³. Lamentation over the devastation of all truth in the Church, is described by, 'Hear all ye peoples, and see my sorrow' (Lam.i.18).

1164. **Grief** of soul and of heart. Sig. and Ex.

J. (Post.) 45. The Arians induce a **pain** on the right arm, near the shoulder-blade ; but the Socinians induce a **pain** on the breast-bone.

Paint, To. *Pingere.*

Paint. *Pigmentum.*

Painter. *Pictor.*

Painting, Picture. *Pictura.*

Painted. *Picturatus.*

See under DISGUISE.

A. 1008². A pictured image of the man (in each idea of his thought).

1869. The ideas themselves appear (there) like **pic-tured** images.

3391³. 'To **paint** with vermilion' (Jer.xxii.14)=to falsify spiritual truths.

5199. Beauty from the truth of faith only is like the beauty of a **paint**ed or sculptured face . . .

8480. Like flowers **paint**ed upon a tablet, as compared with those born in a garden . . . The flowers **paint**ed on a tablet are beautiful in the external form only ; and as to the internal one are nothing but dirt and a mass of earthy particles lying strewed about . . . So is it with the good which is from man, as compared with that which is from the Lord. 8801^e.

9424^e. Like a **paint**ing in the likeness of a man, in which inwardly there is nothing but dirt, as compared with the form of the man himself, in which inwardly there is life.

9828^s. 'Men **paint**ed on the wall' (Ezek.xxiii.14)=the appearances of truth in externals : in like manner 'images **paint**ed with vermilion.'

10194. This truth (without good) may be likened to **paint**ings of flowers, of a tree, of an animal, inwardly in which there is only dirt . . .

H. 74^e. The Angels in churches, whether sculptured or **paint**ed, are always presented as men.

459^e. No painter with all his art could give such light to the colours . . .

W. 94. When God is presented in **pic**tures as a Man.

R. 777. '**Paint**,' etc. (Rev.xviii.13)=the spiritual things of worship. —², Ill.

M. 42¹. No painter could present her beauty in its

form; for there is no such lustre in his colour; nor is such beauty expressible in his art.

364^e. Painted—*picturatae*—like rainbow stones.

I. 2. Like a picture on a wall seen at night . . .

T. 15². Should see on a tablet (the three gods) painted . . .

61. Therefore painters set an ugly face beside a handsome one. 465. 763.

296⁴. If this faith were exhibited in its enormity in a picture . . .

348². Faith separated is like a painting in colours partaking of black on a black stone; but faith conjoined is like a painting in beautiful colours on a transparent crystal.

681^e. The (mere) name of a Christian . . . is like a blackened painting.

D. 252. Images, paintings, and innumerable other things, which in outermosts appear beautiful, and are esteemed as of great price, are yet so disposed within that they are like dirt and mud . . . 2558.

2763^e. These things have been shown me, but I cannot describe the forms and pictures . . . They can indeed be pictured, but not described to the apprehension.

2824. As I have somewhere seen in pictures.

3511. Therefore they tolerate in their temples neither statues, images, nor pictures . . .

4166. As when one sees in a picture everything represented simultaneously.

4214. Not as if they were painted, but seen . . .

— Like pictured things which appear optically.

5833². Recognized him from his picture in the world.

E. 654⁶⁹. 'When she saw men painted upon the wall, the images of the Chaldeans painted with vermilion' (Ezek. xxiii. 14) = phantasies from the fallacies of the senses, which are of the sensuous man; and the derivative argumentations, whence are falsifications.

825⁴. (Such works) are like paintings made from stercoaceous dirt coloured over . . .

827². The Temple, in which . . . the paintings, etc., were representative.

—⁷. 'Painted with vermilion' = these things appearing exteriorly like truths . . . The 'painted wall' = the appearance of the doctrinal things in externals.

831⁶. Cannot be imitated by any picture in the world.

Ath. 153. The ancients, when they represented God in their paintings, pictured Him as a Man . . .

Pair. *Par.*

See Two—*bina*.

A. 671. 'Pairs of all shalt thou make to enter into the ark to vivify' (Gen. vi. 19) = their regeneration . . . to wit, both of truths . . . and of goods . . . 673. (Compare 717.)

747. They cannot be pairs unless they correspond to each other, as do truths and goods, and evils and falsities. Ex.

W. 127. In order that love and wisdom may make a one with angel and with man, there are pairs in all things of his body. Enum. . . All their right parts relate to love, from which is wisdom, and all their left parts to wisdom from love . . . Angel and man have these pairs, in order that love and wisdom, or good and truth, may act a one; and that as a one they may look to the Lord.

384. In the other things of the body, which are called members, organs, and viscera, the will and understanding are conjoined, and therefore they are in pairs. Enum.

—^e. And as the conjunction of good and truth is reciprocal, and, through this conjunction there is effected as it were a one, therefore these pairs in man act together and conjointly in functions, motions, and senses.

409². From this marriage (of the will and understanding) it is that in each and all things of the body there is a right and a left; and the right relates to the good from which is truth; and the left to the truth from good; thus to conjunction. It is from this that there are pairs in man. Enum.

M. 42. A pair of consorts (from the Third Heaven). Des.

229. Hence it is provided that conjugal pairs are born . . . 316³.

270⁴. The three pairs of birds (seen) signify these things: the pair of turtle-doves, the conjugal love of the highest region (of the mind); the pair of birds of paradise, the conjugal love of the middle region; and the pair of swans, the conjugal love of the lowest region.

E. 984². In like manner the rest of the pairs with man relate to good and truth; the organ or member on the right, to good; and the one on the left to truth. It is the like with a husband and his wife between whom there is love truly conjugal . . .

1004⁴. (These consorts who are in such conjugal love that both can be one flesh) are like the pairs in man (Enum.) which, although they are two, still are one as to life, and as to the exercises of life, which are uses.

1142. Hence it is that here and elsewhere in the Word, pairs are mentioned, of which the one signifies good, and the other truth. Examps.

Palace. *Palatium*.

A. 1626. There are also presented to view cities with magnificent palaces, contiguous, resplendent in their colouring, beyond all the art of the architect.

1631. Those who . . . in the life of the body, had dwelt in magnificent palaces, placing their Heaven in such things, and, being destitute of conscience and charity, had despoiled others of their goods . . . are sometimes allowed to dwell in palaces, in like manner as in the world . . . But the scene is changed. The palaces are slowly dissipated, and become small houses, more and more mean, and at last none at all . . .

2348^e. 'Palaces' (Jer. ix. 21), or houses, = voluntary things.

3271^e. 'Courts' = the external things of the Church; and 'palaces,' the internal things.

[A.] 4411². When this truth inflows into the First Heaven . . . it appears there . . . as a City in which are **palaces**.

4459⁴. He who believes from the heart . . . that of himself he possesses nothing . . . in Heaven . . . dwells in most magnificent **palaces**. Refs.

4926⁶. 'The **palace**' (Amos iv.3)=the Word, consequently the truth of doctrine which is from good.

6486^e. Like one who is building a **palace** . . .

10194². Around Spirits who are in truths from good, there appear the most beautiful representatives; namely, houses and **palaces** refulgent with gold and precious stones . . .

10513. Before the Spirits (of the Third Earth) were represented magnificent **palaces** . . . but they held them in no estimation . . . D.1681.

H. 51². Like the prefects, officials, and ministers in one royal **palace** . . .

185. There have been seen **palaces** of Heaven, which were so magnificent that they cannot be described. Above, they shone as if they were of pure gold; and below as if of precious stones; one **palace** being more resplendent than another. Within, the rooms were adorned with such decorations as neither words nor knowledges suffice to describe. At the side which looked to the south, there were paradises . . . At the boundaries again were seen **palaces**, in which the view terminated.

218². (The prefects) dwell in the middle of the Society, higher up than the rest, and in magnificent **palaces**.

270⁴. They compared the wisdom of the Angels of the Third Heaven to a magnificent **palace**, full of all things for use . . . and those Angels, being in the truths of wisdom, can enter into the **palace**, and see all things . . .

— (Such) cannot come to the first threshold of the **palace** of wisdom . . .

361. Some (of the rich in Heaven) dwell in **palaces**, within which all things shine as from gold and silver . . . but they do not set their hearts on these things; but on the uses . . . Uses themselves are thus refulgent in Heaven . . . P.220¹⁰.

F. 63. In the Spiritual World appear . . . houses and **palaces** . . .

—². All things which appear there are correspondences . . . This is why those in the affection of good and truth, and thence in wisdom and intelligence, dwell in magnificent **palaces**, around which are paradises . . .

P. 36². The Angels represent wisdom to themselves as a magnificent and most ornate **palace**; the ascent to which is by twelve steps . . .

203^e. This universal Providence is seen . . . by the Lord, as a magnificent **palace**, with its work of construction and enlargement constantly going on. (See D.3724.)

R. 962. A magnificent **palace** seen, and in its inmost a temple (in which was held a Council of the clergy). B.120. T.188.

M. 7. In front was a lowly **palace** . . .

—⁴. Those of the highest [rank] in Heaven have

palaces and courts, which in magnificence and splendour surpass the **palaces** and courts of earthly emperors and kings.

11^e. I will introduce you into (the Prince's) **palace** . . .

12. When they were brought to the **palace**, they first viewed it from without. It was large, built of porphyry, with a substructure of jasper; and before the gate were six lofty columns of lapis lazuli. The roof was of plates of gold; the lofty windows, of the most transparent crystal, also had frames of gold. . . Within the **palace** they were conducted from room to room; and saw ornaments of ineffable beauty; on the ceilings, decorations of inimitable carving. Near the walls they saw silver tables overlaid with gold, on which were various utensils made of precious stones, and of entire gems, in heavenly forms . . . The Angel said, The things you see . . . were framed by the Maker of the universe, and presented as a gift to our Prince; and here therefore is the architectonic art in its own art . . . As our hearts are not in these things, they are only accessory to the joys of our hearts . . .

14. They were introduced into the court-yard, the ambulatory of the **palace** . . .

76³. (In the city of the Silver Age) the houses were so many **palaces**, built of marble, with steps of alabaster in front; and, at the sides of the steps, columns of jasper . . .

151a. On the top of the hill was an octagonal **palace**, which they called the Palladium . . .

266². All things in that Society . . . are magnificent from the **palaces** and paradises.

270². (The three pairs of birds) flew to a certain lofty **palace** in the east . . . In the **palace** were three rows of windows . . . That **palace** represented the habitations of conjugal love in human minds. Ex.

316. I saw . . . a portico leading to a small **palace-palatiolum**. Des.

381. I saw afar off a **palace** beset by a crowd . . .

477⁴. (When his external sight was opened) he saw magnificent **palaces** of alabaster, marble, and various precious stones, (which vanished when his internal sight was opened).

—⁵. He was introduced into one of the **palaces**. Des.

T. 808. Like one who from the roof of his **palace** sees . . .

D. 714. There are also (there) things which are called heavenly habitations; namely, magnificent **palaces** . . .

1344. The **palaces** constructed by art in the world are as nothing [in comparison] . . .

350². The rich (Dutch) at first seem to themselves to dwell in magnificent **palaces** (which are gradually changed) into mean houses; and then into none at all.

3724. Like the materials collected for a great **palace** . . .

4052. (The **palace** of those who are in the persuasion that faith alone saves, and yet live mercifully, from conscience). Des.

4303. On the **palaces** in the other life.
4427. The Angels dwell in **palaces** so magnificent . . . and this with variety to eternity.
4577. But where the Angels are, there are the most magnificent **palaces**, such as cannot be described . . . They shine with the most precious woods and stones.
- 4639^c. Who would believe that (in the Heavens) there are **palaces** in which they dwell, most magnificent . . .
4774. I was brought to a great **palace** like the castle in Stockholm. (Continued under **NEW CHURCH**.) J.(Post.) 117.
4894. There appeared (in the Heavens) mountains higher and higher, which were still better cultivated, and where there were magnificent **palaces**.
5119. (Those in the Celestial Kingdom) have **palaces**, etc.
5159. (In Heaven) they see . . . also **palaces**, with decorations varying perpetually, with such harmony, that the successions of the changes occasion inexpressible delight to the lower mind. Within, are rooms in such an order as cannot be described, with stupendous ornaments in them.
- 5684². Otherwise, he stands far outside the **palace** of wisdom . . .
- 6027¹⁴. When they arrived, the house was changed into a beautiful **palace**, with many rooms. (Continued under **MARRIAGE**, here.)
- E.** 208. These things the Angels have from correspondence; whence it is that the wiser Angels have **palaces** more magnificent than the less wise Angels.
- 304¹¹. 'The **palace** shall be a desert' (Is.xxxii.14)=where good dwells.
- 365³⁵. 'Peace be in thy bulwark, and rest in thy **palaces**' (Ps.cxxii.7)=in the exterior and the interior man; for . . . the interior man, with the things therein, which are spiritual truths and goods, is like a **palace**, or house; because it is within the exterior. Hence . . . the interior things of man are signified by 'palaces.'
- 391¹⁵. '**Palaces**' (Lam.ii.7)=the things of doctrine.
- 405²⁷. That truths are inscribed on those who are in celestial good, is signified by, 'God is known in her **palaces**' (Ps.xlviii.3).
- 410⁷. 'The **palace**' (Is.xxxii.14)=the whole Church as to truths from good.
417. Where the Angels dwell, there are **palaces**, etc.
- 453¹⁰. 'To distinguish her **palaces**' (Ps.xlviii.13)=to perceive the goods of truth. For 'houses'=goods; and '**palaces**,' the more noble goods of truth.
- 555⁶. '**Palaces**' (Jer.ix.21)=all things of thought and affection.
- 575³. By phantasies, evil Spirits can present **palaces**, etc.
- 652²⁷. '**Palaces**'=the more interior, and thence the more sublime things, of the human mind. Hence it is evident what is signified by, 'death . . . shall come into our **palaces**' (id.)
- 675¹⁴. '**Palaces**' (Amos vi.8)=falsities themselves;

which are called '**palaces**,' because they are proud; and because their falsities are embellished in the external form, so as to appear magnificent . . .

714¹⁸. The dogmas which defend them are signified by '**palaces**' and 'fortifications' (Is.xxxiv.13).

—¹⁹. By 'her **palaces** in which are the *ijim*,' and by 'the temples in which are dragons' (Is.xiii.22) are signified the goods and truths of the Word adulterated and profaned.

724¹¹. The affections of truth are compared to 'corners cut out in the figure of a **palace**' (Ps.cxliv.12), because 'a **palace**' is a representative of the understanding, in which Truths are in a beautiful form; and they are in a beautiful form when they are from the affection of truth.

—¹⁷. 'The **palace** shall be inhabited, according to its manner' (Jer.xxx.18)=the spiritual understanding of Truths, as with the Ancients: 'a **palace**'=the understanding of Spiritual Truths; for in the understanding are spiritual Truths in their forms, which, when presented to view, appear as **palaces**.

734¹⁶. The endeavour to destroy the understanding of truth, is signified by, 'Let us destroy her **palaces**' (Jer.vi.5).

831⁶. In the Spiritual Heaven there are magnificent **palaces**, within which all things are refulgent with precious stones, and with decorations in such forms that they cannot be imitated by any picture in the world, nor be expressed in words. For art there is in its own art, especially that of architecture.

863¹⁴. 'They shall come into the **palace** of the king' (Ps.xlv.15)=with heavenly joy into Heaven, where the Lord is.

1146³. '**Palaces of ivory**' (ver.8)=truths from the rational man; thus rational truths.

1191². In the Societies of Heaven there are prefects . . . Their chief, who is wiser than the rest, dwells in the middle, in a **palace** so magnificent, that not anything in the universal world can be compared to it. Its architectural features are so stupendous that . . . not one hundredth part of them can be described in natural language; for art itself is there in its own art. Within the **palace** there are chambers and bed-chambers, in which all the furniture and ornaments are resplendent with gold and various precious stones, in such forms as cannot be effigied, either by painting or sculpture, by any artificer in the world; and, wonderful to say, each most singular thing is for use; everyone who enters seeing for what use it is; and also perceiving it as if from a transpiration of the uses through their images. But every wise person who enters does not long keep his eye fixed on the images; but he keeps his mind in the uses . . . Round about the **palace** there are porticoes, paradisiacal gardens, and little **palaces-palatiola**; and every single thing is a heavenly pleasantness in the form of its own beauty.

J. (Post.) 96. The abodes of the Mohammedans after death are **palaces** . . .

119. I was brought to the Africans . . . and saw there as it were a **palace** . . .

[J. (Post.)] 318. In Heaven there are **palaces** so magnificent that worldly things cannot be compared to them . . .

D. Wis. 1⁵. At the end of the way of wisdom was seen a palace in light; but at the end of the way of folly, something like a palace, but in shade . . .

Palaestra. *Palaestra.*

Wrestling. *Palaesticus.*

A. 474¹. Believes them to be taken from the school of wisdom.

R. 566⁴. You said that we have not any truth in our schools.

839⁵. A plain elevated like a wrestling-ground. They . . . entered into the wrestling-ground.

M. 6⁴. Follow me to the ways of exit from this place of sports.

17⁴. There are wrestling contests among the boys . . .

T. 694⁶. The games, so called, were spiritual exercises and trials of skill.

D. 3212. Concerning a palaestra.

4547. On the right are the **brothels** of the lascivious.

D. Love. xvii. Use is as the plain or theatre of the exercise of the love.

Palate. *Gula.*

H. 488⁵. Those who have . . . indulged the **palate** and the belly, loving these things as the highest good of life, in the other life love excrementitious things and privies . . . This is because such pleasures are spiritual filth. They shun clean places which are devoid of filth, because they are undelightful to them.

R. 952². Dogs appear there from those who have sacrificed to their **palate** and tongue . . . Such, being gross in mind, make the things of the Church of no account.

E. 617². Unless man enjoys spiritual nourishment together with that of the body, he is not a man, but a beast; which is the reason why those who . . . daily indulge their **palates**, are obese as to spiritual things, however well they can reason about the things of the world and the body; whence, after their decease, they lead a ferine rather than a human life; for in place of intelligence and wisdom they have insanity and folly.

Palate. *Palatum.*

D. 1181. Those Angels who reject the more interior things were acting within me, namely, at the upper region of the **palate**, and were compelling me to think and speak according to their thoughts . . .

1189. The reason they held the higher region of the **palate**, was that in that place corporeal things, such as the blood, ascend into the brain, and descend also there . . .

E. 519⁹. His inward quality is described by, 'he hides evil under his tongue, and keeps it within his **palate**' (Job xx.13).

Pale. *Pallidus.*

Pallor. *Pallor.*

Pallidly. *Pallide.*

Pale, To grow. *Pallescere.*

A. 1774^e. A face **pallidly** snowy (represents such).

6534⁴. 'The **pale-pallens**-horse . . . '= the damnation thence.

S. 12². 'The **pale-pallidus**-horse' = the understanding of the Word null from evils of life and the derivative falsities in the fourth or last state of the Church. E. 381.

W. 379². The extinction (of the love) is . . . seen in the **pallor** of the face.

R. 320. 'Behold a **pale** horse' (Rev. vi.8) = the understanding of the Word destroyed [as to both good and truth. . . By 'pale' is signified what has no vitality. In the Word, those are said to have no vitality, who are not in goods of life from truths of doctrine. Ex.

—^e. With those now seen there were no Knowledges of good and truth from the Word, nor any understanding of them; and, in the Spiritual World, such appear **pale**, like those who are devoid of life.

M. 269³. If the love of the world makes the head, the man appears from Heaven with a **pale** face, like that of a dead man, with a yellow circle round his head.

D. 6036. In the third Hell they appeared . . . **pale**, like the dead. He asked them whether they were dead. They said that they appear to themselves to be alive; but are such in the eyes of others.

E. 381². The reason 'pale' = evil of life and the derivative falsity—thus 'a **pale** horse,' the understanding of the Word null from evils of life and the derivative falsities—is that **pallor** indicates and thence signifies the absence or deprivation of life; here, the absence and deprivation of spiritual life, which exists when in place of the good of life there is evil of life, and in place of the truth of faith there is falsity of faith; for then there is no spiritual life. By spiritual life is meant the life of Heaven . . . That by 'the **pale** horse' is signified spiritual death, is evident from the words which follow . . .

—³. The like is signified by '**pallor**,' or by '**pallid**,' in Jer. xxx.6, (where) 'all faces are turned into **paleness**' = that hence there is no good and truth, but evil and falsity; thus no spiritual life, but spiritual death. This is signified by 'the **paleness** of the face.' 721²².

—⁴. By 'his faces not **waxing pale**' (Is. xxix.22) is meant that they shall not be in evils and falsities; but in goods and truths.

—⁵. The reason '**paleness**' = the absence and deprivation of spiritual life, which exists when there is no good and truth, but evil and falsity, is that when man is deprived of vital heat, he **grows pale**, and becomes an image of death; as is the case in extreme terrors, and also when he dies; but when he dies spiritually, his face becomes either red like a coal fire, or **pale** like that of a corpse. Such do the infernals appear in the light of Heaven.

721²². 'Paleness' = the affections which are of the love of good extinguished.

1224^e. I have seen three kinds of (infernal): the fiery, the black, and the pale . . .

5 M. 1. He first appeared with a bright living face; then with a pale dead one; and finally with a black infernal one . . . Such are the successive states of the minds of those who are merely natural . . . The meditates of their minds, because they have falsified truths, are represented under the pallor of death . . .

Palestine. *Palestina.*

See PHILISTIA.

D. 2256. The Messiah, who would lead them into Palestine . . .

Palladium. *Palladium.*

M. 151a². (An octagonal palace, called the Palladium, there.) 153a. 182³. T. 692³. 693³.

B. 66². As the Palladium of religion. T. 177^e.

T. 759². As the Greeks kissed the Palladium in the temple of Minerva. For they called that the Palladium of religion.

Pallas. *Pallas.*

A. 4658⁵. Such women were sometimes seen by the ancients, and by them were called Pallases. Des.

B. 66². Like the head of Gorgon or Medusa engraved on the shield of Pallas.

T. 292. See JUPITER (the god), here.

D. 3952. Such women were called Pallases, not Minervas, but Pallases. Des.

Palliative. *Palliativus.*

Palliatively. *Palliative.*

P. 282. The healing of the understanding alone, would be like palliative healing . . .

T. 435². The good in the external man (merely) is like a wound healed palliatively, within which there is putrid matter.

E. 1152². For man to compel himself to do good-benefacere—to the neighbour . . . while he has not compelled himself to [abstain] from evils . . . would be like a palliative cure, by which the disease or ulcer is healed outwardly.

C. 25^e. Thus, and not otherwise, is the ulcer opened and healed; otherwise it is a palliative cure.

Inv. 25. If this little work is not added to the former one . . . it would be like a palliative cure only . . .

Palm. *Vola.*

See also under PALM-palma, and PALM-palmus.

A. 875. 'The dove found no rest for the sole of her foot' (Gen. viii. 9) = that nothing of the good and truth of faith could yet take root.

1085². 'To take by the palm' (Ezek. xxix. 7) = to confide.

2177⁴. 'The hand,' or 'palm' = power.

4182. 'God hath seen the weariness of my palms'

(Gen. xxxi. 42) = that all things were from Himself by His Own power. . . 'The weariness of the palms' = temptations. . . 'The palm,' or 'hand,' = power; consequently, 'my palms,' or 'my hands' = Own power.

4277. 'He touched the hollow of his thigh' (Gen. xxxii. 25) = where celestial spiritual good is conjoined with the natural good signified by 'Jacob' . . . The 'hollow,' or acetabulum, or the hollow-cavus-of the thigh, = where there is conjunction.

4278^e. 'The hollow of the thigh' = where goods are conjoined.

4280. 'He touched the hollow of Jacob's thigh' = where conjugal love is conjoined with natural good; (for) 'the hollow of the thigh' = where there is the conjunction of conjugal love. The reason why conjunction there with natural good is signified, is that there the thigh is conjoined with the feet . . .

—^e. This conjunction (of every celestial and spiritual love with natural good) is what is signified by 'the hollow of the thigh.'

4303². That 'the hollow of the thigh' is where there is the conjunction of conjugal love with natural good, consequently where there is the influx of spiritual truth into natural good. Refs.

4317. Hence 'to touch the hollow of the thigh,' or to hurt it so as to occasion halting, = to destroy the good which is of those loves.

6954. 'It became a rod in his palm' (Ex. iv. 4) = that then power was communicated from the Divine. . . 'The palm' = interior power.

7518. 'The fists,' or palms, = power, because 'the hand' = power.

9391². External or natural good was represented by, 'the sole of their feet was like the sole of a calf's foot' (Ezek. i. 7); for . . . 'the soles of the feet' = the things which are ultimate, in the natural man. E. 279².

10082. 'Thou shalt put all things upon the palms of Aaron, and upon the palms of his sons' (Ex. xxix. 24) = the acknowledgment in the Heavens that these things are the Lord's and from the Lord. . . (For) 'the palms' = the things which are from Own power; thus proprium. . . The reason 'the palms' = the things which are from Own power; and hence 'to be put upon the palms' = the acknowledgment that all these things are the Lord's and from the Lord, is that the palms are those of the hands; and by 'the hands' is signified power; and 'to put upon them' = to ascribe; thus to acknowledge; for it follows that they were to be 'agitated upon them,' by which is signified the derivative life from the Divine; and life from the Divine is given through faith, the first of which is acknowledgment. As by 'the hands is signified power, it follows that by 'the palms' of the hands is signified full power, since the palms grasp fully; and therefore when the palms are predicated of the Lord, and of the Divine truth proceeding from His Divine good, as here, omnipotence is signified. Hence it is evident that 'to put upon the palms of Aaron and his sons' = the acknowledgment of the Lord's omnipotence; thus that all things are His, because all things in the Heavens are from Him.

[A.] 10583. 'I will cover My palm upon thee, until I have passed by' (Ex. xxxiii. 22) = the closing up of the Internal . . . of the Church, of worship, and of the Word . . . for 'to cover with the palm' involves to prevent from seeing the glory and faces of Jehovah . . .

10584. 'And I will remove My palm, and thou shalt see My hinder parts . . .' (ver. 23) = that they should see the externals of the Word, of the Church, and of worship . . .

E. 654¹⁴. 'The sole of the steps of the king of Assyria' (2 Kings xix. 24) = the Sensuous and the derivative reasoning, which is from fallacies alone.

962². 'From the sole of the foot even to the head no soundness' (Is. i. 6) = that both the natural and spiritual things . . . are destroyed.

Palm. Palma.

A. 7093³. 'Spathes of palms' (Lev. xxiii. 40) = the good of faith.

7596. 'I will expand my palms unto Jehovah' (Ex. ix. 29) = intercession. Ex.

7620. Afterwards it adhered to the palm—*palmae seu volae*.

8367^e. The affection of truth from good and the derivative delight, is signified by the 'seventy palm-trees' (Ex. xv. 27).

8369. 'And seventy palm-trees' = the goods of truth in all abundance. . . For 'palm-trees' = the goods of the Spiritual Church, which are the goods of truth; and, as goods are signified by 'palm-trees,' there is also signified by them the affection of good and the derivative delight; for all delight is from the affection of good. As this was signified by 'palm-trees,' therefore palms were employed in the holy festivities; as in . . . Lev. xxiii. 40, (where) by 'palms' is signified spiritual good, or the good of truth.

—². That 'palms' = the holy festivity which is from good, is evident from . . . John xii. 13; Rev. vii. 9; etc.

—³. As 'a palm-tree' = good, it = also wisdom; for wisdom is of good. This was signified by the 'palm-trees,' which, together with the cherubs and flowers, were carved upon the walls of the Temple (1 Kings vi. 29). 'The cherubs,' 'palm-trees,' and 'flowers,' upon the walls, signified the Providence, wisdom, and intelligence which are from the Lord; thus all things which are of Heaven. —⁴.

9202^e. Even if a man, in supplicating . . . should tightly compress his palms, and raise them . . . to heaven.

9296⁶. 'Spathes of palms' = the internal truths of this good.

R. 367. 'Palms in their hands' (Rev. vii. 9) = confession from Divine truths . . . because 'palms' = Divine truths. For every tree = something of the Church; and 'palm-trees,' Divine truth in ultimates, which is the Divine truth of the sense of the letter.

— . Therefore 'the palm-trees' on the walls of the Temple = the Divine truths in the Word.

— . That by 'palms' are signified the Divine truths of the Word; and, by 'palms in the hands,' confessions from them. Ill.

— . Their taking 'branches of palms . . . and crying, Blessed is He who cometh in the name of the Lord' = confession from Divine truths concerning the Lord.

— . 'The palm' = Divine truth also in, 'The just shall flourish as the palm-tree' (Ps. xcii. 12).

—^e. As Jericho was a city near the Jordan, and by the river Jordan was signified . . . Divine truth such as is in the sense of the letter . . . it is called 'the city of palm-trees' (Deut. xxxiv. 3; Judg. i. 16; iii. 13).

R. 875⁴. In a certain garden on the right there were olive-trees, vines, fig-trees, laurels, and palm-trees, set in order according to correspondence.

M. 56. A portico of palm-trees and laurels, (which was) terminated in a garden, in the middle of which was the Temple of Wisdom.

77. We entered the Heaven (of the Copper Age) on the southern side, where there was a magnificent grove of palm-trees and laurels . . .

132. At the foot of the hill was a portico of palm-trees which was continued up to the very top (where there was a School of Wisdom).

155⁴. This sense (said the wives) we have in the palms, when we touch . . .

183. There appeared in the eastern quarter a grove of palm-trees and laurels, set in spiral gyres (which led to the garden Adramandoni).

269². The man then stands upon his palms with his head downwards . . .

270⁴. See OLIVE-TREE, here.

T. 78. At the north I saw groves full of chestnut trees, palm-trees, lindens, planes, and other foliaceous trees.

E. 277⁶. 'A palm-tree' = spiritual good, which is the good of charity. Ref.

458. 'And palms in their hands' = in the good of life according to these (truths). 'A palm' = the good of truth, or spiritual good. . . Hence by their having 'palms in their hands' is signified that the good of truth was in them, or that they were in the good of truth. The good of truth, when it is with anyone, is the good of life. Ex.

—³. As by 'palms' was signified spiritual good, palms were carved in the Temple . . . By 'the palms,' there, is signified spiritual good, which is the good of the Second Heaven . . . But in the supreme sense . . . by 'the palms' is signified the Divine wisdom of the Lord . . . For the Divine good united to Divine truth which proceeds from the Lord, is received . . . in the Second Heaven as Divine wisdom.

—⁴. Like things are signified by 'the cherubs,' and 'palms' in the New Temple (Ezek. xli.).

— . 'Palms' (Lev. xxiii.) = spiritual good or the good of truth.

—⁵. As 'palms' signified spiritual good, and as all joy of heart is from spiritual good, for spiritual good is the very affection or love of spiritual truth, therefore of yore they testified the joy of their hearts by palms in their hands; and [they also testified] that they were acting from good. Ill.

—⁶. In the following passages also 'a palm'=spiritual good or the good of truth. III.

— The fructification of good with him is meant by, 'he shall flourish like the palm-tree.'

—⁷. 'The palm-tree' (Joel i.12)=joy of heart from spiritual good.

—⁸. Its appearance as good formed through truths, is signified by, 'they are solid like a palm-tree' (Jer. x.5). (Compare 587⁶.)

—⁹. 'The seventy palms'=that they had the goods of truth in all abundance.

—¹⁰. As Jericho=the good of truth, it was called 'the city of palms.'

—¹². In the Spiritual World, moreover, in paradises where are Angels who are in spiritual good or the good of truth, there appear palms in great abundance; from which also it has been evident that a palm=the good of truth.

Palm. *Palmus*.

E. 629¹⁶. 'Thou hast given my days as palms' (Ps. xxxix.5)=that the quality of the state of his life was of very little moment.

Palmer-worm. See ERUCA.

Palpitate. *Palpitare*.

A. 5501. For in fear the heart palpitates.

P. 324⁷. When he comes into Heaven his heart palpitates . . .

T. 482². Like the blood in the heart, which, if it began to be deficient, the heart would first palpitate . . .

E. 781¹⁸. 'We grope as those who have no eyes' (Is. lix.10)=no understanding of truth.

Pan. *Cacabus*.

A. 7356⁹. The meat-offering baked in an oven, was distinguished from that baked in a pan—*sartagine*, and from that baked in a pan (Lev.ii.4-7). It was the diversities of the good of love which were signified by these meat-offerings. 10137¹².

S464. 'They seethed (the manna) in a pan' (Num. xi.8).

Pan. *Lebes*.

A. 9723. 'Thou shalt make pans to take away the ashes' (Ex.xxvii.3)=the things which remove after uses. Ex.

Pan. *Sartago*.

A. 7356⁹. See PAN—*cacabus*, here. 10137¹².

E. 706²⁰. Such (falsified and adulterated) truth is signified by 'the pan of iron' which he was to set for a wall between himself and the city (Ezek.iv.3) . . .

Pancreas. *Pancreas*.

Pancreatic. *Pancreaticus*.

A. 5184. Those who pertain to the pancreas act by a sharper method, and as it were by a method of sawing, and also with such a murmur . . . Their region is between that of the spleen and of the liver, more to the left.

5185. The Spirits who relate to the pancreatic duct. Des. D.893.

H. 96^e. Those who are in the liver, pancreas, and spleen, are in the various purifications of good and truth.

P. 174. No one knows how the soul operates so that . . . the liver and pancreas may dispose . . .

336². No one knows how . . . the pancreas and spleen purify (the blood).

D. 1009. As to the pancreas, these act by a method of sawing, or of trituration to and fro, with a certain murmur of sawing. Their province is more distant from the head (than that of the liver); not between that of the liver and the spleen, but more to the left; and yet it is above the head, that is, above the region of the temples.

Pander. See PIMP.

Panegyric. *Panegyricus*. P.274².

Panegyrist. *Parentator*. C.J.6. J.(Post.)90.

Pangs. *Tormina*.

T. 622². Believing that their tortures and pangs in Heaven were from Him.

E. 412²⁸. Their torments from the influx of Divine good and Divine truth, are signified by, 'pangs and sorrows shall take hold of them . . .' (Is.xiii.8). 721²⁴.

Panic. *Panicus*. D.5294.

Pannag. *Pannag*. See MINNITH.

Pannicle. *Panniculus*.

A. 4874. The external of the Church is signified by 'the signet, the pannicle, and the staff' (Gen.xxxviii.18) . . . 'The pannicle'=external truth.

4875. 'Thy pannicle' (id.)=through truth; namely, a token of consent. . . The reason 'a pannicle'=truth, is that it is among the things which relate to garments . . . But the pannicle=outermost or lowest truth: it was made of threads twisted together, by which are signified the determinations of such truth. 'A pannicle'=such truth also in, 'Every open vessel, upon which there is not a pannicle for a covering, it is unclean' (Num.xix.15), by which was signified that nothing should be indeterminate; for that which is indeterminate is open. It is also the outermost truths to which the interior truths are determined, and in which they are terminated.

T. 165². Boys tie a handkerchief—*panniculetum*—over their eyes . . .

378³. Like those who cover their eyes with a handkerchief—*peniculamento*.

E. 195¹⁵. Therefore the Lord compares the truths of the former Church . . . to 'a piece of cloth from an old garment;' and the truths of the new Church, which were spiritual truths themselves, to 'a piece of cloth from a new garment.'

Pant. *Anhelare*.

P. 183. From his hereditary evil, man pants towards the lowest Hell . . .

M. 5. Some were as it were panting to speak.

T. 159³. We have gasped our devotion . . .
503⁴. Another then panted into the midst.

Pantheon. *Pantheon.*

T. 503. They were congregated in a certain round temple, like the temple in Rome, which is called the Pantheon, which had previously been consecrated to the worship of all the gods, but was afterwards inaugurated into the worship of all the holy martyrs. Des.

Panther. *Panthera.*

Pantherine. *Pantherinus.*

A. 9335. The affections of what is false originating from the delights of the loves of self and of the world, are represented by wild beasts, as by panthers, tigers, etc.

M. 512². Afar off (these violaters) appear like panthers.

521. Some of the satyrs had feet like calves, some like panthers, and some like wolves.

—². The satyrs who in respect to their feet appeared like panthers, spoke about nature . . . and religion. (Their sentiments.)

—³. I told them that I had seen . . . six of them as pantherine satyrs.

526. A man not reformed is as to his spirit like a panther . . . (and) how can a panther man be turned into a sheep man . . . by any imputation . . . T. 642.

T. 148². They walk about (in the city) like panthers in sheep's clothing . . .

388. The panthers, tigers, etc., rushed on the flock . . .

405^e. When at worship, he would appear (to the Angels) to be dancing about like a panther's cub.

D. 3191². Gustavus Adolphus . . . was presently represented by a certain deceitful animal—a small panther, which crossed over to the left side.

5498. In the Hell of assassins and poisoners there appear as it were tigers and panthers . . .

Docu. 302. I³. Those who are like panthers scent murderers and assassins; revenge is delightful to them.

Pap. *Mamilla.*

See BREAST-*uber*, and MAMILLARY.

R. 46. 'Girt at the paps with a golden girdle' (Rev. i. 13)=the Divine proceeding and at the same time conjoining, which is the Divine good. . . For, by the Lord's breast, and, in special, by 'the paps' there, is signified His Divine love.

—^e. That by 'the paps,' or 'breasts,' is signified the Divine love, is evident from the places in the Word where they are mentioned; and also from their correspondence with love.

D. 939. On those who constitute the mamillary processes in the brain. 954.

E. 65. 'To be girt about the paps with a girdle,' means to be invested as to the breast. The paps and girdle are mentioned, because the paps stand out from the breast . . . The reason the Divine good proceeding from the Lord is meant, is that the breast in general, and the paps in special, signify it.

—². The reason 'the paps' are mentioned instead of the breast . . . is that the paps=spiritual love; and the breast, the good thereof; (as in) 'Thou shalt suck the paps of kings' (Is. lx. 16). 'Kings'=truths from good from the Lord; 'paps,' and 'the breast'=that good, which is the good of spiritual love.

—³. (Thus) 'the pap'=spiritual love; and 'the breast,' its good.

654⁷⁰. 'When thou adornest thy paps from Egypt' (Ezek. xxiii. 21)=the love of what is false, and the delectation therefrom.

Papal. See under PAPIST.

Paper. *Charta.*

Card. *Chartula.*

See under MEMBRANE.

A. 4190^e. They have the book of the Word written on paper, not on hearts.

4495². Numbers have been seen . . . like those seen on paper.

6930. (A long paper sent me by the Spirits of Mercury, which appeared as if printed; they supposing that the men of our Earth know nothing except from papers.) D. 3262.

9353. The art of writing existed on our Earth . . . first on tablets—*codicibus*; then on parchment, and afterwards on paper.

10127². Papers are sometimes let down from Heaven full of numbers . . .

H. 258. Papers have sometimes been sent me which were written on, exactly like the papers written by hand and also printed on. I could read them, but was not allowed to get from them more than a little of the sense, because it is not according to Divine order to be instructed by writings from Heaven, but by the Word . . . That papers written in Heaven appeared to the prophets also. Ill.

260. A little paper (or card) was once sent me from Heaven, upon which were only some words written in Hebrew letters . . . S. 90. T. 278. D. 4671. De Verbo 4.

P. 212. Take dice, or playing cards . . . While you shuffle the cards, does not fortune seem to . . . control the movements of the muscles of the hand . . .

340⁶. In order to fill up the paper.

R. 566⁵. When any paper on which a truth from the Word is written, is placed upon that table, that paper . . . shines like a star. Write your truths, therefore, on a paper, and let it be put upon that table . . . And behold that paper shone like a star. The keeper said, You see that the things you have written on the paper are truths. But . . . look intently at the paper. . . The paper then became black . . . The keeper said, Touch the paper . . . Then a flame burst forth, and consumed it. . . It was then said . . . The truths you have used to confirm . . . are truths in themselves; but in you they are truths falsified.

675. A certain paper was sent down from the Lord through Heaven to a Society of Englishmen . . . in which paper there was an exhortation that they should

acknowledge the Lord as the God of Heaven and earth ; and that they should recede from the doctrine of faith justifying without the works of the law. . . This paper was read and copied by many . . . (But) after hearing the bishops, they sent the paper back to Heaven. T.389.

M. 103⁴. Write your decision on a paper, and put the paper into the silver urn . . . and subscribe the initial letter of the kingdom from which you come . . .

104. From the first paper . . . he read . . .

105. He took out (a second) paper . . . (And so on with the nine papers.)

115. I saw an Angel holding in his right hand a paper, which appeared in a bright whiteness . . . and in the middle of which was written in golden letters, The Marriage of Good and Truth. From this writing there darted forth a resplendence which formed a wide circle around the paper . . . I (then) saw the Angel descending with the paper in his hand ; and, as he descended, the paper became less and less lucid . . . and finally the Angel was seen to enter a dark mist, and to pass through the mist to the earth ; and there that paper, although the Angel still held it in his hand, was not seen. . . Those who came from the east and from the south, who in the world had applied themselves to learning . . . saw nothing at all. . . Those who came from the west and the north, who in the world had believed in the words of the learned, also said that they did not see anything. The last of these, however, who in the world had been in simple faith from charity . . . after the others had gone away, said that they saw a man with a paper . . . and that the paper had letters written on it ; and, when they had directed their eyes to it, they said that they read, The marriage of good and truth. T.624.

132. In the middle of the theatre was a table on which was laid a paper sealed with a seal.

— The two Angels broke the seal of the paper, and read before (the School of Wisdom) the arcana of wisdom written on the paper, which they were now to discuss. They had been written by Angels of the Third Heaven. (The arcana stated.) Underneath these was written, Join these three together into one sentence, and write it upon a new paper ; and place it upon this table, and we shall see it . . .

135. After this they took up the paper, and read the third subject for discussion . . .

136. After this, they looked at the paper left by the Angels upon the table, and saw (what) was written underneath.

— These things they wrote on a new paper, and placed it upon the table ; and the Angels were suddenly present in a bright white light, and carried away the paper into Heaven.

231⁵. I saw the law books . . . turned into playing cards—*chartas*.

293⁶. There appeared afar off a dove flying with the leaf of a tree in its mouth ; but as it approached, instead of the dove there was seen a little boy with a paper in his hand . . . I read (therefrom) these words . . .

326⁵. I asked (them) to withdraw to their associates,

and write some sentence upon a paper . . . They returned with the paper in their hand ; but when they read it, they could not understand anything . . . T.280⁴.

329. Some of the boys . . . saw an insect running upon my paper.

533. The paper upon which those arcana had been written, was let down from Heaven ; and . . . while yet in the Spiritual World, it shone like a star ; but when it had descended into the natural world, the light disappeared . . . and when it was sent by the Angels into assemblages of (the learned), there was heard . . . What is this? Is it anything? What does it matter whether we know these things, or not? . . . And it appeared as if some took the paper, and folded it, rolling and unrolling it with their fingers, in order to obliterate the writing ; and it appeared as if some tore it to pieces ; and some wanted to trample upon it, but they were withheld from that deed by the Lord ; and the Angels were commanded to draw it back and guard it : and, as the Angels became sad . . . it was said, 'Until a time, and times, and half a time.' T.848.

B. S1². Quite different (would be the treatment accorded to it) if a paper concerning justification by faith alone were brought from the lower regions. T.181⁶.

T. 209². When any verse of the Word is written upon a paper, and the paper is projected into the air, the paper itself shines in the form in which it has been cut ; and therefore, by means of the Word, Spirits can produce various shining forms, and also those of birds and fishes.

—³. If something from the Word is written on a paper by one who is in falsities, and the paper is projected towards Heaven, there takes place an explosion in the air between his eye and Heaven, and the paper is torn to shreds and vanishes. The like thing happens if the paper is projected towards an Angel—*angulum*—who is standing near. From this it is evident . . . that those who are in falsities of doctrine have no communication with Heaven by means of the Word ; but that their reading is dispersed on the way, and perishes like gunpowder enclosed in a paper, when it is set on fire and thrown into the air. The contrary takes place with those who are in truths of doctrine . . . The reading of the Word by them penetrates even into Heaven, and makes a conjunction with the Angels there.

389³. (The Englishman said,) What glory we should have had if we had accepted those things which the paper sent down from Heaven carried in its bosom !

508⁵. I saw an infant over my head, holding a paper in his hand . . . He was an Angel from the Third Heaven . . . He handed me the paper ; but as it was written with rounded letters . . . I begged that they themselves would explain the meaning . . . He replied, This is written there : Enter henceforth into the mysteries of the Word . . . for its several Truths are so many mirrors of the Lord.

797⁴. What (Melancthon) wrote (about charity) on the paper one day, he did not see on the next ; for this happens to everyone there when he commits to paper anything from the external man only . . . thus from compulsion . . . it is obliterated of itself.

D. 3374. As if they should say that this paper was black . . .

3626^e. One (of the insane men) carries papers.

4781. In this Earth, from ancient times, such things have been committed to papers . . .

4869. Spirits can commit their speech to papers . . .

5578. A paper shown me containing writing in Hebrew letters . . .

5602. I have often seen papers sent me from Heaven written from the top downwards . . .

D. Min. 4562. Paul seems to himself to have a paper with him, and he writes down what he observes . . .

4830. Sometimes there have appeared before my eyes papers written by hand, and also printed as if with types . . .

Paper-reed. *Papyrus.*

T. 839². The windows of paper glued together . . .

E. 518²⁷. That there would no longer be . . . even natural and sensuous truths, which are the lowest ones, is signified by 'the reed and the flag shall wither, the paper-reed near the stream . . .' (Is. xix. 6, 7).

Papist. *Papista.* D. 5347.

Papistical. *Papisticus.* D. 5450^e.

Papist, Pontifical. *Pontificius.*

Pontifical. *Pontificalis.*

See under BABEL, GENTILISM, LAST JUDGMENT, POPE, and ROMAN CATHOLIC.

H. 508³. Those from the pontifical religion who have been such, are more insane than the rest; for they (think) that Heaven and Hell are under their Power, and that they can remit sins at pleasure; they claim for themselves all the Divine, and call themselves Christ. Their persuasion that it is so is such that wherever it inflows it disturbs the mind, and induces darkness even to pain. In both states (after death) they are nearly alike; but in the second are devoid of rationality.

535³. Such are many of the saints in the pontifical religion . . .

562^e. Many who are of the pontifical religion, when in the other life they perceive that the Lord has all Power, and they have none (want to be the devil himself, in order that from the love of self they may continually infest Heaven).

N. 8. By the expression, The Churches in the Christian world, . . . is not meant the Church with the Papists, because the Christian Church is not there; for, where the Church is, the Lord is adored, and the Word is read. It is otherwise with them; there, they themselves are adored instead of the Lord; and the Word is forbidden to be read by the people; and a saying of the Pope is placed equal to it; nay, above it.

J. 47. The Judgment was executed . . . first upon those who had been of the Pontifical (or Papal) religion . . . Des. (See Last Judgment, here, and at 48.)

55. See BABEL, here.

58. Hence it is that nearest around the Middle are those who are of the Papal religion; for they have the Word, and it is read by those who are of the ecclesiastical government, although not by the people. This is the reason why the Papal nation in the Spiritual World have obtained dwelling-places around those who are in the light of truth from the Word. (Their abodes, cities, and quarters, fully des.)

63. Those of the Papal nation who have lived piously, and have been in good, although not in truths, and yet have longed from affection to know truths, have been . . . carried into a tract in front in the north-western quarter; and dwelling-places have been given them there, and Societies instituted; and afterwards priests from the Reformed have been sent to them, who instructed them from the Word; and, as they are instructed, they are received into Heaven.

C. J. 56. Concerning the Papists in the Spiritual World. Gen.art. T.817.

— The Papists in the Spiritual World appear around the Reformed, and are kept distinct from them by an interval, which [no one] is permitted to pass over.

57. After the Last Judgment, their state has been so changed that they are no longer allowed to gather together in assemblages; but, to every love, both good and evil, ways have been ordained, which those who come from the world at once enter, and go to a Society corresponding to their love . . .

58. All the Papists, who have not been utter idolaters, and from their religiosity have performed goods from a sincere heart, and have also looked to the Lord, are led to Societies instituted in the confines of the Reformed, and are there instructed; the Word is read before them, and the Lord is preached; and those who receive Truths, and apply them to life, are elevated into Heaven, and become Angels. There are many such Societies of them in every quarter; and they are guarded on all sides from the deceitful and cunning machinations of the monks, and from the Babylonish leaven. Moreover, all their infants are in Heaven; who, being educated by Angels under the auspices of the Lord, are ignorant of the falsities of the religion of their parents.

59. All who come into the Spiritual World are kept in the confession of faith and in the religion of their country; and so are the Papists. Therefore they always have some representative Pontiff set over them, whom they adore with the like rites as in the world. (Continued under POPE.)

61. Concerning the saints of the Pontificials in the Spiritual World. Gen.art. T.822.

62. The love of commanding is in those of the Pontifical nation who have dominated from the heat of its delight; and have despised the Word; and have set the Pope's sayings above it. These are completely devastated as to externals, even until they know nothing of the Church; and then they are cast down into Hell, and become devils. There is a certain Hell set apart for those who want to be invoked as gods; where they are in such phantasy, that they do not see that which is, but that which is not. Des. and Sig.

63. All who have been sanctified by Papal-Papales-

Bulls are hidden away, and are deprived of all intercourse with their worshippers. Ex.

64. Many of the **Pontifical** nation, especially the monks, when they come into the Spiritual World, seek the saints, each the saint of his own order . . . but they are instructed that their saints are intermingled either with those in the Heavens or with those in the Hells . . . The worship of saints is such an abomination in Heaven that they are horrified when they only hear of it; because in the proportion that worship is ascribed to any man, in the same proportion it is derogated from the Lord . . .

65. In order that I might know the quality of the **Pontifical** saints . . . a hundred of them were brought out of the Lower Earth . . .

S. 25^e. By 'the beast' (Rev. xvii. 3) are meant the **Papists**.

105³. Around these are the **Papists**.

110. When the Word had been almost rejected by the **Papists**, by the Divine Providence of the Lord the Reformation was accomplished, and so the Word was received again; besides that the Word is held to be holy by a noble nation among the **Papists**.

P. 136⁴. Those who suffer themselves to be compelled to religion are many of the **Pontifical** nation; but this takes place with those with whom there is nothing internal in worship.

257². The invocation of dead men was established by a *Papal-Papalem-Bull* . . .

—³. The fire of the love of self first excited them to preach the Lord and teach the Word; and it is from this their first state that Lucifer is called 'the son of the morning.' But, as they saw that they could have dominion through the holy things of the Word, the love of self—by which they were first excited to preach the Lord—burst forth from within; and at last exalted itself to such a height that they transferred to themselves all the Divine Power of the Lord . . . This could not be prevented by the Divine Providence; for if it had been, they would have proclaimed the Lord not to be God, and the Word not to be holy, and would have made themselves Socinians or Arians, and thus would have destroyed the whole Church, which, whatever may be the character of the prelates, still endures with the subject nation; for all of this religion who approach the Lord also, and shun evils as sins, are saved; and therefore there are many heavenly Societies of them in the Spiritual World. Moreover, it has been provided that there is a nation among them which has not passed under the yoke of such domination; and which holds the Word to be holy; which is the noble French nation. But . . . when the love of self . . . removed the Lord from His throne, and set itself thereon, that love . . . could not but profane all things of the Word . . . to prevent which, the Lord . . . took care that they should recede [from the worship of Him, and should invoke dead men, pray to their images, kiss their bones, and bow at their tombs; should forbid the reading of the Word, place holy worship in masses not understood by the common people, and sell salvation for money; because if they had not done these things, they would

have profaned the holy things of the Word and of the Church . . . And lest they should profane the Holy Supper, it is of the Divine Providence that they divide it . . . and, when the bread and wine are divided, the wine=profane truth, and the bread adulterated good; and, besides, that they make it corporeal and material, and assume this as the primary of religion.

R. 294². In the middle of the congregation were Reformed . . . and next them **Papists** with monks . . .

—¹¹. At last, turning to the **Papists**, they said, Perhaps you can say Divine Human, because you believe that in the bread and wine in your Eucharist, and in every part of it, is the entire Christ; and you also adore Him as God, when you show . . . the host; and also because you call Mary the mother of God; consequently you acknowledge that she brought forth God; that is, the Divine Human. These then wanted to utter it from those ideas of thoughts concerning the Lord; but they could not, on account of their material idea about His Body and Blood; and on account of their assertion that the human Power, and not the Divine, has been transferred by Him into the Pope. (Continued under DIVINE HUMAN.)

631. The Christian Heaven collected from the Reformed constitutes the Middle; and the **Pontificals** are around it; and, when the Middle is new, there is at the same time what is new produced in the circumferences . . .

717. In Rev. xvii. and xviii., the **Papists** are treated of; among whom those who have claimed the Power to open and shut Heaven are meant by 'Babylonia.'

819. The **Papists** have a certain Council in the southern quarter towards the east, where their chiefs assemble, and consult . . . especially how to keep the common people in blind obedience, and how to enlarge their dominion. But no one is admitted into it who has been Pope, because there is seated in his mind a semblance of Divine authority . . . Nor are any cardinals permitted to enter it . . . yet these latter assemble in a spacious conclave beneath the others; but after staying there some days they are taken away . . . There is another Meeting in the southern quarter towards the west; where the business is to intronit into Heaven the credulous common people. Des.

820². At the sides of (this) great Society, schools have been instituted, to which go those who are in doubt concerning religion; where are converted monks who teach them concerning God the Saviour Christ, and also concerning the holiness of the Word; and the monks leave it to their option [as to whether they will] turn away their minds from the sanctifications introduced into the Roman Catholic Church. Those who receive are introduced into a large Society, where are those who have receded from the worship of the Pope and the saints; and, when they come into it, they are like those who have been roused from sleep, and are awake . . . and then they are invited to feasts by those who are there and noble wine is given them to drink out of crystal cups. I have heard that the Angels send down to their host a plate on which is manna, in a like form, and of a like flavour, to that which was sent down upon the

camp of Israel, which plate is carried round to the guests . . .

D. 5938. Concerning the **Papists** who want to introduce themselves into the Christian world.

6022. Concerning the **Papists**. Gen.art.

E. 114^s. I asked Spirits who had been of the **Pontifical** religion, whether in the world they had ever thought about the Divine of the Lord . . .

161. If the Word is applied to confirm the evils of the love of self, as is done by the **Pontifical** nation . . .

163. There are very many in Christendom (who depend on the lips of a master), especially those born in lands where is the **Pontifical** religion. Sig.

315^s. One cause of the Divine Human not being as yet acknowledged, is that the **Pontifical** nation has transferred to its own Primate all Divine Power . . .

376^s. The reason genuine truths and goods have not been perceived and known in Christian Churches, is that these Churches have been divided, in general, into the **Pontifical** and the **Evangelical**; and in the **Pontifical** Church they are altogether ignorant of truths, because those who are in it do not depend upon the Word . . . but upon the Pontiff, from whose mouth scarcely anything proceeds but what is from the love of exercising command, and this love is from Hell; and therefore scarcely a single truth of the Church exists with them . . .

805^s. To take sins away by another's deriving them into himself, is a dogma of the **Papists** . . .

879^s. (The adulteration of the good and truth of the Church) takes place with the **Papists**, who have made dominion over the holy things of Heaven the essential of the Church.

928^s. The Church with the **Papists**, has been devastated through dominion over the souls of men, and over Heaven. Tr.

949^s. With the **Papists**, evils and the derivative falsities have devastated the Church; but, with the Reformed, falsities and the derivative evils.

1031. The state of the Church with the **Papists** manifested. Sig.

1062. Those [**Papists**] who are in dominion over the holy things of the Church . . . are those meant by 'the woman,' who is called 'a harlot . . .' and not those who are in worship according to this religiosity, and not in dominion; for these, while they live according to the statutes of the Pope, and acknowledge him as the Lord's vicar, and discharge the holy things of worship according to institution, are not unlike upright pagans. They know no otherwise than that the truths which their ministers and monks teach are good and holy; and this the more, because they do not read the Word; some, because it has been taken away from them; and some, because, having been persuaded, they depend upon the lips of their monks, and believe that they alone understand the Word. Howbeit, those of the people who look to the Lord, and to the Pope only as the head of the Church, and are in some affection of truth, are indeed in Babylonia, but are not of it; for after death

these can be withdrawn from the vanities of that religiosity, and from its idolatries, and can be brought to worship and adore the Lord. They also receive truths from the Lord through the Word, or through those who teach it. And therefore many Societies, which are so many Churches, have been instituted from them since the Last Judgment.

1063^s. Those are not in this (fourth) kind of profanation who do not read the Word, and do not approach the Lord, as is the case with the **Papists**.

Ath. 66. Of the **Pontifical** religion, all those are accepted who adore the Lord, and do not acknowledge the Pope except as the chief priest. They are accepted, because they rarely worship the Father, and separate the Lord from the Father; although they are empty, from their doctrine, which is empty of Truths.

102. It was from the **Papists** that the Lord's Human was made to be less than the Divine of the Father; and thus less than His own Divine.

134^e. Therefore (the Protestants) believe with the **Papists**, that the Human is not Divine.

De Dom. 32. The **Papists** turned away, and could answer nothing, when it was said that no other is meant for the Father than the Lord's Divine.

J. (Post.) 59. On the saints of the **Papists**. (Treated of *seriatim*.)

102. On the **Papists**. Gen.art.

Parable. *Parabola.*

Parabolical. *Parabolicus.*

Parabolize. *Parabolizare.*

A. 302^s. For this reason the Lord spoke to them in parables, and explained none to them . . . 2520⁶.

3812^s. 'Parabolize a parable against the house of rebellion . . .' (Ezek.xxiv.3).

4231. 'Learn a parable from the fig-tree' (Matt.xxiv.32). . . 'The parable' from which they should learn, is that these things are signified.

4314^s. The quality of that nation plainly appears from many things which the Lord Himself has spoken in parables; which, in the internal historical sense, were spoken concerning that nation. Examps.

4637. It is very evident that each and all things which the Lord has spoken in parables, are representative and significative of the spiritual and celestial things of His Kingdom; and, in the supreme sense, of the Divine things with Himself. (They are not) like common similitudes.

—². The things which the Lord has spoken in these parables, in the external form appear like common similitudes; but, in the internal, are such, that they infill the universal Heaven; for in every single thing there is an internal sense, which is such, that its Spiritual and Celestial diffuses itself through the Heavens in every direction like light and flame.

9057^e. They believe such statements to be only a parable . . .

S. 17. That the Lord . . . spoke by correspondences, thus spiritually when naturally, may be evident from

His parables, in every word of which there is a spiritual sense. Exampls.

Life 2^e. That works are what make a man to be of the Church, and that he is saved according to them, the Lord teaches in the parables, many of which involve, that those who do goods are accepted, and that those who do evils are rejected. Exampls.

D. 3356. That the thoughts and speech of the Angels, and of angelic Spirits, fall into parables. Ex.

3357. Therefore the Lord spoke almost all things by parables [adapted] to the nature of those who are in the world. He likened Heaven to feasts, because they placed heavenly joy in them. Otherwise for others.

3916^e. Thus the ideas of Angels and of angelic Spirits . . . fall into parables, representations of gardens, and feasts . . .

4006. Angelic ideas are not only representations . . . but are also parables, which with man can be varied in innumerable modes; for, from one parabolical idea there follow innumerable applicable things . . .

4095. The generals of an angelic idea . . . are representative, and parabolical, from which there are innumerable things.

4372. That thoughts fall into representatives, such as are the Lord's parables.—While I was collecting seeds, I perceived from angelic Spirits that they were thinking about the last times, when the good seeds should be separated from the bad. So in all other things; inasmuch that the things which the Lord spoke by parables are such things as good Spirits represent to themselves; chiefly when a man who lives in charity is thinking solely about some seed, without reflection upon heavenly things. And so in regard to everything else.

4824². See PAUL, here.

E. 403¹⁵. This 'parable,' or similitude, was spoken, because . . .

455⁷. In this parable, as in all the rest, the Lord spoke by correspondences. Ex.

Parabola. *Parabola.*

A. 5380². Those who relate to the ureters . . . and those who relate to the bladder . . . together form nearly a parabola from the left side towards the front parts . . . This is one general way towards the Hells.

D. 883. There are approximations *ad infinitum*, as the phrase is, yet without ever coming in contact; as between the asymptotes of the parabola.

Paraclete. See COMFORTER.

Paradise. *Paradisus.*

Paradisiacal. *Paradisiacus.*

See under GARDEN; and also BIRD of PARADISE.

A. 1^e. In like manner paradise = Heaven.

63^e. At the end of the sixth day . . . the man is introduced into Heaven, or into the heavenly paradise.

1122. The men of the Most Ancient Church had most delicious dreams . . . Hence their paradisiacal representations.

1619. On the paradisiacal things of the Angels. Gen.art.

1622. The paradisiacal things are stupendous. Paradisiacal gardens are presented to view, of immense extent, of trees of every kind, and of beauty and pleasantness so great as to surpass every idea of thought; and so livingly before the external sight, that they not only see them, but also perceive each single thing much more vividly than the sight of the eye takes in such things on the Earth. . . I have been brought there. It is in front of, and a little above the corner of the right eye. Here are those who live a paradisiacal life. . . Each and all things appear as in their most beautiful spring-time and flower, with stupendous magnificence and variety. Each and all things are living, from the representatives; for everything represents and signifies something celestial and spiritual; and thus not only affects the sight with pleasantness, but also the mind with happiness. . . D.3097.

—². The Souls who are being introduced into Heaven, are for the most part carried first of all to paradisiacal things. But the Angels look upon these things with other eyes. The paradises do not delight them; but the representatives; thus the celestial and spiritual things from which they are. From these things the Most Ancient Church had its paradisiacal things.

1772. It has been granted me to see the Lord's Word in its beauty in the internal sense . . . not as when the several words are being explicated . . . but all things in one series; which may be called seeing a heavenly paradise from an earthly paradise.

1976. See DREAM, here.

1977². It is those angelic Spirits who are at the threshold of the paradisiacal things who insinuate such dreams. D.3381.

2196¹². (They walk about in their paradises, etc., just like men.)

2603. They are instructed that paradisiacal things are not Heaven; but the affection of celestial and spiritual things which is in them.

3220. When the Angels are discoursing about the things of intelligence and wisdom . . . the influx from them . . . falls into . . . representations of paradises, etc.

3477². In the narrow way were Angel infants . . . in most pleasant paradises and flower-beds.

4411². When this truth inflows into the First Heaven, mediately and immediately, it is received substantially, and appears there as a paradise . . .

4412^e. Those who pertain to the coats of the eye communicate with the paradisiacal Heavens, where truths and goods are represented in a substantial form.

4528. The eye, or rather its sight, corresponds especially to those Societies which are in paradisiacal things; which appear in front, above, a little to the right, where are presented to view gardens with trees and flowers of so many genera and species, that those which grow in the universal Earth are relatively few. In each single

object there, there is something of intelligence and wisdom which shines forth, so that you would say that they are together in **paradises** of intelligence and wisdom. These are what affect, from the interiors, those who are there; and thus not only gladden the sight, but the understanding also at the same time.

[A. 4528]². These **paradisiacal things** are in the First Heaven, on the very threshold to the interiors of that Heaven; and are representatives which descend from a higher Heaven, when the Angels of the higher Heaven are speaking together intellectually about the truths of faith. The speech of the Angels there is effected by spiritual and celestial ideas . . . and continuously by series of representations of such beauty and pleasantness as cannot possibly be expressed; and it is these beauties and pleasantnesses of their discourse which are represented as **paradisiacal things** in the lower Heaven.

4529. (A botanist in immense **paradises** there. See under FLOWER.)

8328^e. The **paradise** thence is Heaven.

8891³. By **paradise** (in Gen.) they perceive the wisdom of a man created anew.

9011⁵. The Church is called . . . 'a garden' from intelligence; and a **paradise** from wisdom.

9394³. With these persons, the things of the memory are like heavenly **paradises**; and in the Word are represented and signified by '**paradises**.'

9396³. The sense of the Word in Heaven differs from its sense in the world as much as a heavenly **paradise** differs from an earthly **paradise**. (For) a heavenly **paradise** is intelligence and wisdom . . .

9577. The angelic Spirits who are in the First Heaven continually see forms of Things like those in the world; as **paradises**, trees there with fruits, flowers and plants . . .

9942⁴. By '**paradise**' is meant and described the wisdom and intelligence of the Celestial Church.

9960²⁰. Their state after the Fall is thus described, because from internal men they had become external: their Internal is signified by '**paradise**;' for '**paradise**' is the intelligence and wisdom of the internal man; and the closing up of it is signified by their ejection from **paradise**.

10185⁴. The heavenly **paradise** is represented in the earthly **paradise**; and hence all things in nature relate to such things as are in the Spiritual World.

10194². Around Spirits who are in truths from good appear most beautiful representatives; namely . . . gardens and **paradises** of ineffable beauty.

10276⁴. (Good Spirits) see **paradises** with trees and fruits of innumerable species . . .

10545. The wisdom of (the men of the Celestial Church) is what is described by '**paradise**.' For . . . by '**paradise**,' in the Word, is signified intelligence and wisdom.

H. 136². From this correspondence, Heaven is called **paradise**, because there truth is conjoined with good . . . as is light with heat in spring-time.

412. The upright, who do not know what heavenly

joy is . . . are carried first to **paradisiacal things**, which surpass every idea of the imagination. They then suppose that they have come into the heavenly **paradise**; but they are taught that this is not happiness truly heavenly . . .

J. 46². By '**paradise**,' in Eden, is meant the wisdom of that Celestial Church.

F. 63². See PALACE, here. M.266².

W. 117^e. Therefore (Adam) was cast out of **paradise**.

R. 84. In the second state, they appeared to be turned towards the **paradises** which are in Heaven.

90. 'Which is in the midst of the **paradise** of God' (Rev.ii.7)=interiorly in the truths of wisdom and faith. . . . 'The **paradise** of God'=the truths of wisdom and of faith . . . (as) is manifest from the signification of 'a garden' in the Word . . .

M. 3⁴. The Fourth Company said . . . We have concluded that heavenly joys are **paradisiacal** joys. What else is Heaven than a **paradise**, whose extension is from the east to the west, and from the south to the north, and in it trees of fruits, and flowers of delights. Des.

8. The Angel introduced them into a **paradise**. Des. The place was actually a **paradise**, at the first entrance to Heaven, into which are admitted those who in the world had believed that the universal Heaven is one **paradise**, because it is called **paradise**; and who had impressed on themselves the idea that after death there is a complete rest from labours; and that this rest is nothing else than . . . walking on roses, etc., and that this life is not possible except in a heavenly **paradise**. (The various **paradisiacal** enjoyments there, described.)

—³. The Angel led his companions . . . to a most beautiful bank of roses—*rosoto*, (where) some persons were sitting . . . mourning and weeping . . . They said, This is the seventh day since we came into this **paradise**. When we entered, our mind seemed to be elevated into Heaven . . . but after three days those joys began to pall, and in our minds to be abolished, and to become insensible, and thus null . . . We then wandered through the ways and areas, seeking the gate . . . but were told that it cannot be found; because this **paradisiacal** garden is a spacious labyrinth, of such a nature, that he who wants to go out, enters further in; and that therefore we cannot do otherwise than remain here to eternity . . . We have now been sitting here a day and a half . . . and see around us an abundance of olives, grapes, oranges, and citrons; but the more we look at them, the more is our sight wearied with seeing, our smell with smelling, and our taste with tasting . . .

—⁴. The Angel said to them, This **paradisiacal** labyrinth is truly an entrance into Heaven. I know the exit, and will lead you . . . and on the way the Angel taught them . . . that heavenly joy and the derivative eternal happiness are not external **paradisiacal** deliciousnesses, unless together with these there are internal **paradisiacal** deliciousnesses: external **paradisiacal** deliciousnesses are only deliciousnesses of the senses of the body; whereas internal **paradisiacal** deliciousnesses are deliciousnesses of the affections of the soul; and unless the latter are in the former, there is no heavenly life, because no soul, in them; and every de-

liciousness without its corresponding soul, by continual [enjoyment] becomes languid and torpid; and fatigues the mind more than labour. Everywhere in the Heavens there are **paradisiacal** gardens; and from these also the Angels have joys; and in proportion as there is in them the deliciousness of the soul, in the same proportion these joys are joys to them.

—⁵. The deliciousness of the soul is from love and wisdom from the Lord . . . and the seat of them both is in the effect, which is use. This deliciousness inflows from the Lord into the soul; and descends through the higher and lower things of the mind into all the senses of the body, and infils itself in them. Hence does joy become joy; and becomes eternal from the Eternal from whom it is. You have seen **paradisiacal** things, and . . . there is nothing there . . . which is not from the marriage of love and wisdom in use; and therefore if a man is in this, he is in the Heavenly **Paradise**; thus in Heaven. T.737.

353^e. Therefore after eating of it the man was cast out of **paradise** . . . 'paradise,' spiritually, is intelligence.

T. 74³. Afterwards, they are expelled from **paradise**.

461. I was once carried . . . to the southern quarter of the Spiritual World, into a certain **paradise** there; and I saw that this one excelled all the rest . . . The cause was that a garden = intelligence; and all who excel others in intelligence are transferred into the south. The Garden of Eden . . . = nothing else; and therefore their being expelled from it involves that they were expelled from intelligence.

D. 710a. Some (Souls) are made to feel delight even to the inmosts by **paradisiacal** pleasantnesses . . .

3097. Concerning **paradisiacal** deliciousnesses.

3852^e. Girls and women, when they perceive that **paradisiacal** things exist in the other life, are more allured to the Knowledges of faith than in any other way . . .

4292. Concerning habitations and **paradisiacal** things.

5119. (In the Celestial Kingdom) they have **paradises**, etc. Ex.

E. 110. 'Which is in the midst of the **paradise** of God' = that all the Knowledges of good and truth in Heaven and in the Church look thither and thence proceed. . . 'Paradise' = the Knowledges of good and truth and the derivative intelligence; and, as these are signified by 'paradise,' by 'the **paradise** of God' is signified Heaven; and, because Heaven, the Church . . . which are called 'the **paradise** of God,' because the Lord is in the midst there; and from Him are all intelligence and wisdom. . . It is believed that by 'paradise' (Gen.ii.) is meant a **paradisiacal** garden; but no earthly **paradise** is meant there, but the heavenly **paradise**, which is possessed by those who are in intelligence and wisdom from the Knowledges of good and truth. III.

724⁴. As trees are fructified from seeds, whence come gardens, which are called **paradises** in the spiritual man; groves in the natural, and shady forests in the sensuous.

831⁶. As the spiritual Heavens correspond to the eyes, there are **paradisiacal** things there . . .

988⁶. Families would then be like fruit-bearing trees of many species, from which would be as many gardens, each containing its own species of fruit, and which gardens taken together would present the form of the heavenly **paradise**; (for) trees = the men of the Church; gardens, intelligence; fruits, the goods of life; and **paradise**, Heaven.

De Verbo 14⁵. In the spiritual Word, instead of **paradise** there is described the intelligence of the men of that Church . . . But in the celestial Word . . . instead of **paradise** there is described the Lord's Divine wisdom.

Paradox. *Paradoxon.*

A. 1776. It may seem a **paradox**, but is most true . . . 1904^e. 2015. 2429². 2887. 9192². 9487². W.202. 279. R.47².

4249³. These things cannot but appear as **paradoxes** to man, because . . . 4280³. 4482^e. 4901³. 8918. 9913².

4321. Although these things appear to man to be **paradoxes** and incredible, they are not to be denied . . .

4464⁴. Would reject it as a **paradox** or phantasy, when yet the case is actually so.

5846^e. I know that this will appear a very great **paradox**; because it is contrary to the appearance . . .

9396³. At this day this would be a **paradox** . . .

9400². This will appear as a **paradox** to those who do not believe the Word to be such . . .

H. 463². I know that these things will appear as **paradoxes** . . .

C. J. 4. Then can be dissipated the **paradoxes** which man would otherwise think.

5. To pass over the **paradoxes** which man . . . would think about the destruction of the universe.

F. 45. Who does not see **paradoxes**, which are contrary to the Divine essence itself, in this faith?

W. 228. These things may seem **paradoxes**, because they are not shown by applications to visible things.

P. 96³. This may appear as a **paradox** . . . to those who do not love to understand.

309. They said, You speak **paradoxes** . . .

—². I replied that it is a **paradox** and insane to believe that man is life from himself . . .

B. 53. That the doctrine of the present Church is interwoven with many **paradoxes**, which are to be embraced by faith. 54, Enum. 56.

T. 71⁴. He said, You have spoken **paradoxes** against **paradoxes**.

134³. Can the Christian world . . . draw conclusions . . . from such **paradoxes**?

185^e. The worshippers withdrew . . . intoxicated with **paradoxes** . . .

338². Hence so many fallacies have crept into their doctrines, and so many **paradoxes** adverse to sound reason.

470. This cannot but seem . . . a **paradox**, because opposed to sensuous thought . . .

Ath. S4^e. From all the passages of the Word which in the sense of the letter appear **paradoxes**.

110. The Creed of Athanasius . . . will then be free from **paradoxes**; that is, things which must be of faith, although not understood. 128.

Paragraph. *Paragraphus.* T.89. D.3437.

Parallelism. *Parallelismus.*

Parallel. *Parallelus.*

A. 1828. **Parallelism** and correspondence as to celestial things. Sig. 1831, Ex. 1862.

1832. That in spiritual things there is not such a **parallelism** and correspondence. Sig. and Ex.

2935². Therefore between the Lord and the good with men there is **parallelism** and correspondence; but not with the truth. 3451⁴. 3514^e. N.25⁴.

3564^e. Between interior good and exterior good there is communication, because **parallelism**; but not between good and truth, unless the influx of good into truth is such as has just been described.

8118^e. That (this) may be illustrated by a **parallelism**.

F. 32^e. There is a full **parallelism** between the vivification of man and the growth of a tree . . . W.316. P.332³.

T. 774^e. Such is the **parallelism** between spiritual . . . and natural things . . .

D. 4133². Not to be confirmed by **parallel** places. 4134.

4402. **Parallel** with the lower part of the foot. 5619.

E. 440⁷. There is a **parallelism** between spiritual good and natural good; but not between spiritual truth and natural truth. Refs.

D. Wis. x². From the **parallelism** instituted between these two things (the heart and lungs, and the will and understanding) . . . x.2.

Paralysis. *Paralysis.*

Paralytic. *Paralyticus.*

M. 253². Paralysis, which is a loosening and relaxation of the membranes and ligaments inservient to motion, (a lawful cause of separation). 470².

T. 165². Such a **paralytic** birth . . .

367⁵. Faith separated from charity may be likened to a **paralysis** of one side, which is called hemiplexia . . .

Paran. *Paran.*

A. 1675³. 'Mount Seir,' and '**Paran**,' represented the things which were of His Human essence; namely, the celestial things of love.

—⁶. That 'mount **Paran**,' or 'El-**paran**' has the same signification . . .

1676. 'Unto El-**paran** which is in the wilderness' (Gen.xiv.6)=the extension.

2712. 'He dwelt in the wilderness of **Paran**' (Gen.xxi.21)=the life of the spiritual man as to good.

2714. That '**Paran**'=illumination from the Lord's Divine Human; is evident from the signification of '**Paran**,' which is the Lord's Divine Human. Ill.

— . He is said to 'come from Teman' as to celestial love; and 'from mount **Paran**' (Hab.iii.3) as to spiritual love.

—². The Lord's Divine Human is described by his 'rising from Seir, and shining forth from mount **Paran**' (Deut.xxxiii.2); 'from Seir,' as to celestial love; and 'from mount **Paran**,' as to spiritual love.

—³. The Lord's Divine Human is here signified by 'mount Seir,' and by 'El-**paran**' (Gen.xiv.6).

—⁴. 'The wilderness of **Paran**' (in the journeys of Israel)=the Lord's Divine Human, because He sustained temptations from His Divine Human. Ill.

—⁵. By their setting out 'from the wilderness of **Paran**' to explore the Land of Canaan (Num.xii., xiii.) is signified that through the Lord's Divine Human . . . the spiritual have the heavenly kingdom . . .

2832⁶. 'Mount **Paran**'=the Divine Spiritual, or the Divine truth, of the Lord's Human. Ref.

Parapet. See under COMPASS.

Parasang. *Parasang.* D.742^e. 4674².

Parched. See CAKE-*tostus*.

Parchment. See under MEMBRANE.

Pardon. *Condonare.*

Pardoning. *Condonatio.*

A. 10042⁵. 'The **pardoning** of sins, expiation, etc. are nothing else than purification from evils and falsities, the implantation of good and truth, and their conjunction; thus regeneration.

D. 6031². They believe that God **pardons** all sins without any co-operation of the man; when yet without his co-operation nothing of evil is removed; for wounds cannot be healed unless they are opened.

Parent. *Parents.*

A. 310. Their first **parents**, who constituted the Most Ancient Church, were celestial . . .

494². All the actual evil with the **parents** puts on a species of nature; and, when it often recurs, it becomes natural, and is added to the Hereditary, and is transplanted into the children . . . 2300.

1865³. That the Divine love is such, may be evident from the love of **parents** towards children, in that it increases according to the degree in which it descends . . . The cause of this must be from the Lord, from whom all . . . the love of **parents** towards the children inflows . . .

2309. I was informed that the **parents** themselves excite their little boys to such fighting. The Angels . . . said that the **parents** thus extinguish in the earliest age all the mutual love and all the innocence which infants have from the Lord, and initiate them into hatred and revenge; consequently, that they exclude their children from Heaven . . . Let **parents**, therefore, who wish well to their children, beware of such things. H.344.

2533². Like a **parent** who is teaching his little boys and girls . . .

2609². By 'the parents' who are to be 'honoured,' the Angels perceive the Lord.

2730. Mutual love . . . wishes better for another than for self, as does that of parents towards their children.

—^e. This love is preserved by the Lord with parents, even if they are not in conjugal love, in order that the human race may not perish.

2739. From the marriage of good and truth in the Heavens descend all loves, such as the love of parents towards their children . . .

—^e. Therefore they dwell together in the Heavens distinguished into nations, families, and houses, all of which acknowledge the Lord as their only Parent.

2910⁴. One (cause of the destruction of Churches) is that parents accumulate evils, and, by frequent use, and at last habit, induce them on nature, and thus transcribe them into their offspring . . .

3183. Next, man is introduced into a state of affection of celestial good; that is, of love towards his parents, which with them is in place of love to the Lord . . .

3295². As he who does not honour his parents; but from the commandment learns to honour them . . .

3469³. The good into which man is born he derives from his parents, whether father or mother; for all that which parents have contracted by frequent use and habit, or have become imbued with by actual life, till it has become so familiar to them that it appears as if natural, is derived into their children, and becomes hereditary. Parents who have lived in the good of the love of good, and in this life have perceived their delight and bliss, if in this state they conceive offspring, the offspring receives therefrom an inclination to the like good. Parents who have lived in the good of the love of truth, and in this life have perceived their delight, if they are in that state when they conceive offspring, the offspring receives therefrom an inclination to the like good. In like manner with those who receive hereditarily the good of the love of evil, and the good of the love of falsity . . .

3603⁵. As man grows up, then that which he has hereditarily from his parents manifests itself more and more, if he is such that he does not suffer himself to be regenerated . . .

3690⁵. In respect to 'honouring parents,' he now sees that when men are born anew . . . they receive another Father . . .

3703⁶. The laws in the Jewish Church concerning parents and sons. Enum. and Ex.

—⁸. Thus the law concerning 'honouring parents' is as it were dead, unless there are in it honour, worship, and love to the Lord . . . Sig.

4231. By the good of the Natural, is not meant the good . . . which man derives from his parents . . .

4317⁴. It is believed . . . that all hereditary evil is from the first parent . . . But it originates from each person's parents, and parents of parents in succession.

—⁴. When a man is being regenerated, the hereditary evil rooted in from the nearest parents is extir-

pated; but with those who are not being regenerated . . . it remains.

4563². It is known that man derives evil from both parents . . .

5126³. From childhood to adolescence a communication is opened to the interior Natural, by his learning what is becoming, civil, and honourable, both by instruction from parents and masters, and by studies . . . 5135².

5135². Begins to think, not, as heretofore, from parents and masters . . .

5949³. He who from the heart honours his parents, has that honour present in everything . . .

7089. The literal sense is that parents are to be honoured . . . But the internal sense is that the Lord is to be worshipped.

7280. Fear then becomes like that of infants towards the parents whom they love . . .

8550. Every man is born into the evils of the love of self and of the world from his parents . . . Thus successively from the parents, grandparents, and great grandparents, in a long series backwards.

8627. This wisdom (the inhabitants of Jupiter) draw from their parents from infancy . . . and thus it increases (by descent).

8788. This is inrooted in that people from their first parents.

9079. For interior things are like parents . . .

10134⁹. Evils increase daily, and, in proportion as they increase, one affects another like a contagion, especially parents their children . . .

H. 277^e. It is this innocence by which the parents are inmost affected; and which makes the love called *storgé*.

W. 269. Hereditary evil believed to be not from the parents, but through the parents from Adam . . .

P. 215². In the most ancient times there were no dignities except such as are between parents and children; which dignities were dignities of love, full of respect and veneration, not on account of their birth from them, but on account of instruction and wisdom from them, which is the second birth . . .

R. 216^e. Just like a parent, who, if he loves his children, permits chastisement in order to remove their evils.

M. 298. That the woman ought to consult her parents, or those who are in the place of parents, and then deliberate with herself, before she consents. Gen.art.

395. That the sphere of innocence inflows into the infants, and through them into the parents, and affects. Ex.

396. That it also inflows into the souls of the parents, and conjoins itself with the same sphere in the infants; and that it is insinuated especially through the touch. Ex.

— Unless the parents also received that influx in their souls, and in the inmosts of their minds, in vain would they be affected by the innocence of the infants.

[M.] 399. That the state of rational innocence and peace with **parents** towards infants, is because from themselves they know nothing and can do nothing . . . and that this state recedes successively, in proportion as they know and have ability from themselves. Ex.

405. Spiritual (**parents**), after they have sipped the sweetness of the innocence in their infants . . . love their children from their spiritual intelligence and moral life; thus from the fear of God and from their actual piety or life; and at the same time from their affection for and application to uses . . . and it is principally from the love of these things that they provide for and administer to their necessities; and therefore if they do not see such things in them, they alienate their minds from them, and only do anything for them from obligation.

— With natural (**parents**), the love of infants is also from innocence; but this when received from them is entwined round their self-*proprium*-love, and thus from this latter and at the same time from the former they love their infants, kissing, embracing, carrying, and pressing them to their bosoms, and flattering them beyond all bounds; and they regard them as one heart and one soul with themselves; and afterwards . . . when innocence is no longer operative, they love them not from any fear of God, or actual piety, or life, nor from any rational and moral intelligence in them; and they pay regard very slightly, if at all, to their internal affections, and thus to their virtues and good morals; but only to their externals, which they favour; to these they join, affix, and agglutinate their love; and therefore close their eyes to their vices, which they excuse and favour. The reason is, that with these (**parents**), the love of their offspring is also the love of self; and this love adheres to its subject from without, and does not enter into it . . .

406. After death . . . spiritual **parents**-*patres*-only look at their children, and inquire in what state they are, and rejoice if it is well with them, and grieve if it is ill; and, after some conversation, instruction, and admonition about heavenly moral life, they separate themselves from them; and, before separation, they teach them that they are no longer to be remembered as their fathers, because the Lord is the only Father to all in Heaven . . . and that they never remember them as their children. (Continued under CHILDREN.)

456^e. (Duty of **parents** towards their sons in respect to fornications.)

T. 44. The sphere of the Divine love which pervades the universe . . . especially affects **parents**; from which it is that they tenderly love their children, who are outside of themselves; that they want to be one with them; and that they want, from themselves, to bless them. Des.

106. The first state (of reformation) is represented with every man by the state of his infancy and childhood, even to puberty, adolescence, and early manhood, which state is one of humiliation before his **parents**, and of obedience then, and also of instruction by masters and ministers. But the second state is represented by the state of the same person when he becomes his own master . . .

305. By (the Fourth Precept) is meant, in the natural sense, to honour **parents**, to obey them, to be attentive to them, and to render thanks to them for the benefits they confer; which are, that they feed and clothe them, and introduce them into the world, so that they may act in it as civil and moral persons; and also into Heaven, by the precepts of religion . . . and they do all these things from the love in which they are from the Lord; in whose stead they discharge these offices. In a relative sense, is meant the honour which wards should pay their guardians, if the **parents** are dead.

—^e. But to their country, king, and magistrates, honour must be rendered by **parents**, and by them be implanted in their children.

431. The domestic obligations of charity . . . of (**parents**) towards their children . . . and those of children towards their **parents**. (See CHILDREN, here.)

—³. With **parents** who are in charity, parental love-*storgé*-is conjoined with love towards the neighbour and with love to God. (Continued under CHILDREN.)

D. 1683. Concerning . . . the love of **parents** towards their children. . . Unless the Lord loved all and each, as a Father His children; and the Inmost Heaven from the Lord, as a mother her infants, no parental love-*storgé*-would ever come forth; it cannot be impressed by self. That the parental love towards grandchildren is greater—thus that love descends—comes from the same source.

2768. (Human **parents** love any children as their own if they suppose them to be such, showing that no sphere of love except one of the love of self and of the world conjoins them; and so the children do not recognize their **parents**, unless instructed.) It is quite different with brute animals, which is a manifest indication that the life of man is contrary to the order of nature.

3032. All should acknowledge the Lord as the one only **Parent** of all . . . and also that those who are the Lord's are in the place of **parents**.

4421. If a **parent**-*pater*-does not chastise a son or daughter who is disobedient and does evil, but indulges him, he is unmerciful; for he then encourages his son in all these evils. Thus he is against his children, and is unmerciful towards others.

E. 315²¹. 'The children shall rise up against their **parents**, and shall kill them' (Mark xiii.12)=that the falsities of evil will assault the goods and truths of the Church, and will destroy them. 366³.

724⁵. This would be contrary to the spiritual love implanted in everyone from Heaven, which is that of **parents** towards their children, and of children towards their **parents** . . .

813³. By '**parents**,' etc., (Luke xxi.16) are meant those who are of the same Church, but in evils and falsities.

966². Concerning the Fourth Precept: that **parents** are to be honoured. Ex.

989². The hereditary evils into which man is born . . . are from the **parents** on account of the adulteration of good and the falsification of truth; thus on account of the marriage of evil and falsity . . . The reigning love of

the **parents** is derived and transcribed by a graft into the offspring, and becomes their nature. If the love of the **parents** is the love of adultery, it is also the love of evil for falsity, and of falsity for evil. From this origin, man has all evil . . .

—³. But it is to be known that although man is born a Hell from adulterous **parents**, he is nevertheless not born for Hell, but for Heaven. Ex.

—^e. It is of the Divine justice that no one shall suffer penalties on account of the evils of his **parents** . . .

1002³. The reigning love of the **parents** is engrafted in the offspring . . . This is broken and made mild with **parents** who shun adulteries as infernal, and love marriages as heavenly.

Parenthesis. *Parenthesis.*

R. 95^e. These words are added . . . but in a **parenthesis**, because they are omitted in some of the manuscripts.

Pari passu. *Pari passu.*

Life 52. Thus do faith and life walk **pari passu**.

Paris. *Parisii.*

Parisian. *Parisiensis.*

C. J. 67. (Appearance of Genevieve to the **Parisians** there. Des.) D.6091. J. (Post.) 61.

M. 451. Brothels are tolerated in . . . **Paris**, etc.

D. Min. 4572. Agnes, the **Parisian**, is at the right, among upright women, who love her . . .

Paris. *Paris.* (The Saint.)

Abom. 31. I have spoken with **Paris**, of whose miracles there exist two volumes, as to how he wrought his miracles, that it was through Spirits who entered into the memory of the man, and [persuaded] him . . . But **Paris** was not given to any religion, and hence did not know anything of the truth of the Church; and therefore he is at this day with those who are in Hell. Abom. 3/18.

Inv. 29^e. Concerning the miracles of **Paris**, of which there are two volumes in quarto. 55.

Parish. *Parochus.*

Coro. 17. See LEADING MAN, here.

Parliament. *Parlamentus.*

D. 5980². The Bull Unigenitus, which he had placed before the (French) **Parliament**.

6101². The five Works which had been given to all the Protestant lords in the (English) **Parliament**.

Parnassus. *Parnassus.*

Parnassides. *Parnassides.*

Parnassium. *Parnassium.*

A. 4966². They placed **Parnassus** below (Helicon) on a hill; and by it they understood scientifics.

— . The maidens whom they called the Heliconides and **Parnassides** (or the Muses) were the affections of truth.

M. 151a. The lower hill they called the **Parnassium** . . . T.692.

182. Again a Meeting in the **Parnassium**. T.693.

—². When they had ascended the hill **Parnassium** . . .

207. Resolved that they should not be introduced into the Palladium on the **Parnassium**; as the former were; but into the great Auditorium there . . .

—⁶. Some of these were called the sports of the Heliconides; some, the sports of the **Parnassides**; some, the sports of the Athenaeides; and some, the sports of the Maidens of the Fountain.

E. 405⁵⁴. The Gentiles in Greece placed Helicon on a high mountain, and **Parnassus** on a hill below it; and there they believed their gods and goddesses to dwell. This was derived from the Ancients in Asia . . . with whom all worship consisted in representatives.

Paroxysm. *Paroxysmus.*

R. 711. 'Earthquakes,' here, = the concussions, **paroxysms**, etc., of all things of the Church.

D. 4572. Spirits who infuse colds, and thereby **paroxysms** of fever chill.

Parrot. *Psittacus.*

T. 22^e. They differ little from **parrots**.

169. Reason, lulled to sleep, compels the mouth to speak like a **parrot**.

391. There is a dulness in the Christian Societies . . . almost like that of a talking **parrot**.

452^e. Like ravens and **parrots** taught to say words from a psalm.

D. 4727⁴. (Wolff urged) that **parrots** and the like speak, and know what they say.

E. 1100²³. If we are to believe what we do not understand, man might be taught to speak and remember like a **parrot**.

Coro. 7². As there is nothing spiritual within his Rational, if he speaks about any spiritual thing of the Church, his voice is heard by the Angels as the voice of a **parrot**, or a goose . . .

Parsimony. *Parsimonia.*

B. 58. The dogmas of the present Church cannot be preached without great **sparingness** and caution . . . Scia. 25.

D. 908. Those who by their **parsimonies** amass riches, are punished in a different manner from those who exercise their avarice in despoiling others. Des.

Part. *Pars.*

See under UNDERSTANDING, and WILL.

A. 310. The human mind consists of two **parts** . . . 801². H. 367. T. 498.

446^e. **Parts** including **parts** (a learned phrase).

1555². The will is the primary **part** . . .

—³. When the intellectual **part** has been instructed . . .

1782. The Church on the one **side**, and the Lord on the other. Sig.

[A.] 1831. 'He laid each **part** of it overagainst the other' (Gen.xv.10)=parallelism and correspondence as to celestial things; (for) the **parts** on one **side**=the Church; and the **parts** on the other, the Lord . . .

—². The middle space between the **parts**=that with man which is called perception, internal dictate, and conscience.

3633^e. Such as the general is, such is the **part** of the general; for the **parts** must be like their general, in order to be of it.

3634. There is an influx of all, or of the general, into the singles, or **parts**.

4038². These three **parts** of man communicate in a marvellous manner . . .

4424². 'Appoint him his **portion** with the hypocrites' (Matt.xxiv.51)=his lot, which is the '**portion**' with those who outwardly appear to be in truth as to doctrine, and in good as to life; but who inwardly believe nothing of truth, and will nothing of good.

5077. The things subject to the intellectual **part**. Tr.

6138². The Lord wills man's total submission, that is, that he should not be his own as to a **part**, and the Lord's as to a **part** . . .

6149. 'A **portion** was assigned to the priests by Pharaoh' (Gen.xlvii.22)=that this was ordained by the Natural . . . 'An assigned **portion**'=what is ordained.

9391¹⁸. 'A calf cut into two **parts**' (Jer.xxxiv.18)=good proceeding from the Lord on the one **part**, and good received by man on the other **part**. E.279⁷.

9416². (This) was signified by all the sacrifices, of which **part** was burnt upon the altar, and **part** was given to the people to eat. Ex.

H. 7. Makes Heaven in general and in **part**.

20. Heaven is distinguished in general, in special, and in **part**. . . In **part**, into innumerable Societies.

62. From a Society, as from a **part**, they conclude as to the whole . . . For, in the most perfect form, the generals are as the **parts**, and the **parts** as the generals . . .

64. The general performs use to its **parts**, and the **parts** perform use to the general; for the general is from the **parts**, and the **parts** constitute the general . . .

72. In the most perfect form, such as is the form of Heaven, there is a likeness of the **parts** to the whole . . . The **parts** of Heaven are the Societies of which it consists.

78. That Heaven, in the whole, and in the **part**, relates to a man . . . Gen.art.

293. Spirits from Hell (must) act on the one **side**, and Spirits from Heaven on the other; man being in the midst.

W. 19. In such a form is Heaven in the whole, in the **part**, and in the individual . . .

115. This conjunction on the **part** of the Angel is . . .

207². The **parts** of these (fruits, etc.) are such, from which is the whole. The inmosts, mediates, and outermosts of the **parts**, are in these degrees . . .

367². In a word, the whole comes forth from the **parts**; and the **parts** subsist from the whole . . . In a

kingdom, the general comes forth from the men who are the **parts**; and the **parts** or men, subsist from the general. It is the same with every Thing which is in any form; and most so in man.

389. For man to be man, no **part** must be wanting . . .

431^e. All that inflows from the Lord is use; and it inflows from the **parts** into the general, and from the general to the **parts**. The **parts**, there, are the Angels; and the general is a Society of them.

P. 124. As the human form is such that all the **parts** make the general . . .

168³. Thought from this exterior illustration sees a Thing on both **sides** . . .

—⁴. But by interior illustration from man, man sees a Thing on one **side**, and not on the other.

T. 520. Unless by repentance man removes evils as to a **part**, he remains in them. Gen.art. 522².

646². From this, or from the other two **parts**, of the globe.

658. There are two faculties, or **parts**, of the mind . . .

D. 3496. On those who . . . bend others to their own **side**-*partes*.

4585. To which the **parts** of the body correspond.

E. 223⁴. Its doctrine of falsities is meant by 'the city broken into three **parts** (Rev.xvi.19).

242¹⁰. 'Two **parts** in the universal earth shall be cut off, and shall expire; but the third shall be left therein' (Zech. xiii.8). 'The third **part** of the earth'=some in the Church.

532⁹. 'The two **parts** of the earth' (id.)=all the good in the Church. And that something of truth will remain, but scarcely any genuine truth, is signified by, 'the third **part** shall be left in it; yet I will bring the third **part** through the fire, and will prove it . . .'

983². From this marriage of the Lord and the Church, the Church is the Church in general and in **part**. The Church in the **part** is the man in whom is the Church.

1014². In this middle is man while he lives in the world; and, if he is in evil and the derivative falsities, he passes over into the **parts** of Hell . . . But if he is in good and the derivative truths, he passes over into the **parts** of Heaven . . .

1019. 'The great city became into three **parts**' (Rev. xvi.19)=that all things of the doctrine of truth from the Word have been dissipated. . . 'To become into three **parts**'=to be dissipated. Ex.

Ath. 47. They thus make three **parts** in the Lord, when yet there are two: the Divine, and the Human; and these two **parts** are one Person; and, as soul and body make one man, so the Divine and the Human are one Christ.

J. (Post.) 302^e. The greatest desire (of the Moravians) is to allure others to their own **party**-*partes*.

Partake. *Participare.*

Partaker. *Particeps.*

A. 997^e. Pleasures . . . thus . . . **partake** . . . of heavenly happiness.

1153³. The more the worship (then) **partakes** of the world, the body, and the earth; and the less of the spirit.

1322^e. In proportion as they cannot **participate**, or have hope of **participating**, (in this worship of self,) they are disunited.

Life 72^e. For all his work **partakes** of the evil which is within it.

P. 324³. God is wisdom itself, of which man is the **partaker**.

R. 760. 'That ye be not **partakers** of her sins' (Rev. xviii.4)=that they should beware lest they be as to their souls conjoined with these abominations . . .

D. 3455. He represented to himself that the innocent were **partakers** with him.

E. 1108. 'To be **partakers**,' when said of sins, = to come into them, and thus to become guilty of them.

De Verbo 3⁷. Therefore the speech of men in each word **partakes** of space, time, and what is personal and material.

Particle. *Particula.*

A. 958^e. Racked to every **particle** of his joints.

H. 228. Without these he cannot move a **particle** of his body. E.98³.

433^e. They cannot (then) move any material **particle**.

D. 2722. There is not the smallest **particle** in the human body which . . .

3939². Relatively to the Grand Man, he is only the smallest **particle** . . . like a **particle** of air relatively to the whole atmosphere; or like a **particle** of water to the ocean.

E. 167. Without this correspondence, the body does not live, not even a **particle** of it.

1223³. The part, nay, the **particle**, in which there is not life, becomes dead . . .

D. Love iv². There is not a **particle**, or the least of a **particle**, in any member, organ, or viscus, which is not a use in form.

Particle. *Pulvisculus.*

A. 215. Like a little mote brought near the pupil of the eye . . .

T. 499². Without such an expiration from each **particle** of earth . . .

585^e. See GROUND, here.

785. There is an internal and an external . . . even in . . . a **particle** of ground.

Particle. *Vocula.*

A. 1143². There is not one little word which does not, in the internal sense, involve arcana. 1429². 1896^e.

9659⁶. No **particle** in the Word is vain. 10127². (Compare E.408².)

10632⁴. It was provided that the Word should be Divine . . . even as to each **particle**. (Compare 10633.)

S. 13^e. If a **particle** were taken away, the connection would be broken, and the copula would perish.

Particular. *Particularis.*

See under GENERAL, and MEMORY.

A. 1288. That, in **particular**, there was one doctrine. Sig. and Ex.

— . 'Words'=doctrine in **particular**, or the **particulars** of doctrine.

— . For **particulars** make no difference, provided they look to one end, which is to love the Lord above all things, and the neighbour as one's self; for then they are the **particulars** of the generals.

1476². Scientifics in special and in **particular** (then) become ultimate vessels . . .

1526. I was withdrawn from the ideas of **particulars**, or those of the body . . .

1563. The life (from the internal man) cannot be singularly, or distinctly, received by the external man, unless its organic vessels are opened, which must be the recipients of the **particulars** and singulars of the internal man. These organic vessels . . . are not opened except by means of the senses . . . and, as they are opened, the internal man can inflow with the **particulars** and singulars.

7834. If **particular** good is not sufficient for innocence. Sig. and Ex.

7836². The general Societies (in Heaven) are as many as the members, viscera, and organs in man; the special Societies are as many as the viscerules contained within each viscus, member, and organ; and the **particular** Societies are as many as there are lesser parts in these constituting the greater.

H. 72. Every Angel in **particular** . . .

286. In **particular**, from . . .

P. 124. That the Lord never acts into any **particular** with man singly—*singillatim*—without acting at the same time into all things belonging to him. Ex.

R. 793. As (falsities and truths) are of many genera, and each genus of many species, and each species of many genera and species again, which, however, are called **particulars** and singulars . . .

M. 48². Conjugal love is . . . **particular** and proper to men . . .

T. 47^e. Every wise man can contemplate (this) as in a mirror, when he acquires a general idea of the creation of the universe, and, in this, views the **particulars**; for **particulars** adapt themselves to their general, and the general disposes them into a form so that they agree.

413². Therefore, charity is to be exercised towards a Society almost in the same way as towards a man in **particular** . . .

480. The **particulars** which show that there is free will in spiritual things . . .

D. 560. The knowledges of **particulars**, or of the senses . . . seduced the Most Ancient Church.

564. (The inhabitants of Jupiter) do not care for **particulars** . . .

1562. Into this idea inflowed the **particular** or singular ones of the Spirits . . .

2285. That **particulars** cannot possibly be taken up

into the Heavens, nor be understood by them.—Particulars are the words of every language; they are the names of men, cities, and the like, which are in the Word of the Lord. These cannot possibly be taken up into the Heavens; for they are most finite, and therefore not at all suited to their ideas . . . The speech of the Angels is not one of words, names, and such things, which are particulars . . . Nor could the Angels understand me when I was speaking, except through intermediate Spirits, through whom the ideas of particulars were translated into universal ones, and the significations of Things . . .

[D.] 2980. There are certain particulars which easily coincide (with a general sphere); and some do not. It was shown how the ease is with particulars, by direction to the objects of sight in the street . . .

3114^e. Man, too, can almost similarly lead man in some particulars . . .

3485. He induced a general sphere of ideas . . . such that there was no idea of particulars; and yet he spoke as if from what is particular; for all speech is that of particulars . . .

3635. See IDEA, here.

D. Min. 4712^e. In like manner in every particular, and thus in the least organic forms of the interiors; for, as is the general, so are the particulars; for these are images of the general.

Partridge. *Perdix*.

A. 10227¹⁷. It here treats of those who acquire Knowledges without the end of any use . . . This is meant by 'to gather as a partridge, and yet not to bring forth' (Jer.xvii.11). E.236⁷. 721¹⁵.

Party. See under PART.

Pass. *Exigere*.

H. 289². The night being past.

334^e. After this first age is past.

421. After some time is past (in the World of Spirits) . . . E.796^e.

481². After the first and second state is past. 502. 513.

Can. Redeemer viii. That after the unition was finished He returned into the Divine . . .

Pass. *Transigere*.

See TREATISE.

A. 968². They who have passed their life in hatreds, etc.

T. 371². Will be treated of in the following chapters.

Pass over. *Praeterire*.

See PAST.

A. 7939. 'He passed over the houses of the sons of Israel' (Ex.xii.27)=that damnation fled from (those) goods. 7878, Ex. 7928. 7939.

9857⁷. 'Ye pass over judgment and the love of God' (Luke xi.42). 'To pass over the judgment of God'=[to pass over] the Divine truth; and 'to pass over the love of God'=[to pass over] the Divine good.

W. 267. He either falsifies them, or passes them over . . .

E. 412¹³. Occurs. 680.

Pass through. *Transire*.

Passage. *Transitus*.

Passing, A. *Transitio*.

A. 1853. He who passes into the other life loses nothing of the things which belong to a man.

—^e. No passing to one's fathers by death is here signified.

3992. 'I will pass through all thy flock to-day' (Gen. xxx.32)=to know and perceive the quality of the good.

4205. 'If I shall not pass this heap to thee, and if thou shalt not pass this heap and this statue to me, for evil' (Gen.xxxi.52)=the limit of how much can inflow from good. 'To pass,' here, =to inflow.

4255. 'In my staff I passed over this Jordan' (Gen. xxxii.10)= . . . initiation . . .

—⁴. 'To dwell in the passage of Jordan' (Judges v.17)=in those things which are initiations; thus which are the primes and ultimates of the Lord's Kingdom.

4271. 'He made them pass over the river, and made what he had pass over' (Gen.xxxii.23)=further insinuation. Ex.

4380. 'Let my lord pass over before his servant' (Gen.xxxiii.14)=more general presence. Ex.

5639². When man passes from the natural world into the Spiritual. J.9⁸.

6000⁷. By transit through the Heavens, He (then) presented Himself as a Divine Man . . .

6510. 'The days of his bemoaning passed away' (Gen.l.4)=that the states of sorrow were accomplished.

6971². With such, the passage for the light of Heaven is closed.

6982. The Divine becomes human when it passes through the Heavens; and, when it has passed through the Heavens, it is presented in a human form, and becomes speech . . .

6996². The Divine truth proceeding from the Lord . . . must pass to man by mediations . . .

—^e. The Divine truth . . . is not perceivable in Heaven, except in proportion as it passes through Heaven . . .

7004². The Divine truth which proceeds mediately from the Lord is adapted to the Angels in the Heavens, and also to men; for it passes through Heaven, and so puts on an angelic quality, and a human quality . . .

7442². In the same proportion the interiors, through which the passage is, are closed.

7724². In order that this Scientific may become of faith, it must be conjoined with good; and it then passes into the internal man . . .

7925. 'Jehovah will pass through' (Ex.xii.23)=the presence of the Divine.

7939². When they passed through the Hells . . .

8039^e. The transmission through the midst of damnation, is signified by the passing through the Sea Suph.

8321. 'Until Thy people shall pass through' (Ex.xv. 16)=that all (such) will be saved without danger of infestation. Ex.

— For, so long as the evil had not been cast into Hell, scarcely any could pass through; that is, be saved.

8577. 'Pass through before the people' (Ex.xvii.5)= that he shall lead and teach them. Ex.

8603³. The communication of the interiors with the exteriors is effected marvellously by means of transits as it were fibrous.

—^e. The transits from one to the other in successive order are also called degrees.

9094^e. That which inflows from the Divine passes through Heaven, and, there, is celestial and spiritual; but when it comes into the world, it becomes mundane, containing the former within it.

9400. The Divine truth . . . passes through the Heavens down to man; and, on the way, is accommodated to each Heaven . . .

9433^e. 'Thou hast set a bound that they may not pass over' (Ps.civ.9)=the ultimate of Divine truth in which interior things cease . . .

9826². No one in one Heaven can possibly pass into another.

10452. 'The tables were written from the two transits; from hence and from hence were they written' (Ex. xxxii.15)=by which there is conjunction of the Lord with the human race, or of Heaven with the world. Ex.

10489. 'Pass ye through and return from gate to gate in the camp' (ver.27)=wherever there is anything open from the internal into the external; (for) 'to pass through and return'=to survey and look around from one end to the other.

10575. 'To make to pass' (Ex.xxxiii.19)=upon it.

10579⁴. When He passed through Heaven, He clothed Himself in the form of an Angel.

H. 493^e. Death is only the passage. C.J.32^e.

J. 65². Everyone expects the passing away and destruction of heaven and earth.

W. 36^e. Whatever is in excess passes off.

D. 3254. The Lord's life passes through Heaven . . .

4250. When he touched me with his hand and arms, he passed through my [body]; but afterwards he did not pass through . . .

4592^e. Man would have passed from his earthly body, without disease.

E. 417⁷. That evils and falsities will then break in on every side, is signified by: 'I will bring their destruction from all the passages thereof' (Jer.xlix.32); for, in the Spiritual World, where the evil are, there lie open on all sides ways from the Hells; and, through these, evils and the derivative falsities break in; and through the same ways go all who are in the like evils and falsities . . .

—¹⁰. 'To pass through,' in the Word, is said of truths; and 'to dwell,' of goods.

514¹⁹. 'Gilead, why dwellest thou in the passage of

Jordan?' (Judges v.17)=why livest thou solely in externals, which are of the natural man?

629⁸. How intelligence increases by the reception of Divine truth . . . is described by the 'waters' which he 'passed through' (Ezek. xlvii.).

727¹⁸. 'A passage' (Is.xxx.32)= opening and free reception.

1073². The Divine truth has passed through the Heavens in (their) order . . .

Can. Holy Spirit 4. The Divine called 'the Holy Spirit' . . . passes through the angelic Heaven . . . iii, Gen.art.

Pass the time. *Degerere.* D.3651. E.1003^e.

Passage. *Meatus.* W.382^e. D.5634.

Passages. See under PLACE.

Passim. *Passim.* D.4356. 4448. 4471. 4531. 4734. 4854. 4896, etc.

Passion. *Passio.*

See under CROSS.

A. 2776². It is the common belief that the burnt-offerings and sacrifices signified the Lord's passion . . .

4735⁹. The Church knows no otherwise than that 'the blood of the Lamb'=the Lord's passion, because it believes that men are saved solely by the Lord's having suffered—*passus* . . . The Lord's passion was the last of His temptation, by which He fully glorified His Human. Ill.

5712. Diseases correspond to the cupidities and passions of the lower mind: these are the origins of them. Enum.

8383. When I was reading . . . about our Saviour's passion . . .

— By preaching about the Lord's passion, the Jesuits could move the common people to tears.

10828². That the passion of the cross was the last temptation and full victory. Ill. E.328⁵.

L. 24. That the Lord is called 'the Son of Man' when it treats of His passion. Ill.

R. 26². All things of the Lord's passion represented the state of the Jewish Church as to the Word.

379⁵. The Angels do not think about the Lord's passion, but about His resurrection; and therefore when man is thinking . . . about the Lord's passion, the Angels perceive His glorification, and solely His resurrection then. 706⁴.

T. 95. That the Lord alone has merit and justice . . . especially by the passion of the cross, is at this day believed in Christian Churches. But it has been supposed that the passion of the cross was the act of redemption itself; when yet that was not the act of redemption; but was the act of the glorification of His Human. Ex. 134⁵.

126. That the passion of the cross was the last temptation which the Lord as the Greatest Prophet sustained; and that it was the means of the glorification of His Human, that is, of union with the Divine of His Father; and was not redemption. Gen.art.

[T. 126]. The reason the union itself was fully effected by the **passion** of the cross, is that it was the last temptation . . .

—². That in the **passion** of the cross the Lord was left to Himself. Ill.

127. These two things : redemption, and the **passion** of the cross, must be perceived distinctly . . .

—^e. But although redemption and the **passion** of the cross are two distinct things, still they make one with respect to salvation . . .

129. The reason the Lord willed to be tempted even to the **passion** of the cross, was that He was The Prophet . . .

— . Being the Word itself, the Lord as The Prophet represented by the **passion** of the cross the Jewish Church . . . for all things of His **passion** signified such things as belong to the profanation of the Word . . .

130². In this whole chapter (Is. liii.) it treats of the Lord's **passion**.

—³. (This representation) is manifest from each single thing of His **passion**. Enum.

132. That the belief that the **passion** of the cross was redemption itself is a fundamental error of the Church ; which, together with the error concerning the three Divine persons from eternity, has perverted the whole Church . . . Gen.art. Coro.22.

134. They replied that (they were contending) about redemption, and that this was wrought by the Son of God through the **passion** of the cross . . . To this the deputed Angel said, Why by the **passion** of the cross ? (Their faith ex. by one of their priests, and refuted by the Angel.)

378³. The causes of so many divisions in the Church are principally three : . . . *Third*, That the **passion** of the cross has been taken for redemption itself.

581. That redemption and the **passion** of the cross are two distinct things, and are not at all to be confounded ; and that by means of both the Lord took to Himself the power to regenerate and save men, has been shown . . . From the accepted faith of the present Church concerning the **passion** of the cross, as being redemption itself, have sprung phalanxes of horrible Falsities. Enum.

704^e. Therefore also He called the **passion** of the cross 'a cup.' Ill.

709². If anyone is so simple . . . I advise him when he takes the bread and wine to . . . keep in remembrance the **passion** of Christ, and His love for the salvation of man.

D. 331². (Thus) the very **passions** and cupidities in man are all from a heavenly beginning . . . but on the way out of Heaven they are turned into contrary things by Spirits ; in like manner as in every man . . . according to his essential form . . .

2011. How the **passions** of men are bent, so as not to be broken. Ex.

2024. How the **passions** of Spirits are tempered. Ex.

2496. They can insinuate themselves into everyone's **passions** . . .

4394. I spoke with the Angels about the Lord's **passion** . . .

E. 195²¹. Each thing mentioned concerning the Lord's **passion** . . . signifies how the Church . . . had treated the Divine truth, thus the Word . . . but what these things signify can be known only from the internal sense. Examp.

412¹⁷. All things mentioned concerning the Lord's **passion** represent and signify arcana of Heaven and the Church ; and, in special, the quality of the Jews as to the Word, the Church, and worship. Refs.

476². In the sense of the letter, by 'the blood of the lamb' is meant the **passion** of the cross . . . The **passion** of the cross was the Lord's last temptation, by means of which He subjugated the Hells, and glorified His Human ; on the completion of which the Lord sent the Comforter the Spirit of Truth, by which (also) is meant the Divine truth proceeding from His glorified Human.

—^e. No Angel is allowed to think about the Lord's **passion** ; but about His glorification ; and about the reception of the Divine from Him.

627¹⁵. (Such) may suppose that the things related concerning the Lord's **passion**, involve nothing more than the common modes of derision . . . Whereas all the things related concerning the Lord's **passion**=the mocking of Divine truth, consequently the falsification and adulteration of the Word ; because the Lord, when in the world, was the Divine truth itself . . . and because the Lord was this when in the world, He permitted the Jews to treat Him exactly as they were treating the Divine truth . . . Examp.

655¹¹. (Thus) all the things related concerning the Lord's **passion**, were representatives of the state of the Church then with the Jewish nation. Examp.

806². His **passion** in Gethsemane and on the cross was the last temptation, and the plenary victory.

—⁵. That the Lord subjugated the Hells, He Himself taught when the **passion** of the cross was at hand. Ill.

—⁶. That the Lord glorified His Human, and that the **passion** of the cross was the last temptation and the full victory, by means of which He glorified it. Ill.

1145⁹. This was done, because all things of the Lord's **passion** were representative of the destruction by the Jews of all things of good and truth.

Ath. 181. In ultimates is all strength. Hence it is that also by all things of His **passion** the Lord represented the state of the Church : how it was against the Divine, and against the truths and goods of Heaven and the Church.

Can. Redeemer vii. That the Lord united Divine truth to Divine good . . . thus the Human to the Divine of the father . . . by temptations, and fully by the **passion** of the cross.

3. See TEMPTATION, here.

Passive. *Passivus.*

Passively. *Passive.*

See under ACTIVE.

A. 1712². Man ought not to . . . remain in a passive state. Ex.

4653. (These Spirits) are such, because hearing is to speech, as the passive is to the active . . .

5557^o. (The Spirits of the membranes and cuticles) are only passive forces; and act nothing from themselves, but from others. D. 1723. 1727.

W. 178. The atmospheres are active forces; waters are mediate forces; and earths are passive forces from which all effects come forth.

B. 24. The Reformers conjoined good works, but in man as a passive subject; but the Roman Catholics in man as an active subject.

T. 110⁶. The Lord alone is active with every man; and man from himself is merely passive; but by the influx of life from the Lord he is also active . . .

607². The Natural, regarded in itself, is passive, or a dead force . . . what is passive, or a dead force, cannot act from itself . . .

D. 360. All must be passive forces, to which the active forces correspond, as re-agents.

620. Those who are ruled by the Lord are passive, and have no forces from themselves. They are impotent to act, or feel, anything from themselves, and they know this. These are called 'the needy,' etc. . . Whereas those who suppose that they live from themselves . . . possess active forces; while the former . . . possess only passive forces. Those who have active forces from themselves, are such as excite evil thoughts and affections in others; so that the evils which they think . . . are from the active forces of such Spirits . . .

635. Concerning the active and the passive of man. Ex.

— From this faith . . . man cannot commit sin . . . because he then lives passively, and suffers himself to be ruled; and when man is in such a state, he can be gifted with peace by the Lord; for he then trusts solely in the Lord, and cares nothing for anything else. Thus the man who would live in peace, must be in a passive state, and never in an active one, except by reaction, and the concurrence of action, which also come from the Lord; thus it is still a passive state, resistant or sequent. Such is the state of the Angels, who live in peace. 638.

2732. Concerning the opinion that as the Lord gives all things of faith . . . man must act as passive . . .

3419^o. Therefore the whole Grand Man is a passive force, which is called dead in itself; and the Lord alone an active, or living, force. Hence the marriage . . .

3468^o. The passive life is represented as of a snowy light . . .

4063^o. The eyes and ears are passive and recipient forces; and the ether and air are active or acting forces . . .

616². (Thus) action and reaction make all conjunction, and action and mere passivity—*passio*-none; for when an active inflows into a mere patient or passive, it passes through and is dissipated; for the passive yields and gives way; whereas when an active inflows into such a

passive as is also reactive, then they are applied [to each other], and both remain conjoined. So is it with the influx of Divine good and of Divine truth into the will or love of man . . .

Passover. *Pascha, Paesach.*

Paschal. *Paschalis.*

A. 2342². Hence the passover was called 'the feast of unleavened things.' Ill.

—³. The passover represented the glorification of the Lord, and thus the conjunction of the Divine with the human race; and, as the conjunction of the Lord with the human race is effected by means of love and charity, and the derivative faith, these celestial and spiritual things were represented by the unleavened bread which they were to eat all the days of the passover . . .

3994⁶. It is known that the paschal lamb, in the supreme sense, = the Lord; for the passover signified the glorification of the Lord, that is, the putting on of the Divine as to the Human; and, in the representative sense, it = the regeneration of man; and the paschal lamb, that which is the essential of regeneration, namely, innocence . . .

7093⁶. That to hold a feast = worship from a glad mind . . . is manifest from the feast of the passover, which they were commanded to celebrate yearly on the day when they went forth from Egypt; and this on account of the deliverance of the sons of Israel from servitude; that is, on account of the deliverance of the Spiritual Church from falsities, thus from damnation; and, as the Lord delivered them by His Advent, and elevated them into Heaven with Himself when He rose again, therefore this also was done at the passover.

7822. The damnation of those in faith separated, and the deliverance of the Spiritual Church, is represented by the passover; and the states as to charity and faith of those who have been delivered, by the things to be observed on the days of the passover.

7823. In the supreme sense, by the passover is represented the damnation of the unfaithful, and the deliverance of the faithful by the Lord when He was glorified. The state of these, such as it was then, and such as it will afterwards be, both in the universal and in every particular, is described, in the supreme sense, by the statutes of the passover.

7831². By the paschal lamb or kid is signified the good of innocence which is inmost . . .

7842. Hence it is that the passover began on the fourteenth day of the month, lasted seven days, and ceased on the twenty-first day, which day also = what is holy . . . Hence it was that on the first day of the passover there was a holy convocation, and on the twenty-first day a holy convocation.

7860². The state of the deliverance of the Spiritual Church from infestations, is represented by the passover; but the state of their elevation into Heaven, by their introduction into the Land of Canaan . . .

7867. 'A passover this to Jehovah' (Ex. xii. 11) = the presence of the Lord, and deliverance by Him.

7878. All things thus far appointed concerning the

paschal lamb—the roasting and eating of it, and its blood upon the posts and lintel—have reference to this : that the destroyer will pass by their houses ; in the internal sense, that they shall be free from all damnation. They were prepared for the sake of this end, namely, that damnation should flee from them. The process of their preparation is that which has been described in the internal sense by the statutes concerning the **paschal** lamb.

[A.] 7882. The **passover** was instituted on account of the deliverance of those of the Spiritual Church by the Lord.

7900². As the **passover** was the most holy of the feast days, it was commanded that it should be celebrated on the fourteen day of the month, should last seven days, and should finish on the twenty-first day . . . For the same reason it was appointed, that those who could not celebrate the **passover** in the first month, should do so in the following month, also on the fourteenth day (Num.ix.10,11).

7902^e. Innocence is to acknowledge that in one's self there is nothing but evil, and that all good is from the Lord, and also to believe that we do not know or perceive anything from ourselves, but from the Lord . . . When man is in this state, falsity can be removed from him, and truth from the Lord can be insinuated. This is the state signified by 'the unleavened things,' and also by the eating of the **paschal** lamb.

7917. 'Kill ye the **passover**' (Ex.xii.21)=preparation for the presence of the Lord, and the consequent deliverance. . . 'The **passover**'=the presence of the Lord, and the deliverance of those who are of the Spiritual Church.

7938. 'The sacrifice of the **passover** is this to Jehovah' (ver.27)=the worship of the Lord on account of the deliverance. . . 'The **passover**'=the presence of the Lord, and the deliverance of those who are of the Spiritual Church.

7995. 'This is the statute of the **passover**' (ver.43)=the laws of order for those who are delivered from damnation and from infestations. . . 'The **passover**'=the presence of the Lord, and deliverance from damnation.

7996. 'No son of a stranger shall eat it' (id.)=that those who are not in truth and good are separated from them. . . The **passover** was a supper which represented the consociations of the good in Heaven ; and, in the statutes which follow, it is indicated who can be consociated, and who cannot.

7997. The **paschal** supper represented the consociations of the Angels in the Heavens as to goods and truths ; and, as it represented these, it was ordained not only that every house should then be together and eat it ; but also that no others should be consociated than those who represented the conjunction of love such as is that of the heavenly Societies, and that the rest should be separated. Those who were to be separated were . . . those not in the good and truth of the Church . . . and those who from merely natural disposition, and those who for the sake of gain, did and boasted of good and truth. The latter and the former cannot be consociated

with the Angels in the Heavens ; but . . . when they come to any angelic Society, and feel the sphere of holiness from the truth of the good of innocence, which is signified by the blood of the **paschal** lamb, they cannot approach . . .

8001. For the **paschal** supper represented the angelic consociations as to goods and truths. 8003.

8006. The reason why 'all the assembly of Israel' were to 'do the **passover**' (ver.47) was that they might represent the deliverance of those of the Spiritual Church who had been detained in the Lower Earth even until the Advent of the Lord ; and by their eating it together in one house, might represent the angelic consociations in Heaven ; and thus, by the whole assembly of Israel doing it, might represent the whole Heaven.

8017. The reason this denotes a state of the presence of the Lord, is that it was the day of the **passover** ; and by the **passover** is signified the presence of the Lord, and the deliverance of those of the Spiritual Church from spiritual captivity and damnation. That there was deliverance then, is signified by the things which follow in this verse . . .

8020. The statutes and laws concerning the eating of the **paschal** lamb. Enum.

8038. The perpetual remembrance of the deliverance by the Lord, is treated of (in Ex.xiii.) by the celebration of the **passover**.

9287. 'The feast of unleavened things thou shalt keep'=worship and thanksgiving on account of purification from falsities . . . Concerning this feast, which is called also the **passover**, see below.

9292^e. Their going out of Egypt=their deliverance from infestation by the infernals ; and that on this account the **passover**, which is the feast of unleavened things, was instituted. Refs.

9294⁴. These three feasts are called the feast of the **passover**, the feast of weeks, and the feasts of tabernacles. . . By the bringing forth of the sons of Israel from the land of Egypt, the same was represented as by the first feast, which was named the **passover**.

9965⁴. The **paschal** supper represented conjunction with the Lord through the good of love ; and (on this account) it was ordered that he who did not do the **passover** should be cut off from the people . . .

9992^e. The reason he was to be cut off from Israel who ate what was leavened in the feast of the **passover**, was that the feast of the **passover** signified deliverance from damnation ; and, in special, deliverance from the falsities of evil with those who are suffering themselves to be regenerated by the Lord. Hence, also, that feast was called 'the feast of unleavened things.'

10132⁸. By the feast of the **passover** was signified the deliverance from damnation of those who receive the Lord in love and faith ; thus who are in the good of innocence . . . and therefore it is said that they should put the blood of the lamb or kid upon the posts, the lintel, and the houses ; for where there is the good of innocence, Hell cannot enter. The reason they were to eat it roast with fire, was that by it was signified the good of celestial love . . .

10134¹². Therefore the day before the feast of the **passover** was called 'the evening;' for by the feast of the **passover** was signified the presence of the Lord, and the deliverance of the faithful from damnation by Him. Refs.

10655³. On account of the remembrance of (the subjugation of the Hells, and the glorification of His Human) the feast of unleavened things, or of the **passover**, was instituted; and therefore in this feast He rose again . . .

10659. (Thus) the feast of the **passover**, which was called also the feast of unleavened things, was instituted in remembrance of the deliverance by the Lord of man from Hell . . .

N. 215. That the **paschal** supper signified consociation in Heaven. Refs.

— . That the feast of unleavened things, or of the **passover**, signified deliverance from damnation by the Lord. Refs.

T. 433^e. As such consociations of minds were signified by . . . feasts . . . nothing else is meant by them in the spiritual sense; and, in the supreme sense, by the **paschal** supper . . .

704. Therefore when the Lord instituted this Supper of the last Jewish **passover**, and of the first Christian **passover**, He said: 'This do in remembrance of Me.'

727. Why not . . . the **paschal** flesh at the Lord's Supper . . .

D. 5746^e. These things lasted . . . to the 11th of April when was the feast of the **passover**, 1757.

E. 252. These things were formerly signified by the **paschal** supper; and are to-day signified by the Holy Supper.

314^e. By the feast of the **passover** was represented the glorification of the Lord's Human.

329. By the **paschal** supper the Angels understand the like as by the Holy Supper; in which, in place of the **paschal** lamb or kid, there are the bread and wine.

401²⁹. For by the feast of the **passover** was signified the celebration of the Lord on account of deliverance from damnation, which is effected by means of regeneration; and, in the supreme sense, the remembrance of the glorification of the Lord's Human, because thence is deliverance. Refs. And, as the first state of regeneration is a state of ignorance, that feast began in the evening when the sun had set. This state is signified also by the exit of the sons of Israel from Egypt. Ex.

Ath. 162. The **passover**=that (full and whole) glorification.

Past. *Praeteritus.*

See **PASS OVER**.

A. 618. This is said in the **past** [tense]; and yet [these expressions] regard future things. The internal sense has no relation to times; which is favoured by the Original Language . . .

1382^e. See **FUTURE-futurus**, here. 2493. E.87.

D. 2019. Men, from **past things**, revolve things to come. Not so Spirits, who have no memory of **past**
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things, except when it is excited for the sake of certain ends.

2188. That the Angels have no memory of **past things** . . . Ex.

— . The more interior and perfect the Angels are, the less memory of **past things** they have; and therein consists their happiness . . . Inasmuch as they have not the memory of **past things**, they have not the prevision of the future . . . 2956.

3783. Spirits are not allowed to have the memory of **past things**. This is proper to man . . .

3962. See **MEMORY**, here.

3973. As to what is eternal (the Angels) have no idea of **past** and future things; but both **past** and future things are in their present.

Paste. *Pasta.*

M. 444a. Of diverse goods makes one **paste**.

T. 324². Mingle poison with sweet musts and **pastes**.

Pastor. See **SHEPHERD**.

Pastry. *Collyra.*

T. 453^e. Like **pastry** made of fishes' scales.

E. 540⁴. 'Ephraim has become a **cake** not turned' (Hos.vii.8). Ex.

— . Just as a baker makes bread and **pastry** in his oven.

Pasture. *Pascuum.*

See under **SHEPHERD**.

A. 1949³. When intellectual things are vastated . . . as to goods, they are called 'a **pasture** of flocks' (Is.xxxii.14); so that there is no Rational.

4783^e. They see falsities as truths, and truths as falsities, and thus destroy the 'good **pasture**' . . . (Ezek.xxxiv.18).

5201³. 'Pasture' (Is.xlviii.9)=instruction itself.

6078. 'For thy servants have no **pasture** for their flock' (Gen.xlvii.4)=that there are lacking scientifics in which are the goods of truth; (for) 'the **pasture** which is for the flock'=the scientifics in which are the goods of truth. . . In the internal sense, '**pasture**'=that which supports the spiritual life, and is especially scientific truth; for this the soul of man longs, as the body does for food . . . and therefore 'to feed=*pascere*'=to be instructed.

6413⁴. 'The stags have not found **pasture**' (Lam.i.6)=the natural affections without truths and their goods. That '**pasture**'=truth and the good of truth, which support the spiritual life of man. Refs.

7571². 'Pastures of herb' (Ps.xxiii.2)=spiritual nourishment, which is that of the soul; and therefore it is said, 'my soul he will recreate.'

10609⁴. By 'the **pasture**' which they 'have not' (Joel i.18) is signified that there is no truth in which to be instructed.

R. 914^e. 'To find **pasture**' (John x.9)=to be taught, illustrated, and nourished with Divine truths.

E. 278⁴. Their 'pasture' (Nahum ii.12)=the Knowledges of truth and good.

280⁹. 'The flock of My pasture' (Ezek.xxxiv.31)=spiritual good and truth; 'pasture'=their reception by the Lord.

304³³. 'The pastures of the wilderness are dried up' (Jer.xxiii.10)=no spiritual nourishment in such a Church.

375³⁴. 'Pastures of herb'=the Knowledges of truth and good.

410⁷. 'A pasture of flocks'=the nourishment of evil by falsities; (thus) the devastation of truth by means of falsities.

482^e. In these passages, 'to feed=*pascere*'=to instruct in truths; and 'pasture,' the truths in which they are instructed.

632⁴. By 'the good pasture' is signified all that which nourishes spiritually, especially the Word, and the derivative Knowledges of truth and good.

650³⁸. 'No pasture' (Joel i.)=no instruction.

730¹⁶. 'Pastures'=the Knowledges of good and truth from the Word, because they feed the lower mind.

Patent. See OPEN, TO BE.

Path. *Semita.*

A. 189. (After resuscitation) paths were seen leading gently upwards, signifying that through the Knowledges of truth and good, and through the acknowledgment of self, he should be gradually led towards Heaven.

842^e. 'A highway for the remnant of the people . . .' (Is.xi.16)=disposition into order.

2761. 'Way,' and 'path' (Gen. xlix. 17) = truth. 3923².

3699². The word 'ladder,' in the Original Language, is derived from a word which means path, or way, which is predicated of truth.

3780³. 'The highways are laid waste' (Is.xxxiii.8)=truth no longer anywhere.

4926⁴. 'The restorer of paths to dwell in' (Is.lviii.12)=the truths which are of good; for 'paths,' or 'ways,' =truths; and 'to dwell' is predicated of good.

6399. 'An arrow-snake upon the path' (Gen.xlix.17)=ratiocination from truth concerning good. . . 'A path'=truth.

9144⁵. 'Ways,' and 'paths' (Hos.ii.6)=truths.

10422². See WAY, here. H.479(p).

E. 219³. 'Set thine heart toward the highway, the way thou goest' (Jer.xxxi.21)=the affection of the truth which leads to life.

237⁶. 'She shall not find thy paths' (Hos.ii.6)=that nothing of truth can be seen. Ex.

280⁵. 'The highways are laid waste, he who passeth along the way hath ceased' (Is.xxxiii.8)=that there are no longer the goods and truths which lead to Heaven. ('The highways laid waste'=that there are no longer the goods of life; and 'he who passeth along the way hath ceased'=nor the truths of faith. 365²².)

405⁹. 'To be set for a way'=to be in truths; and 'the highways to be exalted' (Is.xlix.11)=to be in genuine truths; for 'ways,' and 'highways,'=truths, which are said to be 'exalted' from good; and the truths which are from good are genuine truths.

412²². 'Way,' and 'path' (Is.xxx.11)=the truth and good of the Church.

555¹⁸. 'To destroy the way of the paths' (Is.iii.12)=that the truth which leads is not known.

652⁶. Desolation is described by, 'the ways have ceased; those going in paths have gone in crooked ways' (Judges v.6). By 'ways,' and 'paths,' are signified . . . the truths of doctrine which lead; and 'to go in crooked ways'=aberration from truths.

734². That they will be taught in truths, by which they will be led, is signified by, 'He will teach us of His ways; and we will go in His paths' (Is.ii.3): 'ways'=truths; and 'paths,' the precepts of life.

781¹⁵. That falsities from Own intelligence avert and reject the influx of truth, is signified by, 'He hath fenced up My ways with hewn stone; he hath overturned My paths' (Lam.iii.9). By 'the ways,' and 'paths,' of God, are signified the truths which lead to good . . .

Path. *Trames.*

A. 627³. 'Teach me Thy paths' (Ps.xxv.4)=Truth.

—e. Of truths are predicated 'way,' 'path=*semita*,' 'path,' etc., because they lead to truth. Ill.

10422². Hence it is that by 'way,' 'path=*semitam*,' 'path,' etc., are signified truths; and, in the opposite sense, falsities. Ill.

Pathetic. *Patheticus.*

A. 10735. He had been an exceedingly pathetic preacher and writer . . . D.4832.

10755^e. But this Pathetic had been an acquired art . . .

D. 5814. They read the Word, and pathetic books; but still are in no affection of truth . . .

Pathology. *Pathologia.* M.253.

Pathrusim. *Pathrusim.*

A. 1196. 'Pathrusim and Casluhim' (Gen.x.14) are nations so called, by which are signified the doctrinal things of rituals, from a like origin, which are only scientific.

Pathros. *Pathros.*

E. 654²⁵. Their illustration by means of the Knowledges of truth, is signified by, 'I will bring them again upon the land of Pathros' (Ezek.xxix.14), which is called 'the land of their trading,' from the Knowledges which they were proenring for themselves.

Patience. *Patientia.*

Patient. *Patiens.*

A. 952. He called this Christian patience, wanting to be the least, in order to become the greatest in Heaven. D.1302.

R. 33. 'The patient expectation of Jesus Christ' (Rev.i.9)=the Advent of the Lord.

77. Their study and patience. Sig. So.

185. Spiritual combat, which is temptation, is called 'the word of endurance, or patience' (Rev.iii.10) of the Lord, because in temptations the Lord fights for man . . .

593. 'Here is the patience and the faith of the saints' (Rev.xiii.10)=that the man of the Lord's New Church is explored by temptations from them, as to the quality of his life and faith. By 'patience' is here signified patience in temptations, and exploration then [to discover] the man's quality as to a life according to the Lord's precepts, and as to faith in the Lord; and therefore it is said, 'Here is the patience and the faith.' 638.

— Elsewhere in the Apocalypse also, 'patience' is predicated of the temptations by which man is explored in regard to his quality. Ill.

D. 157. In such a state (of temptation) all patience as it were perishes . . .

E. 813. 'Here is the patience and the faith of the saints'=that these are the things through which comes temptation, and afterwards the implantation of truth from good with those who are being made spiritual by the Lord.

—². The reason 'the patience of the saints'=the temptation of the faithful, or of those who are becoming spiritual from the Lord, is that 'patience'=spiritual patience, which is patience in enduring temptations; and those are in this patience who fight in themselves against the falsities which are in, and which adhere to, the dogma about faith alone; for they confirm it by reasonings from the natural man, and also from the Word wrongly applied and thus falsified. The temptations which these endure, while they are fighting against falsities, are meant by 'patience.'

—³. The like is signified by 'patience' in Luke xxi.16-19; (where) the last time of the Church is treated of, (and) the temptations which the faithful should then undergo on account of truths; (and, by the words) 'in your patience possess ye your souls' is signified to preserve the life of truth among falsities.

—⁴. 'To bring forth fruit in patience' (Luke viii.15) =to do truths and goods, although they are living among falsities and evils; that is, among those who are in them.

—^e. The Lord's patience in temptations . . . is described in Is.liii.7. . . 'Not to open His mouth'=patience.

893. 'Here is the patience of the saints' (Rev.xiv.12) =the persecutions and temptations of those who are not in that faith, but in charity; (for) 'patience'=temptations; (and also) persecutions. —²,Ex.

—³. The temptations here meant by 'patience' are the spiritual temptations which are undergone by those who receive genuine charity from the Lord; for they have to fight against the evils which are in every man from birth; and some against the falsities which from their childhood they have imbibed from masters and preachers concerning faith alone . . . 897.

Patient. See under PASSIVE.

Patmos. *Parmos, Patmos* (?)

R. 34. 'I was in the isle called Patmos' (Rev.i.9)=

the state and place in which he could be illustrated. The reason the revelation was made to John in Patmos, was that it was an island in Greece, not far from the Land of Canaan, and between Asia and Europe; and by islands are signified the nations more remote from the worship of God, but who will nevertheless accede to it, because they can be illustrated; in like manner by Greece; but the Church itself by the Land of Canaan; by Asia those belonging to the Church, who are in the light of truth from the Word; and by Europe, those to whom the Word will come. Hence it is that by the 'isle of Patmos' is signified the state and place in which he could be illustrated.

E. 50. 'I was in the isle called Patmos'=a revelation to the gentiles; (for) 'Patmos'=the revelation which is in the Apocalypse. . . That 'Patmos'=revelation, is from the memorable [circumstance] of the revelation which was there made to John. (Continued under ISLAND.)

— All persons . . . through whom the Word was written were led to places which had a signification, in order that all things should be significative of spiritual Things . . . Therefore also John was commanded to betake himself into the isle of Patmos, in order that there might be revealed there the things there would be at the end of the Church; because 'an island'=a nation which will receive the truths of doctrine. Moreover, this isle is in the Archipelago, where there are many other islands; and hence, too, it is that by 'Greece,' in the Word, such nations are signified. Ill.

Patron. *Patronus.* D.5655. J.(Post.)113.

Paul. *Paulus.*

P. 115. (The saying of Paul about faith, and the deeds of the law. Ex.) R.417²,Ill.

R. 417². That Paul rejected faith without good works equally with James. Ill.

675³. Can the Church be where its whole doctrine is founded upon one saying of Paul falsely understood, and therefore not upon the Word? T.389³.

750. Yet they found the doctrine of their Church upon one saying of Paul . . . quite falsely understood. 825².

892^e. They have fabricated a universal doctrine of the Church from a single saying of Paul falsely understood, and not from any Word of the Lord; which also is a species of spiritual theft.

M. 6². (Paul mentioned as the fourth of the twelve apostles.)

24^e. In Whom all the fulness of the Divinity dwells bodily, according to the edict of the Apostle Paul.

328. Therefore Paul calls ineffable the things which he heard from the Third Heaven.

T. 701⁴. There was read an Epistle written by Paul while he sojourned in the world, but not published, without anyone's knowing that it was by Paul. The hearers at first regarded it as of little moment; but, when it was disclosed that it was one of Paul's Epistles, it was received with joy, and each and all things therein were adored.

D. 1747. As Paul has written about himself.

3520. When I entered the Temple of Paul . . . (*i.e.* St. Paul's Cathedral.)

3728. A certain one came to me suddenly, so that it was perceived that it was Paul, who inquired whether I was speaking evil about him; but I replied that I was not then thinking about him . . .

4321. Concerning Paul.—For a long time he was in front, a little to the right, and he was shown that he might have bliss; but continually, when the opportunity was given, he spoke against the Truths of faith. At last a certain [Spirit] was detected in a higher place, who said that he had led him. He who was detected spoke quite confidently, as one who ruled him, and all things which pertained to him, professing himself to be as it were a god, and breathing forth a sphere as if [he were] the Lord; but he was a certain devil . . . Then Paul . . . spoke with him, saying that he wanted to be his companion, and that they would go together, and make themselves gods; and so, being associated, they went together to a considerable distance in front, and wanted to deceive those who were there; but they were rejected wherever they came. Moreover, when I was infested in my sleep by adulterers, and they perceived that I was infested, those two lent their aid, and held me so stubbornly in that turpitude of thought that I could scarcely release myself. . . These two underwent the same penalty (as the rest), grievously; and thus it was made known to all, that Paul also is such a nefarious one; and that it is only for certain reasons that he has hitherto been delivered; for a nefarious one undergoes the penalty of his nefarious deeds; concerning which I have also spoken with him; and he is now among such cohorts as rove about, and almost where there is a desert place. 4323.

4322. There was a certain [Spirit]—it was Paul—with whom I spoke, [to the effect] that no one can become good miraculously . . . As he has thought in this way, the Societies were removed, and he was then seen as an infant sprawling with his hands . . . Such would the evil become if they wanted to become good miraculously.

4412. Concerning Paul.—Paul is among the worst of the apostles, which has been made known to me by much experience. The love of self, with which he was filled before he preached the Gospel, remained with him also afterwards; and because he has been, then, in almost the like, he has been incited by that love and by nature to want to be in disturbances. He did all things with the end to be the greatest in Heaven, and to judge the tribes of Israel. That he has remained such afterwards, is evident from very much experience; for I have spoken with him more than with others. Nay, he is such, that the rest of the apostles in the other life have rejected him from their company, and no longer recognise him as one of themselves. [It is evident] also from the fact that he has associated himself with one of the worst devils, who wants to rule all things . . . If all things I know about Paul were described, it would fill sheets. His having written the Epistles does not testify that he is such; for even the impious can preach well . . . Moreover, in his Epistles, he has not mentioned a syllable of what the Lord taught, nor does he mention

one of His parables; so that he has received nothing from the life and discourse of the Lord; as also has been said to him; when yet in the Evangelists is the Evangelist himself.

4413. There was a certain one who was insensible to the internal sense of the Word, because he wanted to place merit in [his] acts—Paul—. For a long time he has been at a distance from me; and is among the worse ones. Already has he associated himself with the worst devils; already has he wanted to form for himself a Heaven, to whom he should give joys from himself, but those of cupidities and of pleasures. This he has also attempted, but became worse from it, and was cast down. I then spoke to him, [saying] that this was not Heaven, but Hell; and it was also turned into a black Hell. He especially wanted to have hypocrites . . . Such have been with me for some days, which I was able to know by the pain in my teeth . . . and it was perceived and said that this was from Paul, who hates the internal sense; and thus the anger of this hatred has the effect of summoning hypocrites . . . for hypocrites believe nothing, but still esteem the literal sense of the Word, because they can take many things thence and persuade the vulgar.

4824. On the Epistles of Paul. (See EPISTLE, here.)

6043. (Zinzendorf) cared little for the Evangelists; only for the Epistles of Paul. J.(Post.)279.

6062. Concerning Zinzendorf and Paul.

—². He was shown . . . that Paul did indeed speak from inspiration, but not as did the prophets, to whom the several words were dictated; but that his inspiration was that he received an influx according to those things which were with him; which inspiration is totally different; nor has it conjunction with Heaven by means of correspondences.

D. Min. 4561. Concerning Paul.—Paul, while alive, thought nothing about the other life except what is worldly. He supposed there would be worldly glory there, not knowing what heavenly glory was, nor whether it was anything; and thus he supposed that it was he who would introduce all into Heaven, and that the Lord would accept them [as being] from him. He also supposed that he had merited better than others. On account of that worldly glory, in order to be the greatest, he underwent so many dangers and punishments . . . Hence it is that he has several times consociated himself with evil Spirits and devils, in order to make for himself a Heaven altogether infernal; and hence it is that he rejects the interior things of the Word, because they are opposed to worldly glory, and to merit.

4562. He seems to have with him a paper, and writes on it what he observes; but the manner in which he writes has been shown me; namely, by lines drawn around to the ends . . . This is allowed him, in order that the things to be observed may be better impressed on his memory . . .

—^e. At last, Paul was given a habitation by himself, above, to the left; but still he by alternations has wanted to make a tumult. Finally, he has been brought lower down, where he does not know that he has been Paul.

4603^e. There was discourse also about **Paul**: that (he) did not know what Heaven is.

4631. Concerning **Paul**.—I have spoken with **Paul** [concerning the fact] that he wants to be the introducer [into Heaven]. . . I said that if he has understood the Word according to the letter, this should be the office of Peter. . . He said that he wants to snatch this from him, and claim it for himself, because he has laboured more. **Paul** is altogether averse to Peter; and says that he understands nothing, and thus can do nothing.

De Verbo 3^d. It has sometimes been granted me to be among the Angels of the Middle and of the Supreme Heaven. . . and I was then in an interior natural state. . . and heard things ineffable and inexpressible, as we read happened to **Paul**.

Docu. 232. II. I have conversed with **Paul** for an entire year; and also on the subject of what he wrote in Rom.iii.28.

Pavement. *Pavimentum.*

T. 797³. The rammed floor of Melancthon's room was covered with a yellow, brick-like material.

E. 650⁶⁶. By the roof is signified the inmost; by the ground, or pavement, the ultimate; and by the walls, the interiors.

Pay. *Luere.*

See under **HANG**—*pendere*.

A. 2308. Suffers punishment. (Or pays the penalty.) **H.** 342³. 509.

10623². Might believe that the sons are to suffer punishment for the evils of their fathers.

D. 4363². In the other life, everyone fares according to his quality. . . All suffer according to what they have been.

Pea. *Cicer.*

D.Min. 4731. Sparrows pluck up the first shoots of the peas, because they know from perception that the pea lies hidden beneath.

Pea. *Pisum.* **D.** 3016.

Peace. *Pax.*

Peaceful, Pacific. *Pacificus.*

A. 59. The Lord gives (the regenerating man) food, which is compared to 'the herb seeding seed,' and to 'the tree in which is fruit,' which are [states] of tranquillity and peace, with their delights and felicities; and this at intervals.

S. 5. The Lord's Kingdom. . . is called 'the Sabbath,' or eternal peace and rest. **Tr.**

90^e. 'Rain,' which is presently called 'vapour,'=the tranquillity of peace, when combat ceases.

92. The nature of the tranquillity of peace of the external man, when combat, or unrest from cupidities and Falsities, ceases, can be known by no one except him who has known a state of peace. This state is so delightful, that it surpasses every idea of delight. It is not only a cessation of combat, but is the life coming from interior peace, so affecting the external man that

it cannot be described. Truths of faith, and goods of love, are then born, which derive their life from the delight of peace.

245. Such things can never come from the Fountain of mercy, peace, and goodness.

540^e. Afterwards (Souls) are brought into a state of peace, even to their inmost; and they then confess that nothing of it is at all expressible, or thinkable.

925³. 'An odour of rest'=what is grateful of peace. Peace comprehends in one complex each and all things which are of the Lord's Kingdom; for the state of the Lord's Kingdom is a state of peace. In a state of peace there come forth all happy states which are from love and faith in the Lord.

1038². The covenant itself is called in the Word, 'the covenant of peace,' for 'peace'=the Lord's Kingdom; and the Lord's Kingdom consists in mutual love, in which alone is peace. **III.**

1275. I was in a Society where there was tranquillity. . . approximating in a measure to a state of peace; but it was not peace.

1664⁶. The 'arms of war' are 'broken,' when, cupidities and Falsities ceasing, man comes into the tranquillity of peace. **III.**

1726. 'King of Salem'=a state of peace as to interior or rational things. 'Salem,' in the Original Language, means 'peace,' and also perfection. . . A state of peace is the state of the Lord's Kingdom: in this state the Lord's celestial and spiritual things are as in their morning and their spring; for peace is circumstanced as is the dawn in the early morning, and the spring in the spring-time. The dawn and the spring cause all things which then meet the senses to be full of joy and gladness. . . So is it with the state of peace in the Lord's Kingdom: in the state of peace all celestial and spiritual things are as it were in their dawn or vernal flower and laughter; that is, in their felicity itself. So does the state of peace affect everything; for the Lord is peace itself. **2780, Ex.**

—^e. When man is in the combats of temptations, he is, by alternations, gifted by the Lord with a state of peace, and is thus recreated. The state of peace is here signified by 'Salem,' and presently also by 'the bread and wine' (brought out by the king of Salem) which=celestial and spiritual things; thus a state of celestial and spiritual things in peace, which state is recreation itself.

1738. Remains are all the states of love and charity, consequently all the states of innocence and peace, with which man is gifted. These states are given to man from infancy; but less as the man advances into adult age. (Continued under **REMAINS**.)

2133^e. This Glorification is performed by the angelic Societies when they are in a state of tranquillity and peace; for it then flows forth from their inmost joys, and from their felicities themselves.

2183². Before the Natural and Rational have been conjoined, man cannot be. . . in the tranquillity of peace; for the one fights with the other.

—³. If the Rational conquers, the man then comes

into the tranquillity of **peace**; and, in the other life, into the **peace** of Heaven; whereas if the Natural conquers, then, while he lives, he appears as if he were in tranquillity; but in the other life he comes into the unrest and torment of Hell.

[A.] 2303. The angelic Spirits who were in front, above, . . . said that their state was a state of the tranquillity of **peace**; and that there were infants with them . . . These Spirits were of the female sex. . . With infants on earth there are at first Angels from the Heaven of innocence; but, in the succeeding age, Angels from the Heaven of the tranquillity of **peace** . . .

2780. A state of **peace** and innocence (in the Lord then.) Sig. and Ex.

— . In the state of **peace** in the Heavens there come forth all celestial and spiritual things; and they derive thence all their happiness, bliss, and felicity . . . It is the like with the state of innocence: this comes forth in the state of **peace** . . .

2786. The Lord's preparation for undergoing the most grievous and the inmost temptations, was that He put on a state of **peace** and innocence . . . Sig.

28267. '**Peace** and rectitude' (Mal.ii.6)=both (the good of Divine love and the truth thereof).

2892. He who lives in good, and believes that the Lord rules the universe, and that from Him alone is all the good which is of love and charity, and all the truth which is of faith; nay, that from Him is life; and thus that from Him we live, move, and are, is in such a state that he can be gifted with heavenly freedom, and, with this, with **peace** also . . . But he who believes that he rules himself, is continually disquieted . . . 6325.

3170. The **peace** thereof. Sig. and Ex.

— . 'To pass the night'=to rest; and, in the internal sense, to have **peace**.

— . The case is this: when spiritual things are being appropriated to the natural man, the things of the cupidity of evil and of the persuasion of falsity recede, thus the things which induce unrest; and there accede the things of the affection of good and truth, thus the things which make **peace**; for all unrest is from evil and falsity; and all **peace** is from good and truth.

3384³. 'To make to dwell secure'=a state of **peace**.

3458. See MORNING, here.

3460. 'They went . . . in **peace**' (Gen.xxvi.31)=that they were content.

3574. 'Justice and **peace** kiss' (Ps.lxxxv.10)=they conjoin themselves.

3579⁴. See DEW, here.

3696. Those who are to be regenerated . . . are first of all in a state of tranquillity, or in a state of external **peace**; for external **peace**, or **peace** in externals, is called tranquillity; and is produced from a Divine state of **peace** which is inmost within it, and which comes forth in externals by this: that cupidities and Falsities are being removed; for these are what cause all unrest. Continued under TRANQUILLITY.)

—². (Even when in temptations and vexations from the diabolical crew) he has, inmost, a state of **peace**;

for unless this were inmost there, he would not combat; for in the combats in which he is he continually has regard to it as the end . . . and hence it is that he conquers; and, as this state is the end, after the combats he comes into it. It is like the state of spring which succeeds that of autumn and winter . . .

—⁵. From these passages it is evident that a state of **peace** and tranquillity is described by 'to lie down.'

3780. 'Has he **peace**?' (Gen.xxix.6)=is not this good from the Lord's Kingdom?

—². '**Peace**,' in the supreme sense, = the Lord Himself; and, derivatively, in the internal sense, His Kingdom. **Peace** is the Divine of the Lord inmost affecting the good in which are those who are there. That these things are signified by '**peace**,' in the Word. Ill.

— . 'The Prince of **peace**' (Is.ix.6) manifestly means the Lord; and 'multiplying the government and **peace**,' means those in His Kingdom; thus His Kingdom itself.

— . 'A habitation of **peace**' (Is.xxxii.18)=Heaven.

—³. 'The Angels of **peace**' (Is.xxxiii.7)=those who are in the Lord's Kingdom; thus the Kingdom itself; and, in the supreme sense, the Lord.

— . 'Evangelizing,' and 'making to hear **peace**' (Is.lii.7)=the Lord's Kingdom.

—⁵. In all these passages, '**peace**,' in the supreme sense, = the Lord; in the representative sense, His Kingdom, and the good from the Lord there, thus the Divine which inflows into the good, or into the affections of good, which also makes, from the inmost, joys and felicities.

3887. (The celestial Angels) appear to others as infants; for a state of **peace** and innocence presents this appearance.

3941³. 'No **peace**' (Jer.xii.12)=no affecting good.

3994³. The Lord's Kingdom, and the state of **peace** and innocence there. Tr.

4047^e. (Modest and **peaceful** Spirits. Des.) 4048.

4213². For those who have been conjoined as to good and truth, are in tranquillity, and in **peace**.

—^e. For the good of love and of charity gives **peace**. Sig.

4393. 'Salem'=the tranquillity of **peace**. Ill.

—². In the tranquillity of **peace** are interior truths, that is, those who are in interior truths in faith and life; but so long as they are in exterior truths, and especially while they are coming from exterior into interior truths, the state is in tranquil; for they then are in the combats of temptations. Tr.

4479. 'These men are **peaceable** with us' (Gen.xxxiv.21)=concordance as to doctrinal things.

4681. 'They could not speak to him for **peace**' (Gen. xxxvii.4)=that they averted themselves from the Divine truth . . . For 'to speak for **peace**'=to will well to anyone; for by **peace** the Ancients understood, in the supreme sense, the Lord Himself; in the internal sense, His Kingdom and life, or salvation, in it; and, in the external sense, salvation, or good health, in the world.

4712. 'Go, I pray, see the **peace** of thy brethren'

(ver.14)=every Advent of the Lord . . . 'Peace'=salvation. Ex.

4783³. If they knew how much **peace**, joy, and happiness there are in charity, they would know what Heaven is.

5044³. **Peace** is the state of blessedness in the Heavens affecting what is good and true from the inmosts. Hence the Lord is called 'the Prince of **peace**;' and it is said 'multiplying principality and **peace**,' to which there is 'no end.'

5050^e. (The Societies in which there is genuine conjugal love) live in the delight of **peace** above all others.

5052. It is the Inmost Heaven through which the Lord insinuates conjugal love: those who are there are in **peace** above all others. **Peace** in the Heavens is like the Spring in the world, which delights all things. It is the Celestial itself in its origin.

5113³. 'The seed of **peace**' (Zech.viii.12)=good in the interior man.

5257. 'God shall answer **peace** to Pharaoh' (Gen.xli.16)=from the Divine Human through conjunction. . . (for) 'the **peace**' which 'God shall answer'=from the Divine Human of the Lord; 'God'=the Divine; and '**peace**,' in the supreme sense, the Lord.

5396^e. By this was represented how the Lord rules the disconnected and inordinated things which are without, from **what is peaceful** in the midst. D.1176.

5585³. 'To lift up the faces'=to give **peace**.

5660³. He who is gifted with a heavenly proprium, is also in tranquillity, and in **peace**; for he trusts in the Lord, and believes that nothing of evil can touch him, and knows that concupiscences will not infest him . . .

5662. 'He said, **Peace** be to you, fear not' (Gen.xliii.23)=it is well; let them not despair; (for) '**peace**'=to be well.

—². The reason '**peace**'=to be well, is that it is **what is inmost**, and therefore that which reigns universally, in each and all things in Heaven; for **peace** in Heaven is like the Spring on earth, or like the dawn, which do not affect by sensible varieties, but by a universal pleasantness which inflows into each thing that is perceived, and endues with pleasantness not only the perception itself, but also every object.

— . At this day scarcely anyone knows what is the '**peace**' which is mentioned in the Word; as in the benediction . . . Almost everyone believes that **peace** is security from enemies, and that it is tranquillity at home, and among our companions; but this **peace** is not meant there, but a **peace** which immeasurably transcends that **peace**. It is heavenly **peace**. . . No one can be gifted with this **peace**, except him who is led by the Lord, and is in the Lord, that is, in Heaven, where the Lord is the all in all. For heavenly **peace** inflows when the cupidities which originate from the love of self and of the world have been taken away; for these are the things which take away **peace**, for they infest the interiors of man, and cause him at last to place rest in unrest, and **peace** in things which cause troubles; because [they cause him to place] delight in evils. So long as man is in these, he cannot possibly

know what **peace** is; nor even so long as he believes that this **peace** is of no account. And if anyone says that this **peace** comes to the perception when the delights from the love of self and of the world have been taken away, he smiles. The reason is that he places **peace** in the delight of evil, which is opposite to **peace**.

—³. As **peace** is such, namely, the inmost of all felicities and blessednesses, and therefore the universal which reigns in each thing, the Ancients were wont to say as a common formula, **Peace** be to you, when they meant that it should be well; and also to ask whether they had **peace**, when they meant, Is it well? Refs.

5677. 'He asked them for **peace**' (ver.27)=the perception as to whether it is well . . . '**Peace**'=to be well. 5678.

5680. 'They said, Thy servant our father hath **peace**' (ver.28)=the apperception of the Natural that it is well with the good *a quo*. . . '**Peace**'=to be well.

5963^e. For this blessedness dwells in the tranquillity of **peace**.

-6373. See SHILOH, here.

6391. See REST, here.

6469. The sweetness of the Angels is perceived by them from the fact that they do not think and will from themselves, but from the Lord. Hence they have tranquillity, **peace**, and happiness.

7018. 'Jethro said to Moses, Go in **peace**' (Ex.iv.18)=assent and what is votive.

8455. The truth of **peace** adjoining itself. Sig. and Ex.

— . 'Dew'=the truth of **peace** . . . because it descends from heaven in the morning. Ex. This truth, called the truth of **peace**, is the Divine truth itself in Heaven from the Lord, which universally affects all there, and makes Heaven to be Heaven; for **peace** has in it confidence in the Lord, that He will rule all things, and will provide all things, and that He will lead to a good end. When man is in the faith of these things, he is then in **peace**; for he then fears nothing, and no solicitude about future things renders him unquiet. Into this state comes man in proportion as he comes into love to the Lord. A state of **peace** takes away all evil, especially self-confidence. It is believed that an evil man is in **peace** when he is in gladness and tranquillity from the fact that all things succeed with him. But this is not **peace**. It is the delight and tranquillity of cupidities, which counterfeits a state of **peace**; and this delight, being opposite to the delight of **peace**, is turned in the other life into what is undelightful; for this is what lies concealed in it . . . **Peace** is the inmost in all the delight, and also in the undelight, with the man who is in good. Therefore, in proportion as he puts off what is external, in the same proportion there is revealed a state of **peace**, and in the same proportion he is affected with happiness, bliss, and felicity, the origin of which is the Lord Himself.

—³. It may be said about the state of **peace** which is in Heaven, that it is such that no words can describe it, and that by no idea from the world can it come into the thought and perception of man so long as he is in the world. It is then above all sense: the tranquillity

of the lower mind, the content, and the gladness from successes, are relatively nothing; for these affect only the externals; whereas **peace** affects the inmosts of all things, the first substances, and the beginnings of substances, with man; and thence derives itself and pours itself out into the substantiated and derivative things, and affects them with what is pleasant, and also affects the origins of the ideas, and consequently the ends of life of the man, with what is prosperous and happy; and thus makes the man's mind a Heaven.

[A.] 8478⁴. In proportion as anyone is in the stream of Providence, he is in a state of **peace**; and also in proportion as anyone is in a state of **peace** from the good of faith, he is in the Divine Providence.

8494. 'A rest'=a state of **peace**, when there is no temptation; (for) a rest such as there was on the Sabbath days, was a representative of a state of **peace** in which takes place the conjunction of good and truth; but the six former days represented the combat and labour, and thus the temptations, which precede a state of **peace**; for after temptations there takes place a state of **peace**, and, then, the conjunction of good and truth.

8495³. The angelic state in Heaven is that they will and act nothing from themselves or from proprium, and do not even think and speak anything therefrom. Their conjunction with the Lord consists in this. . . This state with the Angels is the heavenly state itself; and, when they are in it, they then have **peace** and rest. . .

8517. 'Rest ye, everyone under himself'=a state of **peace**.

—e. When man is in a state of **peace**, he is then led by the Lord by means of good. If man were then to lead himself, even if it were by means of truth, he would dissipate the state of **peace**; and there would consequently be no conjunction.

8595. The Divine truth itself which proceeds from the Lord immediately, is not combative, but is **pacific**; for it is **peace** itself; for it proceeds from the Divine good of the Lord's Divine love. . .

8665. 'They interrogated a man his companion for **peace**' (Ex.xviii.7)=a mutual Divine celestial state; (for) 'to interrogate for **peace**'=consociation as to a Divine celestial state. . . because, in the internal sense, 'to interrogate for **peace**'=to interrogate concerning the life, and its prosperity and happiness. But 'to interrogate for **peace**,' in the supreme sense, when it is treating of Divine good and truth Divine,=consociation as to a Divine celestial state; for '**peace**,' in the supreme sense,=the Lord, and thence the state of the Inmost Heaven, where are those who are in love to the Lord, and thence in innocence. These, moreover, being in the Lord, are in **peace** above all others; and their state is called Divine celestial. Hence it is that by '**peace**' this state is meant.

8722. 'All this people will come upon their place in **peace**' (ver.22)=that those who are of the Spiritual Church will be in good, and thus will be led from good. . . '**Peace**'=what is Divine in good; for '**peace**,' in the supreme sense,=the Lord, and thence it is that which inmostly affects good, and is the esse of the happiness of those who are in good. So long as a man

is in truth, and not as yet in good, he is in what is intranquil; but when he is in good, he is in tranquillity, thus in **peace**. The reason is that evil Spirits cannot attack good, but flee away at the first apperception of it; but they can attack truth; and hence it is that when they are in good they are in **peace**. These are the things which are signified by, 'all the people shall come upon their place in **peace**.'

8823². The Divine truth and Divine good, in the supremes, are **peaceful** and quite free from disturbance; but when they fall down towards lower things, they become by degrees unpeaceful, and at last tumultuous. Sig.

8827. In the Inmost Heaven. . . they are in love to the Lord, and consequently in **peace** and innocence above all others.

8890. 'Not to do any work'=rest and **peace**; thus Heaven; for, when man is in Heaven, he is devoid of all sollicitude, unrest, and anxiety; and, when he is devoid of these, he has bliss.

8893. 'And rested on the seventh day'=that then there are **peace** and the good of love. 'To rest'=**peace**. . . Before man has been regenerated, he is in intranquillity and unrest; for his natural life then fights with his spiritual life, and the former wants to dominate over the latter. . . But as soon as the good of love has been implanted, combat ceases, and rest ensues; for the man is then being introduced into Heaven, and is being led by the Lord according to the laws of order there; thus in **peace**. These things are signified by 'the rest of Jehovah on the seventh day.'

9118. As to act against conscience is to act against the new will. . . consequently against the life which man has from the Lord, it is evident that man is in the tranquillity of **peace**, and in internal bliss, when he acts according to conscience; and that he is in intranquillity and pain when he acts against it.

9274. 'The seventh day. . . '=the second state, when the man of the Church is in good, and thus in the tranquillity of **peace**.

9278³. But when man is in internal things, then, because he is in Heaven with the Lord, labour and combat cease, and he is in the tranquillity of **peace**, in which also conjunction takes place. These are the things which are signified by 'the seventh day.' 9279, Sig. and Ex.

9280. The tranquillity of **peace** in external goods and truth at the same time. Sig. and Ex.

9431. But when man is in the second state, or the state of good, he is then in rest, and in the tranquillity of **peace**. . . This state is represented by 'the seventh day,' or 'sabbath.'

9546. Thus the presence of the Lord with heavenly **peace** and joy from mercy. Sig. and Ex.

10054. 'An odour of rest'=what is perceptive of **peace**. . . 'Rest'=**peace**.

— That '**peace**,' in the supreme sense,=the Lord, and the Divine which proceeds from Him affecting from the inmost what is good in the Heavens. Refs.

10097. 'From their **peacemaking** sacrifices' (Ex.xxix.28)=. . . the acknowledgment that it is of the Lord

alone. It is said 'from the **peacemaking** sacrifices' because by them is signified the worship which takes place from freedom; for the **peacemaking** or eucharistic sacrifices were voluntary sacrifices . . .

10160^o. (The Most Ancients) did not know what it is to exercise command over others from the love of self, or to heap up wealth beyond the necessaries [of life] from the love of the world; and they had internal **peace** and at the same time external **peace**.

10579^o. By 'the faces of Jehovah' is here meant . . . whatever is of the Divine; thus mercy, **peace**, and all good; but, in the universal sense, the Divine truth . . . for truth is recipient of good, thus also of mercy and **peace**.

10723. In the Heavens there is a communion of all goods; the **peace**, intelligence, wisdom, and happiness of all are communicated to each one there; and those of each are communicated to all . . .

10730^o. By 'the Sabbath,' in the proper sense, are signified rest and **peace**; because, when the Lord had united His Human to the Divine Itself, He had **peace**; for then the combats had ceased, and all things in the Heavens and Hells had been reduced into order; and thus not only He had **peace**, but the Angels in the Heavens and men on earth also had **peace** and salvation.

—³. For the universal of all is that the Lord has united His Human to the Divine Itself, and that thence man has **peace** and salvation; and it is also a universal, that man must be conjoined with the Lord—which is effected by regeneration—in order that he may have **peace** and salvation.

H. 284. On the state of **peace** in Heaven. Chapter.

— . He who has not been in the **peace** of Heaven cannot perceive what the **peace** is in which are the Angels; and man, so long as he is in the body, cannot receive the **peace** of Heaven, thus cannot perceive it . . . As the **peace** of Heaven has been thus perceived by me, I can describe it, not such as it is in itself, because human words are not adequate, but only such as it is comparatively to that rest of the lower mind which is possessed by those who are content in God.

285. See INNOCENCE, here.

— . **Peace** is that from which is all the delight of good . . .

—^e. **Peace** is the inmost of the delight from the good of innocence. Ex.

286. Whence **peace** comes. Divine **peace** is in the Lord, coming forth from the union of the Divine Itself and the Divine Human in Him. The Divine of **peace** in Heaven is from the Lord, coming forth from the conjunction of Him with the Angels of Heaven; and, in particular, from the conjunction of good and truth with each Angel. These are the origins of **peace**. (Thus) **peace** in the Heavens is the Divine inmost affecting with bliss all the good there, thus is that from which is all the joy of Heaven; and in its essence it is the Divine joy of the Lord's Divine love from His conjunction with Heaven, and with each one there. This joy, perceived by the Lord in the Angels, and by the Angels from the Lord, is **peace**. Thence, by derivation, the Angels have all bliss, delight, and happiness, or that which is called heavenly joy.

287. As these are the origins of **peace**, the Lord is called 'the Prince of **peace**,' and He says that from Him is **peace**, and in Him is **peace**; the Angels are also called 'Angels of **peace**;' and Heaven 'the habitation of **peace**.' Ill.

—². That it is Divine and heavenly **peace** which is meant by '**peace**,' in the Word. Ill.

— . As '**peace**'=the Lord, and Heaven; and also heavenly joy, and the delight of good, salutations were . . . and are, **Peace** be with you. Ill.

—³. A state of **peace** is meant by 'Jehovah's smelling an odour of rest.' Ill. 'An odour of rest,' in the celestial sense, =the perception of **peace**.

— . As **peace**=the union of the Divine Itself and the Divine Human in the Lord, and the conjunction of the Lord with Heaven and with the Church, and with all in Heaven, and also with all in the Church who receive Him, the Sabbath has been instituted for a remembrance of these things, and has been named from rest, or **peace**, and has been the most holy representative of the Church, and on this account the Lord has called Himself 'the Lord of the Sabbath.' Ill.

288. As the **peace** of Heaven is the Divine inmost affecting with bliss the good itself which is with the Angels, it does not come to their manifest perception, except by a delight of heart when they are in the good of their life; and by a pleasantness when they hear truth which is concordant with their good; and by a cheerfulness of mind when they perceive their conjunction. From this, however, it inflows into all the acts and thoughts of their life; and there presents itself as joy, in the external form also.

—². But **peace** in respect to its quality and quantity, differs in the Heavens according to the innocence of those who are there; since innocence and **peace** walk hand in hand; for . . . innocence is that from which is all the good of Heaven, and **peace** is that from which is all the delight of that good. (Thus) what has been said concerning the state of innocence in the Heavens . . . may also be said concerning the state of **peace**; because innocence and **peace** are conjoined as are good and its delight; for good is felt by its delight, and delight is known from its good. (Therefore) the Angels of the Third Heaven are in the third or inmost degree of **peace** . . . and the Angels of the lower Heavens are in a less degree of **peace**.

—³. That innocence and **peace** are together, as are good and its delight, may be seen also with infants; who, being in innocence, are also in **peace**; and, as they are in **peace**, all things with them are full of sport. But the **peace** with infants is external **peace**; and internal **peace** . . . is not given except in wisdom; and, as it is given in wisdom, it is given in the conjunction of good and truth . . . Heavenly or angelic **peace** is given also with men who are in wisdom from the conjunction of good and truth, who, from it, perceive themselves to be content in God; but so long as they live in the world, it lies concealed in their interiors; but is revealed when they leave the body behind, and enter Heaven; for the interiors are then opened.

289. As Divine **peace** comes forth from the conjunction of the Lord with Heaven; and, in special, with every Angel from the conjunction of good and truth,

therefore the Angels, when they are in a state of love, are in a state of **peace**; for good is, then, conjoined with truth with them . . . The like takes place with a man who is being regenerated: when there comes forth with him the conjunction of good and truth, which takes place especially after temptations, he then comes into a state of delight from heavenly **peace**. (Continued under DAWN.)

[H.] 290. I have spoken with the Angels about **peace**, and have said that in the world it is called **peace** when wars . . . cease, and when enmities and discords between men cease; and that it is believed that internal **peace** is the rest of the lower mind when cares are removed, and most especially the tranquillity and delight from the success of Things. But the Angels said that (these latter things) appear as of **peace**, but are not of **peace** except with those who are in heavenly good, because **peace** is not given except in this good; for **peace** inflows from the Lord into their inmost, and descends from their inmost, and flows down into their lower things, and presents rest of mind, tranquillity of the lower mind, and joy therefrom. But with those who are in evil, **peace** is not given. There does indeed appear as it were rest, tranquillity, and delight, when things succeed according to their wishes, but it is external and not at all internal; for interiorly there burn enmities, hatreds, revenges, and many evil cupidities . . .

W. 105². Hence there is perpetual spring in all the angelic Heavens, from which the Angels are in a state of **peace**; for this state corresponds to the time of spring on earth.

P. 41. This happiness rarely manifests itself in the world; because . . . the Natural does not communicate with the Spiritual by continuity, but by correspondences; and this latter communication is not felt except by a certain rest and **peace** of the lower mind, especially after combats against evils . . .

R. 12. 'Grace be unto you and **peace**' (Rev.i.4)=a Divine salutation. . . That '**peace** be unto you' was a salutation of the Lord to the disciples, thus a Divine salutation. III. And by the Lord's command it was the salutation of the disciples to all to whom they were to enter (Matt.x.11-15).

306. 'To him who sat upon him it was given to take **peace** from the earth' (Rev.vi.4) = charity, spiritual security, and internal rest taken away. By '**peace**' are signified all things in the complex which are from the Lord, and thence all things of Heaven and the Church, and the blessednesses of life in them. These belong to **peace** in the supreme sense. That '**peace**'=charity, spiritual security, and internal rest, follows from this; for, when man is in the Lord, he is in **peace** with the neighbour, which is charity; and is in protection against the Hells, which is spiritual security; and when he is in **peace** with the neighbour and in protection against the Hells, he is in internal rest from evils and falsities. As, therefore, all these things are from the Lord, it may be evident what is signified by '**peace**,' both in general and in special, in the following passages. III.

—^e. That **peace** is that which inmost affects with bliss every good. Ref.

640. 'That they may rest' (Rev.xiv.13)=that they

will have **peace** in the Lord. By **peace** is meant rest of the soul from not being infested by evils and falsities, thus by Hell . . . Hence by 'they shall rest from their labours,' is signified that those who afflict their soul and crucify their flesh, in the world, for the sake of the Lord and of eternal life, will have **peace** in the Lord; for the Lord says: 'In Me ye shall have **peace**; in the world ye shall have tribulation' (John xvi.33); 'My **peace** I leave with you, My **peace** I give unto you; not as the world giveth give I unto you' (John xiv.27).

949². For 'reward' is the intrinsic bliss which is called **peace** . . .

M. 16^e. The Prince (then rose from table) and said **Peace**.

155a^e. This General, which we have from our wives, is like the serenity of **peace**.

180. That the states of (love truly conjugal) are innocence, **peace**, tranquillity, etc. Ex.

—^e. Innocence and **peace** are of the soul; tranquillity is of the mind . . .

207⁷. The delight of use . . . causes him to be in eternal **peace**, and in the rest of **peace**.

218. That in itself the intelligence of women is modest, elegant, **pacific**, etc. Ex.

222². There are many spheres which proceed from the Lord; as . . . a sphere of innocence and **peace** . . . but the universal of all is the conjugal sphere, because this is also the sphere of propagation, and is thus the pre-eminent sphere of the conservation of the universe . . .

285. That (conjugal semblances) are for the sake of **peace** in the house. Ex.

—². Besides, **peace** and tranquillity give serenity to their minds, and, dispose them to receive gratefully the kindnesses offered by their wives . . .

316. I look at you (said the guard) in order to see whether the delight of **peace** which is in your face derives anything from the delight of conjugal love . . .

394. That the sphere (of the love of infants) is also a sphere of innocence and **peace**. Ex.

— . Innocence and **peace** are the two inmost things of Heaven. They are called inmost things, because they proceed immediately from the Lord; for the Lord is innocence itself and **peace** itself . . . From **peace**, He says, '**Peace** I leave you; My **peace** I give you' (John xiv.27); and it is also meant by 'the **peace**' with which they were to salute a city or a house . . . Another reason why innocence and **peace** are the two inmost things of Heaven, is that innocence is the esse of all good, and **peace** is the bliss of all the delight which is of good.

399. That the state of rational innocence and **peace** with parents towards their infants, is that they know nothing, and can do nothing from themselves . . . and that this state successively recedes as they know and can do from themselves . . . Ex.

T. 303. In the celestial sense, by this (Third) Precept is meant conjunction with the Lord, and **peace** then, because protection from Hell; for by the Sabbath is signified rest; and, in the supreme sense, **peace**. III.

304. Heavenly **peace**, in relation to the Hells, so that evils and falsities do not rise from them and invade,

may be compared in many respects to natural peace ; as to peace after wars, when everyone lives in security from enemies, and lives safe in his city, in his house, and in his own property and gardens. (Other comparisons made.)

571. In proportion as the good of love acts the first part, and the truths of faith the second . . . the man acts from charity, and speaks from faith, and feels the good of charity, and perceives the truth of faith, and is then in the Lord, and in peace, and thus is regenerate.

599^e. After redemption, the Lord gifted with peace those who had believed in Him . . . and in like manner after temptation He gives to man to feel peace, that is, gladnesses of the lower mind, and solace.

Ad. 3/6923. Gladness, tranquillity, etc., are not peace : they are below peace ; and, relatively to peace itself, are as it were nothing.

6924. In peace there is nothing at all of quiescence ; but there is life itself . . .

6925. By the Divine mercy . . . it has been granted me to experience something of this peace ; but I sacredly attest that no language can ever express it ; for it is the complex of all felicities, with the highest [degree of] life, without the life which is wont to arise from concupiscences, the pleasures of the body, care, and anxiety about future things. It is to be in the bosom of God Messiah.

D. 370. What corporeal peace is.—Corporeal peace is indeed the health of the body and all its members ; but, besides this, it is also a delicious and perceptible peace of the whole body, which has been shown me by the actual and perceptible operation of Spirits according to the viscera of the body, and in conformity with the formation of the viscera of the body. Hence is corporeal peace.

446. I have experienced this day . . . that there was not the least thing which did not take place by the auspices and direction of God Messiah, being to the best end. From this I could conclude what the Angelic is, and also what peace is, because [one] acquiesces in every most minute particular.

1728. (Those who constitute the *pia mater*) are modest, pacific . . .

2102. Concerning peace. I was in a species of peace, and was therefore removed from the cupidities which Spirits would insinuate, at which they wondered, and said, How in that way could I have any life . . .

3878. Concerning a peaceful state (which a Spirit was in). Des. and Ex.

4763². (Charles XII.) was admonished to make peace . . .

5994. Concerning peace in the world, and whether there is peace. I saw chariots in a long series along a way : it was said that peace has now been made on earth. This was seen on the 12th of June [1760, or 1761], the body being awake.

D. Min. 4696. A state of tranquillity and peace is from no other source than that the Angel perceives that all things inflow ; also that evil is not his, and neither

is good ; thus he is in peace, and yet he as it were appropriates good.

E. 22. 'Grace be to you and peace' = the delight of truth and of good . . . 'Peace' = the delight of the good of innocence and of love.

340¹¹. Heaven and eternal happiness, which the Lord gives through His Divine truth and His Divine good, are meant by, 'and give thee peace' (Num. vi. 26).

—¹³. 'Peace upon Israel' (Ps. cxxviii. 6) = all spiritual good in general and in special (upon) the Church.

355⁵. The instauration of the Church with the gentiles is signified by, 'He shall speak peace unto the nations' (Zech. ix. 10) . . . 'Peace' = the good of love to the Lord, and thence all things of the Church. 357.

365. 'To take peace from the earth' = the consequent disagreements.

—⁴. For 'peace' = the peacefulness of the mind and the tranquillity of the lower mind from the conjunction of good and truth ; hence 'to take away peace' = the unpeacefulness and intranquillity from their disjunction, from which come intestine disagreements. Ex.

—⁵. Hence it is that by 'peace,' in the supreme sense, is signified the Lord ; in the relative sense, Heaven and the Church in general ; and also Heaven and the Church in particular with each person. Ill.

—⁷. By 'peace' (in the words, 'in Me ye shall have peace') is meant also internal delight from conjunction with the Lord, whence are Heaven and eternal joy. Ex.

—⁸. Their saying, 'Peace be to this house' (Luke x. 5) = that they should know whether those there received the Lord, evangelized concerning the Lord, and thence concerning Heaven, heavenly joy and eternal life ; for all these things are signified by 'peace ;' and those who had received are meant by 'the sons of peace,' upon whom their peace should rest. But that if they did not acknowledge the Lord, and thence did not receive the things which are the Lord's or which are of peace, it should be taken away from them, is signified by their peace returning to them again if the house or city were not worthy.

—⁹. 'If thou hadst known . . . the things which belong to thy peace' (Luke xix. 42), that is, which belong to eternal life and happiness which are from the Lord alone ; for by 'peace' is meant Heaven and heavenly joy through conjunction with the Lord.

—¹⁰. Their illustration in Divine truths through the reception of the Lord and conjunction with Him, whence are Heaven and eternal happiness, is meant by 'the way of peace' (Luke i. 79).

—¹¹. 'Peace in Heaven and glory in the highests' (Luke ix. 38) = that those things which are signified by 'peace' are from the union of the Divine Itself and the Divine Human, and are thence in Angels and men from conjunction with the Lord ; for when the Hells had been subjugated by the Lord, peace was made in Heaven, and then those there had Divine truth from the Lord, which is 'glory in the highests.'

— As 'peace,' in the internal sense of the Word, = the Lord, and thence Heaven and eternal life, in special, the delight of Heaven originating from conjunction with the Lord, therefore the Lord, after His resur-

rection, when He appeared to His disciples, said to them, 'Peace be unto you' (Luke xxiv.36; John xx.19, 21, 26).

[E.365]¹². Protection thereby from evils, and thence Heaven and eternal happiness, are meant by 'and give thee peace' (Num.vi.26); for when evils and falsities have been removed, and no longer infest, the Lord inflows with peace, in which, and from which, is Heaven, and delight infilling with blessedness the interiors of the mind; thus heavenly joy.

—¹³. Here (Ps.iv.6-8) is described the peace which those have who are in conjunction with the Lord through the reception of the Divine good and Divine truth from Him; and that it is peace in which, and from which, is heavenly joy. . . As peace is in them, and from them, it is said, 'In peace I together lie down and sleep; for Thou Jehovah makest me dwell secure.' By 'peace' is signified the internal delight of Heaven; by 'security,' the external delight. . .

—¹⁴. Whence peace is, that is, whence are Heaven and heavenly joy, is here described (Lev.xxvi.3,4,6). Peace, regarded in itself, is not Heaven and heavenly joy, but these are in peace and from peace. For peace is like the dawn, or like the Spring, in the world, which dispose human minds to receive in the heart delights and pleasantnesses from the objects which appear before the eyes; for it is this which delights and pleases. And as, in like manner, all things of Heaven and of its joy are from Divine peace, these also are meant by peace. . . As man has Heaven from living according to the precepts. . . it is said, 'If ye walk in My statutes, and observe My precepts, and do them, I will give peace in the land' . . .

—¹⁵. By 'the multitude of peace' with which they shall be 'deliciated' (Ps.xxxvii.11) are signified the delights which follow temptations. . . That from the conjunction of good and truth man has the delight of peace, is meant by, 'Mark the perfect one, and behold the right; for the end to the man is peace' (ver.37).

—¹⁶. 'The mountains shall bring peace to the people . . .' (Ps.lxxii.3). . . From (the signification of these words) it is evident that by 'peace' is meant the heavenly joy which is from conjunction with the Lord by love. . . 'In his days shall the just flourish' = who is in the good of love; hence it is said, 'and much peace' (ver.7) for peace is from no other source than the Lord, and His conjunction with those who are in the good of love.

—¹⁷. As from Him are the Divine good and the Divine truth, He is called 'the Prince of peace' (Is.ix.); and it is said, 'in multiplying government and peace there shall be no end;' 'government' is said from the Divine truth, and 'peace,' from the Divine good conjoined with the Divine truth; hence he is called 'the Prince of peace;' 'Prince' being predicated of truths . . . and 'peace,' of the conjunction of good and truth.

—¹⁸. As 'peace' is mentioned in very many passages of the Word, and the explication must be applied to the . . . subject of which it is predicated, and as its signification thence appears various, I will state, in sum, what peace means, lest the mind be carried about in all directions. Peace is the bliss of heart and soul which originates from the conjunction of the Lord with Heaven

and with the Church; and this from the conjunction of good and truth with those who are there, whence there is no longer the combat of evil and falsity against good and truth. . . Hence is peace, in which take place all fructification of good and multiplication of truth, consequently all wisdom and intelligence; and, as this peace is from the Lord alone, and, from Him, with the Angels in Heaven, and with men in the Church, therefore by 'peace,' in the supreme sense, is meant the Lord; and, in the relative sense, Heaven and the Church, and therefore good conjoined with truth with those who are there. From these things an idea may be had of the signification of 'peace' in the following passages.

—¹⁹. 'Seek peace and pursue it' (Ps.xxxiv.14); 'peace' = all things which are of Heaven and the Church, whence is the happiness of eternal life, and as this is solely with those who are in good, it is said, 'Depart from evil, and do good.'

—²⁰. 'Much peace have those who love Thy law . . .' (Ps.cix.165). 'Peace' = heavenly bliss, happiness, and delight; and as these are given solely with those who love to do the Lord's precepts, it is said, 'Much peace have those who love Thy law; I have awaited Thy salvation, O Jehovah, and have done Thy precepts.' That such have no infestation from evils and falsities, is signified by, 'and nothing shall offend them.'

—²¹. As peace is from Jehovah alone, that is, from the Lord, and in doing good from Him, it is said, 'Jehovah, dispose peace for us; for Thou hast wrought all our works for us' (Is.xxvi.12).

—²². As peace is from the Lord, and in Heaven from Him, the Angels are called 'The Angels of peace;' and as there is no peace for those on earth who are in evils and the derivative falsities, it is said that 'they weep bitterly . . .' (Is.xxxiii.7).

—²³. As there is peace for those who live according to the Lord's precepts, and not for those who do not so live, it is said, 'Would that thou hadst hearkened to My precepts, and thy peace should have been as a river; there is no peace to the wicked' (Is.xlviii.18,22); 'peace as a river' = in abundance.

—²⁴. 'The covenant of peace' (Is.liv.10) = heavenly joy from conjunction with the Lord. 'The sons who shall be taught of Jehovah, and who shall have great peace' (ver.13) = those in the New Heaven and New Church who will be in truths from good from the Lord: that they will have eternal bliss and happiness.

—²⁵. 'To make a covenant of peace with them' (Ezek.xxxvii.26) = heavenly joy and eternal life for those who have been conjoined with the Lord. —²⁷.

—²⁶. 'The covenant of life and of peace' (Mal.ii.5) = the union of the Divine Itself with His Divine Human, from which union are all life and peace. . . The union itself which was effected in the world, is meant by, 'he walked with Me in peace and rectitude.'

—²⁸. Those are called 'a seed of peace' (Zech.viii.12) with whom there is the conjunction of good and truth. . . The conjunction of truth and good is further described by, 'Speak ye the Truth a man with his companion; judge the Truth and the judgment of peace in your gates; only love Truth and peace' (ver.16,19). By 'the Truth' is signified truth; by 'the judgment of peace,' and by 'peace,' is signified its conjunction with good.

—²⁹. 'Jehovah shall speak **peace** to His people, and to His saints' (Ps.lxxxv.8)=that He will teach and give conjunction with Himself through the conjunction of good and truth with them. By '**peace**' are signified both these conjunctions. . . Both these conjunctions are further described by, 'Mercy and Truth shall meet; justice and **peace** shall kiss each other' (ver.10). Ex.

—³⁰. 'How delightful upon the mountains are the feet of him . . . that causeth to hear **peace**' (Is.lii.7). . . By '**peace**,' here, is signified the Lord Himself, and thence Heaven for those who are conjoined with Him. . . As the conjunction of truth and good from conjunction with the Lord is signified by '**peace**,' it is said, 'of him that causeth to hear **peace**'. . .

—³¹. 'The chastisement of our **peace** was upon Him' (Is.liii.5)=. . . the Lord's frightful temptations. . . By '**peace**,' therefore, is here signified Heaven and eternal life for those who are conjoined with Him.

—³². To be spiritually healed is to be [healed] from evils and falsities, and as this is effected by the Lord through truths, it is said, 'I will reveal unto them an abundance of **peace** and of truth' (Jer.xxxiii.6).

—³³. 'He will redeem my soul in **peace**' (Ps.lv.18) =salvation through conjunction with the Lord.

—³⁵. 'Seek ye the **peace** of Jerusalem . . .' (Ps.cxxii.6). . . By '**peace**' is meant everything of doctrine and worship; for when these are from a heavenly origin . . . they are from **peace**, and in **peace**; whence it is evident what is meant by, 'Seek ye the **peace** of Jerusalem.' And as those who are in this **peace** are called 'those of rest,' it is added, 'let them rest that love thee,' namely, those who love the doctrine and worship of the Church. By '**peace** be in thy bulwark, and rest in thy palaces,' is signified in the exterior and in the interior man.

—³⁶. 'Who setteth thy border **peace**' (Ps.cxlvii.14) =all things of Heaven and the Church. . .

—³⁷. As all these things are . . . through the **peace** which is from the Lord, it concludes with: 'that thou mayest see **peace** upon Israel' (Ps.cxxviii.6).

—³⁸. Jerusalem is here called 'Salem' (Ps.lxxvi.2) because by 'Salem' is meant **peace**, from which Jerusalem also is named. The reason it is so named, is that '**peace**'=all those things which have been stated above, in sum. —

—³⁹. That all these things shall be in abundance from conjunction with the Lord, is signified by, 'Behold, I spread **peace** abroad over her like a river' (Is.lxvi.12).

—⁴⁰. **Peace** is called 'the work of Jehovah' (Is.xxxii.17) because it is solely from the Lord. . . 'A habitation of **peace**' (ver.18)=Heaven where the Lord is. . .

—⁴¹. That the Lord will reign through the good of love, is signified by, 'I will make thy government **peace**, and thine exactors justice' (Is.lx.17). . . '**Peace**' =the Lord.

—⁴². As **peace** is with those who are in the conjunction of good and truth from the Lord, and as evil destroys good, and falsity truth, thus also **peace**, it follows that there is no **peace** with those who are in evils and falsities. It does indeed appear as if there were **peace** with them when they succeed in the world; and they also then seem to themselves as if they were of

a contented mind; but this **peace** is apparent solely in their extremes, while interiorly there is no **peace**; for they think about honour and gain without end, and cherish in their minds cunning, deceit, enmities, hatreds, revenges, and many like things, which, unknown to themselves, rend and devour the interiors of their minds, and thence also the interiors of their bodies.

—⁴³. That those have **peace** who are in good and the derivative truths; and that those have no **peace** who are in evils and the derivative falsities. III.

—⁴⁴. As **peace** in its first origin is from the union of the Divine Itself and the Divine Human in the Lord, and thence from the Lord in His conjunction with Heaven and with the Church, and with everyone there in the conjunction of good and truth, therefore the Sabbath, which was the most holy representative of the Church, was so called from rest or **peace**; and therefore also the sacrifices called '**pacific**' were commanded. III.

401⁹. '**Peace**' (Ps.lxxii.7) is said of the good of love.

405⁸. 'To evangelize **peace**'=to preach the Lord's Advent; for by '**peace**,' in the supreme sense, is signified the Lord.

650⁵¹. 'A covenant of **peace**' (Ezek.xxxiv.25)=conjunction with the Lord by the Divine things which proceed from Him, which are the goods of love and the truths of doctrine from the Word; thus through the Word.

—⁵⁸. '**Peace** in the Land. . .' (Lev.xxvi.6)=protection from the irruption of falsity in the Church. . .

695¹³. 'No **peace**' (Zech.viii.10)=infestation by evils and the derivative falsities. . .

—'. 'The seed of **peace**' (ver.12)=the truth of Heaven and of the Church which is from the Lord. This is called 'the seed of **peace**,' because it protects against the Hells, and gives security.

725⁸. 'When thou drawest nigh unto a city to fight against it, thou shalt invite it to **peace**. . . If it do not accept. . . thou shalt smite every male of it with the edge of the sword. . .' (Deut.xx.10,12,13). . . 'Not to accept **peace**'=not to agree with the truths and goods of the Church. . .

997⁴. As conjugal love in its first essence is love to the Lord from the Lord, and thence is also innocence, therefore also conjugal love is **peace** such as is in Heaven with the Angels; for, as innocence is the esse itself of all good, so **peace** is the esse itself of all the delight from good, consequently it is the esse itself of all the joy between consorts. Now, as all joy is of love, and as conjugal love is the fundamental love of all the loves of Heaven, therefore **peace** itself resides principally in conjugal love. As **peace** is the bliss of the heart and soul originating from the conjunction of the Lord with Heaven and the Church—thus also from the conjunction of good and truth when there ceases all the combat of evil and falsity with good and truth—and as conjugal love descends from these conjunctions, therefore all the delight of this love descends and derives its essence from heavenly **peace**. This **peace** also shines forth as heavenly bliss from the faces of consorts in the Heavens who are in this love, and look at each other from this love. Nor can such a heavenly [principle],

which inmosty affects the delights of the loves, and which is called **peace**, be given with any others than those who can be inmosty conjoined . . .

[E.] 999². From love truly conjugal there is power and protection against the Hells, because against the evils and falsities which ascend from the Hells . . . Hence it is that through conjugal love man has **peace**, which is the inmost joy of the heart from security from the Hells in every way, and from protection from the infestations of evil and falsity thence.

1003³. In place of the innocence and **peace** which those have who live in ehaste marriages, there are deceit and no **peace** with those who live in adulteries.

D. Wis. iii.1². While man is in the womb, he is in innocence . . . and in like manner is in a state of **peace**. The reason is . . . that the Divine love and the Divine wisdom are innocence itself and **peace** itself.

3. In spring and summer, heat co-operates with light, and light with heat, and causes vegetation and germination. In like manner in a state of **peace** and tranquillity, love co-operates with wisdom, and wisdom with love, and produces and forms. This is done in the embryo and in man.

Coro. liii. In this New Church there will be spiritual **peace** . . .

21¹⁰. The goal of redemption and the palm of the redeemed is spiritual **peace**.

Peacock. *Pavo*.

T. 487². Over it we have strewed feathers borrowed from the wings of **peacocks**.

E. 514⁷. 'Ivories, apes, and **peacocks**' (1 Kings x.22) = the truths and goods of the External Church.

1200². The **peacock** is a bird of an intermediate character, which appears in the World of Spirits.

Coro. 30². The natural man separated from the spiritual is like . . . a screech owl beside a **peacock**.

Peak. *Cacumen*.

See SUMMIT.

A. 9422. By the **peak** of Sinai, where Jehovah was, (Ex. xix.20) is signified the highest or inmost of the Law or Word . . .

9434. By Mount Sinai is signified Heaven; and, by its highest part, which is called the head, and the **peak**, is signified its inmost.

10606. 'The head,' or **peak** of Mount Sinai = the Inmost Heaven, where is Divine love. H.188(c).

D. 5182. The mountains (in Heaven) are elevated even to a **peak**; and those who are in the highest of the mountain are the best of that kind . . . The **peak** is in the middle. De Conj. 70.

5232. The **peaks** of the mountains became continuous . . .

Pear. *Pirum*.

T. 109³. The state of the Church before the Lord's Advent may be compared to the skin of . . . a **pear**, etc., and its flavour. But the state of the Church after

His Advent may be compared to the inner parts of these fruits, and to their flavour.

D. 3858. Mentioned.

Pearl. *Margarita*.

Pearly. *Margariticus*.

A. 1116². They live in an aura of . . . resplendent **pearly** light . . .

1625. Variations of colour in a lucid **pearly** plane, seen.

2967⁷. 'A beautiful **pearl**' (Matt. xiii.45) = charity, or the good of faith.

5886¹. 'A **pearl**' (id.) = truth. E.444¹⁰.

7620^e. (The bird) became stony; at first of a **pearly** colour . . .

H. 307². Its 'twelve gates' which were 'of **pearls**' = introductory truths; for **pearls** = such truths.

R. 727. 'With **pearls**' (Rev. xvii.4) = the Knowledges of good and truth which are of the Word with them. By '**pearls**,' in the spiritual sense, are signified the Knowledges of good and truth both celestial and spiritual, which are from the Word; in special, from the sense of its letter . . . Ill.

—e. 'The one precious **pearl**' = Knowledge concerning the Lord.

772². '**Pearls**' (Rev. xviii.12) correspond to the Knowledges of (spiritual goods and truths).

899. '**Pearls**' (Rev. xxi.21) = the Knowledges of truth and good. Through these is man introduced into the Church.

916. 'The twelve gates were twelve **pearls**; and each of the gates was of one **pearl**' (id.) = that the acknowledgment and Knowledge of the Lord conjoin into a one all the Knowledges of truth and good which are from the Word, and introduce into the Church. . . 'Twelve **pearls**' = the Knowledges of truth and good in sum. Hence it was that the gates were '**pearls**.' The reason 'each of the gates was of one **pearl**,' is that all the Knowledges of truth and good, which are signified by '**gates**,' and by '**pearls**,' relate to one Knowledge, which is their containant, and which one Knowledge is the Knowledge of the Lord. Ex.

—e. 'The one precious **pearl**' = the acknowledgment and Knowledge of the Lord.

T. 642. It would be like a **pearl** fastened to a swine's snout.

D. 3213. A **pearly** aura.

3247. It was then like a **pearly** bird.

3496². A **pearly** influx.

3875². Knowledges which do not come forth from affection are like such inanimate **pearly** birds.

—e. Such is the **pearly** bird. 3883^e.

3881². To speak without affection is also a **pearly** bird. . . For a **pearly** bird = thought without affection.

E. 717⁶. 'The twelve **pearls**' of which were the gates = ultimate Divine truths, which are the truths of the sense of the letter, upon which the doctrine of that Church is founded, and through which man is intro-

duced as through gates. The reason the 'foundations' are said to be of precious stones, and the 'gates,' of 'pearls,' is that the sense of the letter contains in it a spiritual sense, thus the light of Heaven . . .

S40^o. 'Pearls' (Matt.xiii.)=Knowledges, and also truths themselves; and 'one precious one'=the acknowledgment of the Lord; and 'to sell all that he had'=to alienate all things which are of the love of proprium; and 'to buy it'=to procure for ourselves that Divine truth. 863.

1044. 'With pearls' (Rev.xvii.4)=the appearance in externals as if they were in the Knowledges of good and truth, when yet in internals they are in the knowledge of evil and falsity. 'Pearls'=the Knowledges of good and truth; and thence, in the opposite sense, the knowledge of evil and falsity, from which they have cunning and malice. 1167.

—³. That 'pearls'=the Knowledges of good and truth. Ill.

— . 'Pearls' (Matt.xiii.)=the Knowledges of good and truth, for these are the truths of the natural man; and 'one precious pearl'=Knowledge concerning the Lord, and concerning His Divine. That 'going away he sold all things he had, and bought it'=that he rejected proprium, in order to receive life from the Lord.

—⁴. 'Swine'=filthy loves such as are in the Hells of adulterers. As these are in the infernal marriage . . . they utterly reject truths and goods and their Knowledges . . . and therefore it is said, 'Cast ye not your pearls before swine, lest they trample them under their feet . . .' (Matt.vii.6).

1142. 'Of precious stone and of pearl' (Rev.xviii.12) =the profaned Knowledges of truth and good from the Word. 'Precious stone'=the Knowledges of truth . . . and 'pearl,' the Knowledges of good. And, as these Knowledges are scientific truths or truths of the natural man, therefore by 'precious stones' are signified the truths through which are goods; and by 'pearls,' the goods through which are truths . . .

Pearl. *Perla.*

T. 459¹³. Like a pearl which looks like the eye of a boiled fish.

D. 3925. Their speech fell as it were into pearls. There was seen from them an aura as it were of smaller pearls of various colours.

Pearl. *Unio.*

A. 1621. There are atmospheres as of great pearls transparent from their centres, and shining with the brightest colours.

P. 316^e. They would be consumed, like pearls cast into ordure or acid.

R. 926^o. The image held in its left hand a chain of pearls.

M. 20³. The bridegroom . . . fastened . . . the necklace of pearls round the bride's neck.

42⁴. The bracelets (of the Angel wife) were of pearls.

T. 184^e. The Divine Trinity is like a pearl of the greatest price; but when it is divided into Persons, it is like the pearl divided into three parts . . .

Pebble. *Calculus.*

R. 121. 'I will give him a white pebble' (Rev.ii.17) =truths favouring and united to good. 'A white pebble'=this, because in judgments the votes were collected by means of pebbles; and by white ones those which were confirmatory. E.147.

Pebble. *Lapillus.*

A. 2850. The pebbles (or little stones) of which sand is made, in the internal sense, are scientific.

D. Min. 4692. (That there is no such thing as fate, shown by the placing of pebbles.)

Peculiar. *Peculiaris.*

A. 793. There are words peculiar to spiritual things, and words peculiar to celestial things.

1486. Each thing has its own peculiar signification. 1610. 2165³. 2212. 7465.

8307². The Lord's mercy is . . . peculiar towards those who abstain from evils.

9383. There is one state which is peculiar and proper to the internal man . . . and another which is peculiar and proper to the external man . . .

H. 309. This has been treated of in a special work. 417.R.Pref.².

364. There is no peculiar merey for the one more than for the other.

385. They infested me with a peculiar skill.

387. Each Society discharges its peculiar office.

W. 105^e. This is peculiar in that World. P.29. M.354. J.(Post.)10.

M. 80². The Conjugal is peculiar and proper to a Christian man.

D. 3169. He condemned all but those . . . joined to him by peculiar friendship.

4187. Everyone has a peculiar life, into which he comes in the other life. 4188.

4418. Augustus has a peculiar sphere of authority . . .

4419. It was a peculiar punishment of laceration.

4564. In a peculiar Hell . . . D.Min.4807.

4755. Each Society of Heaven has its own peculiar respiration . . . D.Wis.vii.2.

5858². This with peculiar art. 5860^e.

D. Min. 4753. Such become witches of a peculiar kind . . .

4812^e. It is a peculiar language in which it is written.

D. Wis. vii.2^e. Those who designate a peculiar place somewhere for the soul . . .

Peculiar treasure. *Peculium.*

A. 8768. 'Then ye shall be a peculiar treasure unto Me from all peoples' (Ex.xix.5)=that then Divine truth will be with them above others; (for) 'to be the peculiar treasure of Jehovah'=to be the Lord's; for a peculiar treasure is a property and thus a possession . . .

Pedestal. *Stylobata.*

A. 9163⁴. As a column rests on its pedestal. R.463⁷.

T. 121³. As with one sitting upon a throne when its pedestals are taken away.

600^e. Compared to a column without a pedestal.

Pedigree. *Stemma.*

M. 250^e. In the Heavens . . . virgins given in marriage do not know of what pedigree they are.

T. 300. No one there retains the name he had received from his father or ancestors.

320. Proclaim that they are noblemen from an ancient pedigree.

724^e. Those who derive their pedigree from the Lord through regeneration.

Peel. *Decorticare.*

Peeling. *Decortatio.*

A. 4015. 'He peeled in them white peelings' (Gen. xxx.37)=the disposition of the power of interior truth; (for) 'to peel,' and 'peelings'=the drawings off of exterior things, in order that interior things may be laid open. 4016.

Peel. *Putamen.*

A. 10194. Like a shell without a kernel.

10276⁸. Like the peel of a tree, flower, fruit, or seed, without their interiors.

T. 76³. As shells encompass kernels.

Peeled. *Expilatus.*

E. 331⁵. By 'a people pulled asunder and peeled' (Is.xviii.7) are signified those with whom truths have been taken away, changed, or perverted, by those who are in falsities of doctrine.

Peg. *Pavillus.*

A. 8990^e. That 'a peg,' or 'nail,'=affixion or adjunction. Ill.

9777. 'All the pins thereof, and all the pins of the court, shall be of brass' (Ex.xxvii.19)=all the things which conjoin together and strengthen both Heavens, the Middle and the Ultimate, through good; (for) 'pins'=things which conjoin together and strengthen. —², Ill.

T. 524². Unless poisonous serpents were held tight with pegs . . .

Pegasus. *Pegasus.*

A. 2762^e. At this day too the Intellectual is described by Pegasus . . .

4966². Pegasus referred to.

7729⁸. The fable of Pegasus. Ex.

M. 182². Pegasus meant the understanding of truth by which is wisdom. T.693².

T. 815. Free peoples are like the flying horses called by the ancients Pegasuses . . .

De Verbo 7³. The winged horse, or Pegasus, =the understanding illustrated by the Spiritual.

Pekin. *Pekin.* D.3066.

Peleg. *Peleg.*

A. 1137. The internal worship (of the second Ancient Church) is 'Peleg' (Gen.x.25). 1240. 1242.

1345. 'And begat Peleg' (Gen.xi.16)=a derivation from (the Church 'Eber'). Peleg was a nation, so called from him as its father, by which is signified external worship. The reason 'Peleg,' here,=external worship, follows from the series . . . thus from his derivation. In the preceding chapter there is another meaning from the signification of the name . . . because there, he, with his brother Joktan, represented that Church.

Pelican. *Pelicanus.*

Coro. 40. The man who has religion, is, in spiritual things, like a pelican feeding its young with its blood.

Pellicacy. *Pellicatus.*

Concubine, Mistress. *Pellex.*

M. 342. Only those Mohammedans are elevated into their higher Heaven who renounce concubines . . .

343. In their lower Heaven they live with a number of wives and concubines as in the world.

345. Polygamous love is the love of the sex, because . . . it is allowed to take concubines in addition to wives; and thus . . . is the love of lasciviousness.

370^e. The concubines and wives of polygamists are, after death, for the most part set free . . .

377. That there is also a jealousy in regard to concubines . . . Ex.

— . Jealousy in regard to concubines springs from the externals . . .

—². An invitation to love by a concubine does not so (chill the whole man). Ex.

453. They make one evil out of all evils, and mix them together . . . In like manner do they with the love of the sex, with fornication, with pellicacy, with adultery . . .

459. That with those who . . . cannot as yet enter into marriage, and on account of salacity cannot restrain their lusts, the Conjugal may be conserved, if the love of the sex be restricted to one mistress. Ex. D.6054.

— . There seems to be no other refuge and as it were asylum, than the ascription—*addictio*—of a mistress, who in French is called *maitresse*.

— . It is better that (the springing fountain of manhood) be reserved for a wife; but if on account of the unbridled force of lust it cannot, an intermediate method is needed, by which conjugal love may in the meantime be prevented from perishing. That this is pellicacy, is favoured by these things. (Six reasons stated.)

—⁵. In pellicacy, which is a more ordinate and sane fornication, he can learn and see (these) distinctions.

—⁶. By pellicacy, also, no access is given to the four kinds of lusts which are in the highest degree destructive of conjugal love . . . But these things are not said to those who can restrain the heat of lust; nor to those who can enter into marriage as soon as they arrive at manhood . . .

460. That pellicacy is better than wandering lust, provided it is not engaged in—*pacta*—with more than one, nor with a virgin or unimpaired woman, nor with a married woman, and it is kept separate from conjugal love. Ex.

— . The reason **pellicacy** is not to be engaged in with more than one, is that with more than one there is what is polygamous within, which induces on man a merely natural state . . .

—². Therefore, he who adjoins to himself a virgin as a **mistress**, can indeed cohabit with her, and thus initiate her into the friendship of love; but still with the constant intention, if she does not commit adultery, that she be or become his wife.

—³. That **pellicacy** is not to be engaged in with a married woman, because this is adultery, is evident.

—⁴. The reason why the love of **pellicacy** is to be kept separate from conjugal love, is that these loves are distinct, and therefore are not to be commingled. For the love of **pellicacy** is a love unchaste, natural, and external, whereas the love of marriage is chaste, spiritual, and internal. The love of **pellicacy** makes distinct the souls of two persons, and conjoins only the sensuous things of the body; whereas the love of marriage unites their souls . . .

—⁵. The love of **pellicacy** enters only into the understanding, and into the things which depend on the understanding; whereas the love of marriage enters also into the will . . . and therefore if the love of **pellicacy** becomes the love of marriage, the man cannot recede from any right, without a violation of the conjugal union; and if he does recede, and marries another, conjugal love perishes in the breach of it. It is to be known that the love of **pellicacy** is kept separate from conjugal love, by his not promising marriage to the **mistress**, and by his not leading her into any hope of marriage. Yet it is better that the torch of the love of the sex be first kindled with a wife.

462. In the preceding chapter . . . by **pellicacy** was meant the conjunction of an unmarried man with a woman under a compact . . . Those who do not distinguish genera, use the words (**pellicacy** and concubinage) promiscuously . . . But, as they are two genera, and the word **pellicacy** is suitable to the former, because a **mistress** is an adulteress—*moecha* . . . therefore, for the sake of separation, an ante-nuptial compact with a woman is signified by **pellicacy** . . .

T. 434^e. Occurs.

E. 376²³. 'His wives, and his concubines' (Dan.v.3).

654⁶⁹. 'She doated above their concubines . . .' (Ezek. xxiii.20)=the cupidities of love towards these things.

Penalty. *Poena*.

See under CHASTISE, FINE, PUNISH, TORMENT, and TORTURE.

A. 391^e. Falsity and evil have in them the **penalty** of falsity and evil; consequently, the fear of the **penalty**.

592². Evil returns to him who does evil, and becomes the evil of **penalty** . . . But still the Lord turns all the evil of **penalty** into good . . .

696. Such is the equilibrium . . . that the evil itself punishes itself; so that in evil there is the **penalty** of the evil. In like manner in falsity . . . Hence each person induces on himself the **penalty** and torment . . . But as the evil Spirit himself rushes into it, the Lord turns all the **penalty** and torment into good, and into

some use; for there never can be any **penalty**, unless there is with the Lord an end of use . . . 1011^e.

828². (Such seducers) undergo a most grievous **penalty** in the other life. Des. D.2708.

— . This **penalty** returns many times during hundreds and thousands of years, until they are imbued with horror for such cupidities. D.2709.

829. The **penalty** (of those who think lasciviously) is that . . . they are thrown prostrate and are circumrotated . . . naked before all . . . and at the same time shame is instilled into them. Then they are revolved by the head and feet . . . and resistance is induced, and pain; for there are two forces acting . . . An opportunity is then afforded him to withdraw . . . but still there are some who try him to see whether he persists in such things; but so long as he is in a state of shame and pain, he is on his guard . . . This **penalty** appeared in front, at some distance. D.1696.

—². (The **penalty** of dislocation. Des.)

868². All the evils and falsities of an evil man return in the other life, and are turned into infernal phantasies and **penalties**.

955. There are, besides, diverse **penalties** with which the evil (there) are most grievously punished, and into which they run when they return into their filthy cupidities, and by which they contract shames, terrors, and horrors for such things, until at last they desist. . . In general these are the **penalties** of laceration, of rending, of the veil . . .

956. Those tenacious of revenge, who suppose themselves greater than all others . . . have the **penalty** of laceration. Des. . . He is afterwards . . . immersed in a clayey pool . . . and this is done repeatedly, until such a cupidity is taken away.

957. (The **penalty** of rending, or racking. Des.)

958. (The **penalty** of the cone. Des.)

959. (The **penalty** of violent collisions of the parts backwards and forwards. Des.) Being Sirens, they tried with many arts to elude the **penalty**, but could not. Des. This severe **penalty** is necessary in order that man may sleep in safety.

960. By withdrawing into a more subtle nature . . . they suppose themselves safe from all **penalty**. But these, too, not only undergo the **penalties** of rending . . . but are also conglutinated . . . and the more they desire to be loosened from one another, the more closely they are fastened. This **penalty** is attended with a more intense torment, because it responds to their more hidden deceits.

961. Those who use the words of Scripture in jests . . . undergo the **penalties** of rending, until they desist . . .

962. There is also the **penalty** of rending as to the thoughts . . . (See D.3179.)

963. (The **penalty** of the veil. See PUNISH, here.)

966. No one undergoes any **penalty** or torment there on account of his hereditary evil, but on account of the actual evils which he has himself perpetrated. 230S. H.342³. E.989^e.

967. When the evil are being punished, Angels are always present, who regulate the **penalty** . . .

[A.] 1307^e. The more they would lift up their heads out of Hell . . . the more frightful are the penalties into which they precipitate themselves.

1311². When evil goes beyond its limits, it runs into the penalty of the evil.

— . When a man does evil without penalty he supposes that the Lord does not care ; and when he undergoes the penalty, he then thinks that the Lord sees ; nay, that the Lord is punishing him . . .

—³. The judgment or penalty itself of evil is presented in the lower and lowest things. Sig.

1857². Such is the equilibrium there that the evil itself punishes itself, or, the evil run into the penalty of the evil, but when it has arrived at its height . . . When an evil man goes beyond the boundary of the evil, he then precipitates himself into the penalty . . . In like manner in general (Judgment). Ex.

—^e. 'The sword' = the penalty of falsity. 2799²⁰.

1911⁴. He supposes that the Lord . . . wills the evil of the penalty, when yet He . . . does not will that anyone should be punished. 3605³.

2357². The penalty of profanation in Hell is most grievous.

2753^e. After (seducers) have endured grievous penalties, they are associated with their like in Hell.

2756. The penalty of (those who have a communion of wives) is horrible. They are bound together into a bundle, with a serpent wound round them . . .

2768^e. As the cause is not in the king or judge, when a man . . . suffers the penalties of doing evil. 6071².

2799²⁰. 'Fire' = the penalty of evil.

5120¹¹. The penalties of evils and falsities believed to come from Jehovah ; when yet they are from man, and from the infernal crew with him.

5156². The two principal penalties with the Jewish nation. Ex. 7456².

5188. Some act by artifices and lies . . . Such Spirits are severely punished. Their penalty is diverse from the penalties of others, being effected by circumrotations. Des. D.1763.

—^e. After the penalty, such are rejected to the back . . .

5722. Others have been very filthy . . . They are obstinate, and do not desist through penalties, as do other devils . . .

5764². Everyone pays the penalty of his own iniquity. Ill.

5798². 'Anger' = the penalty when they assault good and truth. —⁵.

—⁵. (There) evil and the penalty cohere ; for as soon as an infernal Spirit does evil beyond his wont, the punishing Spirits are present . . . and this without advertence. 6559.

6071⁴. All things are from God ; thus also the evils of penalty. Ex.

—⁶. The evil in them punishes itself, according to the law ; and through the evils of penalty they at last abstain from doing evils ; and besides, the punishment of the evil is the protection of the good.

6559. That penalty is imminent according to desert. Sig. and Ex.

— . How it is with . . . penalties (there).

— . Such is the order there that evil itself has the penalty with it, so that the evil of deed is completely conjoined with the evil of penalty ; that is, in the evil itself is its penalty . . . 7344^e. 7541. 7643².

6977^e. [An evil Spirit] can be amended . . . only as to the exteriors, namely, through fears on account of penalties : when he has often endured them, he at last abstains . . . the cupidity to do evil still remaining. 7280². 7541^e.

7643³. When the Lord is ordinating the Heavens . . . evil Spirits rush more strongly into evils and falsities, and their penalties . . .

7721². When the evil are being devastated, it is often given them to perceive whence they have the evils of penalty, that they may know . . . themselves to be the cause.

7788^e. Hence the evil there undergo penalties, until at last they . . . do not infest the good . . .

8214. The evil (thus) cast themselves into the penalty of retaliation . . . Sig.

8232^e. Until at last such an ardour is assuaged, from fear of the penalty.

8799. 'To be stoned' = the penalty of falsity and of violated truth. The reason this is the penalty for those who from self-confidence ascend to the Divine in a Heaven which is above, is that then all their intelligence perishes.

8970. What is the penalty, and what the restitution. Tr.

9011. A state of exemption from penalty. Sig. and Ex.

9102. A corresponding penalty to much. Sig. and Ex.

9103. A corresponding penalty to the full. Sig. and Ex.

9173. No penalty. Sig. and Ex.

9437². 'Forty stripes' (Deut.xxv.3) = penalty to the full.

10219. Lest there be the penalty of evil in doing goods as of one's self. Sig. and Ex.

10618^e. There, the penalty adheres to its evil, and as it were inheres in it.

509. The penalties in the World of Spirits are manifold. There is no respect of persons . . . Every evil carries its penalty with it ; they are conjoined together ; and therefore he who is in evil is also in the penalty of the evil. But still no one pays the penalty on account of the evils he has done in the world ; but on account of the evils he does then. But it comes to the same thing. Ex.

—². The fear of the penalty is the only means in that (second state after death) of mastering evils . . . But good Spirits are never punished . . . because their evils do not return. Ex.

543². (The infernals) are ruled through fears of penalties . . . The penalties there are manifold, more lenient or more grievous according to the evils. For the most

part . . . the more malignant . . . are able to keep the rest in compliance by means of **penalties** and the consequent terrors. . . The sole means of restraining the violence and fury of those in the Hells is the fear of the **penalty**. 581.

550. Evil Spirits are severely punished in the World of Spirits, in order that by the **penalties** they may be deterred from doing evils. . . Yet nothing of the **penalty** there is from the Lord, but is from the evil itself; for evil is so conjoined with its own **penalty**, that they cannot be separated. For the infernal crew desire nothing more than . . . to inflict **penalties** . . . and do inflict **penalties** on everyone who is not protected by the Lord. Therefore, when evil is done from an evil heart, as it rejects all protection by the Lord, they rush upon him . . . and punish him. (Ex. by **penalties** in this world.)

574². After the infestations (the infernals) begin to treat cruelly (their new associate) by means of **penalties** . . .

581. Without the fear of a **penalty** . . . evil would rush into furies, and the whole (Hell) would be dispersed, like a kingdom on earth where there is no law, and no **penalty**.

P. 136. That no one is reformed by means of threats and **penalties**, because they compel. Gen.art.

—⁴. (Thus) it is hurtful to compel men to Divine worship by threats and **penalties**.

139³. The fear of civil **penalties** and of external ecclesiastical **penalties** does not close (the internal of thought). Ex.

—⁴. The fear of infernal **penalties** does indeed invade the external of thought, but only for some moments, hours, or days . . .

249³. Still, every evil is followed by its own **penalty** : it is as if on an evil there were inscribed its own **penalty**, which the wicked man pays after death.

R. 762. Just retribution and **penalty** after death : that then the evils and falsities by which they have seduced . . . others will return upon them . . . Sig. and Ex.

763². These are the retributions and **penalties** (after death) which are meant . . . by 'the torments in Hell.'

T. 79⁸. The delight (of the demons) was changed into undelight, because, by means of **penalties** and the fear of them, they were restrained from their former delight . . .

—^e. The nature contracted in the world cannot be changed or expelled by means of **penalties**. Whenever it is expelled by them, it recurs after a short lapse of time.

407. Charity is exercised towards the evil by means of **penalties**, etc.

531^e. He would be punished after death, and this until he did not do evil for fear of the **penalty**.

D. 232. The **penalty** of witches. Des.

589. (The **penalty** of the tun for the evil Spirits of Jupiter.) Ex.

592. On the **penalty** of women in especial, who lead a delicate and idle life.

654. On the **penalty** of those who want to counterfeit holy things. (Ulceration, itch, leprosy, lice.)

1377. The Spirit who endured this **penalty** said that he wants to desist . . . but, as it inheres, he cannot . . . and therefore in order that he may be able to do so he was compelled by means of **penalties**. Such or the like **penalties** have now been inflicted on him ten times; I have seen him before, under the veil; but he still insists. It is now seventeen centuries—*sacculu*—that he has been such . . .

1385. That same Spirit . . . was brought to this lake, to see the **penalties** of those miserable ones, and to choose one . . .

1390. The representations there, as the **penalties** of the miserable ones, appear to be phantasies; but are actual; because those who suffer the **penalties** enjoy sense. They feel them; and are tortured exactly as if they were in the body . . .

1485. On the **penalty** of whirling. Ex.

1486. It is the **penalty** of those who do not say what they think . . .

1492a^e. In the other life there are never wanting kinds of **penalties** answering to every crime.

1494. It is the Angels who regulate and relax the **penalty**, or permit it to extend, according to the pleasure of the Spirits (in revenge).

1500. What the **penalty** of the horror of darkness effects. Ex.

1663. Concerning the **penalty** of lasciviousness. (Revolution round a cord.) Compare 1694.

1696^e. The **penalty** thus evolved itself from the offence.

1798. Concerning the **penalties** of those who relate to stagnant humours in the brain.

1865. (The **penalties** of those who kill men deceitfully.)

1883. Concerning the **penalty** of certain who are immersed as it were in deep clouds.

1979. One of the **penalties** (of those who hold to the common conjunction of women and men) is that their lascivious members are burned as with fire . . .

2206². (As they could not restrain themselves) shame, fear, horror, and like things, are struck into them by means of **penalties** . . . so that they can be different . . .

2240. The **penalty** of those who are well endowed with cleverness, yet study only those things which serve for perversion to man.

2719. This is the reason why the infernal torments (of those who are delighted *puellas parvas stuprare*) are more grievous than the infernal **penalties** of all other sins. See 2711.

2776. That evil has the **penalty** in itself; in fact, that of retaliation. Ex.

2793. What the **penalties** in the other life effect. Ex.

— . There are manifold **penalties**, more grievous and prolonged according to each person's nature contracted in the life of the body; but the **penalties** effect this: that for a period of time they inject fears, shames, horrors, for such things . . . But still they do not change the nature . . . but the **penalties** superadd those things by which they can be withdrawn from such evils.

[D.] 286. There was one who supposed that infernal penalties will last to eternity . . . to whom it was shown that there can never be any penalty in the other life without an end . . . namely, that by means of the penalty and torments he may be tempered so as to be able to be in some good Society.

2880. That evil Spirits could not live, unless they served for temptations, penalties, and the like, from which comes good. Ex.

2905. He was told that the penalty of such things is one of retaliation ; and therefore the evil Spirits dragged him to themselves, and tortured him with the like (pains that he had inflicted on others by sorcery). 2913.

3038². From these (examples in nature) it is evident that the evil of penalty which they suppose to come from another, is from themselves ; for there is such a response.

3112. For their mind (is ruled by) the penalty . . .

3113^e. (The penalty of inflation for those who are proud. Des.)

3179. Concerning interior and other penalties.

3228. He was told that he knew their penalty according to the laws of the earth . . .

3297. I reflected upon their cruel penalty : how they treat the (Spirits of that Earth).

3298. Their penalty is, that they wrap him up in a woollen cloth . . . holding in their hands the knot, and twisting it . . .

3303. While the penalty of laceration was going on, angelic choirs were in the same place as the penalty . . .

3427. The drunkenness of Spirits is one of the infernal penalties, but not a hard one . . .

3807. (The Quaker Spirit who called himself the Holy Spirit) was revolved round an axis . . . into a thin plate . . . which is the penalty for saying that they are from eternity.

3849. External bonds induce such a nature . . . that they appear as if they were upright, when yet, inwardly, they are wolves . . . Hence it is evident what the penalties in the other life [effect], which at last induce as it were a nature, so that the Spirit can be detained from evils.

3859^e. To insidiate against man while asleep in the night is abominable ; and therefore such attract a penalty to themselves.

3932. When wickedness comes to its height, they precipitate themselves into the penalties ; for . . . the equilibrium then perishes, and so they precipitate themselves . . .

4055. Whenever a Spirit attempts to rush into greater evils than he has acquired by actuality in his life . . . he at once runs into the penalty. 4224.

4110. He thus undergoes not one kind of penalty, but many ; and whenever it occurs . . . he is punished with the penalty which conforms with his evil. But still there remains one kind of penalty, and consequently one Hell, which is that of His reigning evil.

4111. Such penalties last a long time, through many years, and through many ages . . . and are attended

with vastation . . . Thus he continually descends to the ultimate of his penalty.

4194. The penalty of certain : that they are sent among the auriculars. Ex.

4236. Concerning the penalties of those who disquiet man in his sleep. Ex.

4238. The penalty advanced around me, to others . . . and all were found . . .

4239. Other (Sirens) want . . . to derive the penalties upon the punishers . . .

4276. The evil of penalty flows from order. If there were no evil of penalty, order would perish . . .

4277. When they are in the penalty, they (most dexterously) substitute others . . . There are many such . . . they undergo the penalty of rending or reverberation, and are at the same time held in this, that they throw the blame upon others ; nor are they liberated from the penalty until such a disposition ceases.

4298. On the penalty of those who want to do violence to infants. (Circumgyration.)

4308. The reason of there being a penalty (for Spirits who speak well). 4310.

—^e. Until . . . they are amended by means of penalties.

4326. Concerning penalties. I have heard the penalties of reverberation and collision more frequently than I can relate, for hours . . . Wonderful to say, all who have been in fault are found ; and those not in fault, although summoned and in the midst of the penalty, are not hurt by the penalty . . .

4327. There was a certain new penalty, by means of a species of circumrotation of a number ; thus as it were of the confounding of a number together, which they said was grievous. It was for Sirens . . .

4328. The penalties take place in this way. He who is being punished is held . . . by his companions in a like cupidity, and is explored as to how much he inheres in it, and as to how much he has receded through the penalty ; nor is he liberated from the penalty until he does recede, and becomes better . . .

4361^e. Such is the penalty of hypocrites, and there is their Hell. (The pyramidal sack.)

4369. How expeditiously penalties are inflicted. (Collisions, and breaking of the bones.)

4468. Concerning a certain infernal penalty. (A magical Spirit is made pendulous.)

4472^e. When the horror of the penalty prevails (over their delight), it is then the consummation (of evil Spirits).

4478. The Sirens no longer cared for the penalties, but eluded them . . . But they were told that all penalties can be indefinitely aggravated, even so as to last for thousands of years . . . The more obstinate they are, the more grievous things they suffer . . .

4514. She at last eluded all the penalties . . .

4651. [A discourse] with Spirits, that they induce the penalty on themselves ; and that the penalty is enjoined with the evil. Ex.

5200. There are some who cannot be amended by any **penalties**, because they have imbued hatred, revenge, etc., from childhood, and have retained them to old age. (Their terrible condition in Hell.)

5205. To (these gulfs in the extremes of each world) are sent those who cannot be mastered by **penalties** . . .

5494². Hence other (infernal) who had also endeavoured to rise up, lamented . . . that if he wandered about free, they would run into his grievous **penalties** . . . Hence it is evident that they cannot rise up out of the Hells for fear of the **penalty** . . .

5932². The judge (in Hell) adjudged them to undergo a **penalty** . . . He tolerated all things . . . provided they did no evil to anyone . . .

5983². After many **penalties**, he at last suffered the last and hardest; but still in this **penalty** he said that he would rather die than desist from killing me.

6031^e. All the **penalties** in the Hells are for no other cause, than that evils may be actually opened and known, and they are punished until they do not want them.

6032². An evil Spirit cannot be withdrawn from evils, except by means of **penalties**. Cederstedt . . . wanted to withdraw himself from the evil, because he feared the **penalty**; but as the evil was in accordance with his nature, he could not withdraw himself . . . whereas when the **penalty** is being inflicted, he is so driven by the **penalty** that he does not want the evil . . . and then the Society in that evil is separated from him, but only until he is no longer in fear of the **penalty**. This is the reason there are **penalties** in the Spiritual World . . .

6110². (The English lords) are punished with the **penalty** of tearing to pieces—*dilaceratio*, which is one of the most grievous ones. They said that after [undergoing] the **penalties** they do not know whether their members cohere together; and they lie long in bed.

D. Min. 4777. Reflection is given (an evil man after death) by means of many **penalties**, until, at last, they are averse to do evils, especially to the Societies where they have suffered. This reflection is external, and they are then kept in the Hells . . . They endure the **penalties** so long, and so grievously, that at last this reflection arises as it were of itself.

4791. (These infernal) Spirits remain in the World of Spirits quite a long time . . . in order to tempt Spirits, and this until the measures of their evil are filled. Meanwhile, they endure many grievous **penalties**, but such that they are not completely deterred. At last, when their measures are being infilled, they endure more grievous, and, at last, the most grievous **penalties**, and this in quite a long series, on the way to Hell . . . At last, they are cast into Hell, so that they may there chastise and punish each other . . . and become such that they at once see **penalties** if they venture out . . . In this state they become more prudent, and see those in the World of Spirits . . .

E. 556^s. This law (of doing to others as we would they should do unto us) is in Heaven . . . and thence every evil has with it a corresponding **penalty**, which is called the **penalty** of the evil; and it is in it as if it were con-

joined with the evil. From this flows the **penalty** of retaliation. Ex.

638¹⁷. To avert the evil of **penalty**, is contrary to order . . . Evil would increase until there was no good left.

647². He who is not the cause of the evil is not the cause of the **penalty** . . .

971³. So those who do evils are driven by the **penalties** to reject them as of themselves. If they do not do so as of themselves, the **penalties** are not conducive to anything.

1119. Infernal **penalty** in the same proportion. Sig. and Ex. . . For all infernal torment, or **penalty**, corresponds exactly to the evils . . .

1133². An evil Spirit is driven by **penalties** not to speak or do evil, and such he continues so long as he remains in the place where the **penalty** is floating before his mind; but as soon as the fear of the **penalty** recedes, he is evil as before.

1150⁵. Fears which compel the internals of man . . . relate, on the one side, to the **penalties** of Hell . . . But the fear of the **penalties** of Hell is external [fear] of the thought and will.

1151^e. Evil does not recede through the compulsion which is effected through **penalties**; nor, afterwards, through the fear of them.

1155³. That . . . man is not reformed . . . through **penalties**. Ex.

—³. By fears and **penalties** the external of the body is compelled, which consists in speaking and doing. This latter can be compelled . . . but the external of the spirit is not to be compelled . . .

1163. While they were in externals, from the dread of infernal **penalties**. Sig.

1164². With those not reformed, evils are removed through **penalties** . . . When an evil person undergoes **penalties**, as is the case in Hell, he is kept in them until it is perceived that, from himself, he does not want them . . . If he is not punished even to this intention and will, he remains in his evil. Nevertheless the evil is not extirpated . . .

1165^e. After a time has passed, they are cast into Hell, when they are compelled not to do evils through **penalties**; but the **penalties** do not take away the will, intention, and derivative thought of evil; they take away only the acts.

Penates. *Penates.* Coro.43. (See T.205.)

Pendulous. See under HANG.

Penetrate. *Penetrare.*

Penetration. *Penetratio.*

A. 1387. Had supposed that they could **penetrate** all things.

1771^e. The Word . . . **penetrates** to the inmosts.

2590^e. The truths of faith with them . . . do not **penetrate** to the affection . . .

2750. The things of love and faith do not (then) **penetrate** to his interiors.

[A.] 3094^e. The light of Heaven (thus) **penetrates** . . . also to the spiritual.

4172². The evil not of fault . . . does not **penetrate** to the interiors.

6601. The ideas and little affections . . . **penetrate** into Societies. Ex.

6829². After temptation, truth and good **penetrate** towards the interiors . . .

10177⁵. A holy external without an internal **penetrates** only to the first threshold of Heaven . . . But a holy external from an internal **penetrates** into Heaven . . .

H. 466². Wanted to **penetrate** into Divine arcana by scientifics . . .

517³. (These representatives) **penetrate** the Spirit from the interiors . . . to the exteriors . . .

586. A Spirit or Angel can (then) **penetrate** by sight into the lowest things.

W. 92. Man has not **penetrated** with his thought deeper than into the interior things of nature.

233². The Divine . . . has (now) **penetrated** into the ultimates of nature.

T. 209⁴. The reading of the Word by these, **penetrates** into Heaven . . .

D. 382. That the words of God Messiah **penetrate** to the Heavens, and to the . . . inmosts of Spirits and Angels. Ex.

956. No one can judge concerning the life of another from . . . his **penetration** into Things . . .

1308². Supposing that he could . . . **penetrate** the thoughts of Spirits.

1595. They desire to **penetrate** at once to the most arcane things . . .

2019². Men do not **penetrate** the thoughts of others much ; but Spirits do so much more . . .

3254². It is a fallacy that man or Spirit can, with his thought or art, **penetrate** into Heaven, or into spiritual and celestial things. Ex.

3572. Infested by those who would by their filthy phantasies **penetrate** the inmost things of faith.

3667. The Lord's Providence can never be **penetrated**.

3890^e. His idea did not **penetrate** more interiorly.

4849. The ancient auguries . . . could not **penetrate** further than to the lowest form . . .

Can. God viii. 11. Evils . . . do not **penetrate** to the Divine things which are within.

Peniel. *Peniel.*

A. 4298. 'Jacob called the name of the place **Peniel**' (Gen. xxxii. 30) = a state of temptations. . . 'Peniel,' in the Original Language, means 'the faces of God ;' (and) 'to see the faces of God' = to endure the most grievous temptations. Ex.

4310. In the internal historical sense, by 'Jacob called the name of the place **Peniel**,' is signified the state in which they put on the representations. . . 'Peniel,' in

this sense, = to put on representations . . . What '**Peniel**' signifies, is explained by these words, 'Because I have seen God face to face, and my soul is delivered,' by which is signified that the Lord was representatively present . . .

Penis. *Penis.* D. 3922^e.

Penitence. See REPENT.

Penn. *Pen.*

C. J. 84². I have spoken with . . . **Penn**, who said that he has no part (in the nefarious deeds of the Quakers).

D. 3814. A certain person spoke with me from a somewhat high place in front. It was said that it was **Penn**, from whom Pennsylvania [was named]. He spoke well ; and, as he perceived that [the Quakers] are such, he averred that he has not been such, and that it is abominable . . . J. (Post.) 58.

Pennsylvania. *Pennsylvania.*

T. 515. Those in **Pennsylvania**, mentioned.

D. 3814. See PENN, here.

Penny. *Denarius.*

A. 3941⁶. 'A measure of wheat for a **penny**' (Rev. vi. 6) = that love is so rare. 'Three measures of barley for a **penny**' = that charity is so. (= that the estimation of good and truth is so small as to be scarcely anything ; . . . a **penny** is the smallest coin. R. 315. E. 374.)

E. 444¹⁴. His giving to the host 'two pence' (Luke x. 35) = all things of charity in so far as he could.

Penuel. *Penuel.*

A. 4301. 'Thus he passed through **Penuel**' (Gen. xxxii. 31) = the state of truth in good. Ex. (In the internal historical sense, these words = when they came into the Land of Canaan ; for **Penuel** was the first station . . . 4313.)

Penultimate. *Penultimus.* E. 1125².

People. *Populus.*

Popular. *Popularis.*

Populous. *Populosus.*

See COMMON PEOPLE, and under NATION.

A. 1259. 'Nation' = good, or evil ; and 'people,' truth, or falsity ; and this constantly. Ill. 1260. 1672.

—⁴. 'Kings,' being of peoples, = truths.

—⁷. As those in faith are called 'peoples' . . . the Lord's royalty is predicated of peoples . . . which was represented in the Jewish Church . . . After they had received kings, they became a people. 1672.

1316. 'The people are one' (Gen. xi. 6) = that they all had the truth of faith together. Ex.

1719. 'Women and people' (Gen. xiv. 16) = both goods and truths.

2015⁵. 'Peoples,' and 'sons' = truths.

2058. 'Peoples' (Gen. xvii. 14) = truths ; thus 'peoples' = those who live in truths, that is, the Angels . . .

2069. 'Kings of peoples . . .' (ver.16) = truths from conjoined truths and goods. . . 'Peoples'=truths; in general, all spiritual things; for kings are predicated from peoples . . .

2349. 'All the people from the extreme' (Gen.xix.4) = all and each one of falsities.

2567³. 'People,' and 'priest' (Is.xxiv.2) = interior truths and goods.

2714². The spiritual are signified by 'the peoples whom He loves' (Deut.xxxiii.3).

2826⁵. 'People' is predicated of those who are in the truth of faith.

2928. 'The people of the Land,' where Israel and Jerusalem are treated of, = the Spiritual Church . . . Ill.

2943². Hence, when, in place of 'nation,' 'people' is mentioned, there is signified the truth of faith.

2947. 'Sons of the people' (Gen.xxiii.11) = those first initiated into truths.

2952. 'The people of the Land' (ver.13) = those of the Spiritual Church; and also the truths of this Church.

3255. 'To be gathered to his peoples' is to go away from those among whom he has been, and to pass to his own; thus, here, to represent no longer. (Continued under GATHER.)

3272. 'Twelve princes of their peoples' (Gen.xxv.16) = all the primary things of that Spiritual Church. . . 'Peoples' = those in truths . . .

3294. 'Two peoples shall be separated from thy viscera' (ver.23) = that truth is thence. . . It is said 'two peoples,' because truth is interior and exterior. Ex.

3295. 'People shall prevail over people' (id.) = that at first truth shall be superior to the good of truth. Ex.

3401. 'People' (Gen.xxvi.11) = those of the Spiritual Church.

3581. 'Peoples shall serve thee' (Gen.xxvii.29) = the truths of the Church; 'and peoples shall bow to thee' = the truths of good [shall do so]. . . The 'peoples' first named = the truths of the Church, which are called spiritual truths; and the 'peoples' named the second time = the truths of good, which are spiritual goods . . . (Therefore they are different words in the Hebrew.)

3669. 'Thou shalt be for a company of peoples' (Gen.xxviii.3) = an abundance (of truths). Ex.

3727^e. 'To kill the people with the sword' (Ezek.xxvi.11) = to destroy truths by falsity.

4250. 'He halved the people who were with him' (Gen.xxxii.7) = the preparation and disposing of truths . . . in the Natural to receive the good represented by Esau.

4385. 'The people who are with me' (Gen.xxxiii.15) = some things of the truth of good.

4468. 'We shall be one people' (Gen.xxxiv.16) = conjunction as to doctrine also; (for) 'people' = the truth of the Church, and thus doctrine. 4485.

4557. 'He and all the people with him' (Gen.xxxv.6) = with all things which are in the Natural. . . 'People' = truths; thus 'the people who are with him' = the truths of that good; and, as all things in the Natural

relate to goods and truths, these words signify with all things there.

4619. 'Was gathered to his people' (ver.29) = was now among the things of the Divine Natural. (Continued under GATHER.)

—e. Thus 'people' = the truths in which are the concordant Societies, or the Societies which are in these truths.

4973⁶. 'Kingdom' is predicated of Divine truth; and therefore the Lord is called . . . 'King of peoples'; for by 'peoples' are signified those who are in truth. Refs.

5135⁹. 'A people great and mighty' (Joel ii.5) = falsities fighting against truths.

5312. 'Upon thy mouth all my people shall kiss' (Gen.xli.40) = that everything in the Natural shall be under obedience to him. . . By 'people' are signified truths; thus, in the Natural, the Knowledges of good and truth, and scientifics; for these are the truths of the Natural.

5365. 'The people cried to Pharaoh for bread' (ver.55) = the need of good for truth . . . 'People' = truth. Ex.

5418. 'He sold to all the people of the land' (Gen.xlii.6) = that all appropriation is from him. . . 'The people of the land' = the truths of the Church; here, in the Natural.

6146. 'He transferred that people to cities' (Gen.xlvii.21) = that scientific truths were referred to doctrinal things. 'People' = truths; here, scientific truths; because they are predicated of the people of Egypt. Ex.

6152. 'Joseph said to the people' (ver.23) = the influx of the Internal into scientific truths.

6232. 'I will give thee for a company of peoples' (Gen.xlviii.4) = increase *ad indefinitum*. 'A company of peoples' = truths from good *ad indefinitum*; for 'peoples' = truths; and 'a company,' abundance. Ex.

6295. 'This one also shall be for a people' (ver.19) = that truth from good also shall be increased. Ex.

6374. 'To him shall the obedience of the peoples be' (Gen.xlix.10) = that from His Divine Human should proceed the truths which could be received. . . 'The peoples' = those in truths, thus truths; and hence those of the Spiritual Church.

6397. 'He shall judge his people as one of the tribes of Israel' (ver.16) = that it is one of the truths in general . . . 'People' = those in truth; here, those in truth and not yet in good; for they are the people of Dan.

6451. 'I am gathered to my people' (ver.29) = that he must be in the goods and truths of the Natural which are from him; (because 'his people,' here, are the sons of Israel and the tribes from them). Ex. 6465.

6524². 'The congregation of the people' (Ps.evii.32) = those who are in the truths which are of intelligence.

6574. 'To vivify a great people' (Gen.l.20) = that hence is life for those who are in the truths of good. Ex.

6653. 'Pharaoh said to his people' (Ex.i.9) = to the subordinate scientifics. 'People' = truths; and, in the

opposite sense, falsities ; here, scientific separated from truth, because it is the **people** of Egypt.

[A.6653]. The reason '**people**'=truths, is that in the Word that is called 'a **people**' which is under a king . . .

— By 'a **people**' is signified truths ; but there is meant those who are in truths.

6688. 'The **people** was multiplied, and became exceedingly numerous' (ver.20)=that the truths in the Natural were being continually produced, and thus increased.

6692. 'Pharaoh commanded all his **people**' (ver.22)=a general influx into the scientific which are contrary to the truths of the Church.

6762. 'To call the **peoples** into the mountain' (Deut. xxxiii.19)=to cause truths to become goods, or faith charity ; for '**peoples**'=the truths of faith . . .

6851. 'I have seen the affliction of my **people**' (Ex. iii.7)=mercy towards those of the Spiritual Church after infestations by falsities.

7108. 'Lo, the **people** of the land are now many' (Ex.v.5)=the multitude of those who are of the Spiritual Church.

7207. 'I will receive you to Me for a **people**' (Ex.vi.7)=that they shall be added to those in Heaven who are serving the Lord there . . . for those who are there are called 'the Lord's **people**' ; and the same also when they are in the world.

7277. 'I will lead forth My army, My **people**, the sons of Israel' (Ex.vii.4)=that those in goods and truths are to be liberated. . . '**People**' is predicated of those who are in spiritual truth and good ; thus denotes those of the Spiritual Church.

7349. 'Let My **people** go that they may serve Me' (Ex.viii.1)=that they should leave those who are of the Church so that they may worship their God in freedom. . . The sons of Israel, who are here 'My **people**,'=those of the Spiritual Church. 7439. 7443. 7500. 7540. 7641.

7355. 'Into the house of . . . thy **people**' (ver.3)=(that they shall fill) all things in the Natural. Ex. 7357.

7396. 'The **people**' (of Pharaoh)=the several ones (who are in falsities and infest). 7543.

7445. 'I will put redemption between My **people** and thy **people**' (ver.23)=the deliverance of those of the Spiritual Church from those in the Hells near. Ex.

7551. 'As yet dost thou exalt thyself against My **people**' (Ex.ix.17)=that he does not yet desist from infesting those who are in truth and good. Ex.

7773. 'The servants and **people**' (of Pharaoh)=those who were subordinate. Ex.

7789. 'Go forth, thou, and all the **people** who are in thy feet' (Ex.xi.8)=a supplication that they may depart from those in truth from the Divine, from the highest to the lowest. . . '**People**'=those who are in truth from the Divine ; for the sons of Israel, who are here 'the **people**'=those of the Spiritual Church ; thus those in the truth of good and in the good of truth ; here, those in truth from the Divine, because it is said

'the **people** who are in thy feet' ; for 'Moses'=truth Divine . . . thus the highest ; and 'the **people** in his feet,'=all and each who are in truth from the Divine.

8092. 'In Pharaoh's sending the **people** away' (Ex. xiii.17)=when those who have infested were leaving those of the Spiritual Church.

8147. '(Pharaoh) took his **people** with him' (Ex.xiv.6)=with falsities all and each. '**People**'=truths, in the opposite, falsities ; here, falsities from evil, which are represented by Pharaoh and the Egyptians.

8311. 'The **peoples** have heard' (Ex.xv.14)=all who are in falsities from evil everywhere. '**Peoples**'=those in truths from good ; in the opposite, those in falsities from evil. Ex.

8321. 'Until Thy **people** shall pass over' (ver.16)=that, without danger of infestation, all will be saved who are in the faculty of receiving the truth of good and the good of truth.

—². For '**people**,' in general,=those in the truth and good of faith. Refs. But here it means Israel, that is, those of the Spiritual Church, or, what is the same, those in the truth of good and in the good of truth.

8577. 'Pass on before the **people**' (Ex.xvii.5)=that he may lead and teach . . . those of the Spiritual Church.

8676. 'Who hath snatched His **people** from under the hand of the Egyptians' (Ex.xviii.10)=mercy towards those who are in the good of truth and truth of good.

8690. 'All the **people** standing over thee from morning till evening' (ver.14)=that those of the Spiritual Church then have everything of will thence in every state.

8699. 'Thou wilt pine away, both thou, and this **people** which is with thee' (ver.18)=that thus the truth which has been inseminated will perish. . . 'Moses'=the truth from the Divine ; and 'the **people**,' those who receive it.

8709. 'See thou out of all the **people**' (ver.21)=the choosing of inservient truths.

8722. 'All this **people** shall come upon its place in peace' (ver.23)=that those of the Spiritual Church shall be in good, and shall thus be led from good.

8726. 'He gave them [as] heads over the **people**' (ver.25)=influx into these truths. Ex.

8787. 'Go away to the **people**' (Ex.xix.10)=conjunction. . . 'The **people**'=those of the Spiritual Church.

8805. 'Moses descended from the Mount to the **people**' (ver.14)=application and preparation through truth from the Divine to receive truths in good.

8830. 'Conjure the **people** lest they break through to Jehovah to see' (ver.21)=lest those of the Spiritual Church should desire [to come] into the Heaven where there is what is celestial.

8835. 'The **people** cannot ascend to Mount Sinai' (ver.23)=that (those of the Spiritual Kingdom) cannot elevate themselves to the Celestial Kingdom.

9081². 'To strike the **peoples** with his horns' (Deut. xxxiii.17)=to destroy falsities by means of truths.

9209. 'If thou shalt lend silver to my **people** . . .'

(Ex.xxii.25)=the instruction of those in ignorance of truth. . . 'People'=those in truths; here, in ignorance of truth, because it is said 'a needy people.'

9222. 'People' (ver.28)=those in truths of doctrine.

9275. 'The needy of thy people shall eat' (Ex.xxiii.11)=conjunction through the good of charity with those who are in few truths, and yet long to be instructed. . . 'People'=those of the Church.

9328. 'I will disturb all the people' (ver.27)=the consternation of all falsities.

9384. 'All the people answered with one voice' (Ex.xxiv.3)=reception in the understanding by those who are truly of the Church.

9391¹⁷. 'The peoples'=those who are of the Church and in truths; thus also the truths of the Church. Refs.

10288. 'He shall be cut off from his peoples' (Ex.xxx.35)=separation and spiritual death. . . 'Peoples'=those of the Church in the truths and goods of faith.

10633. 'I will do wonders before all thy people' (Ex.xxxiv.10)=that the Word is Divine in each and all things for the Church. 'The people of Moses'=where the Church is . . .

10635. 'The people in the midst of whom Moses is' (id.)=the Church where the Word is; thus all by whom the Word is received.

H. 318. Concerning the nations or peoples outside the Church in Heaven. Chapter.

S. 84. 'People' (is the expression which is) predicated of truth, or falsity. S6,III.

86^e. Therefore those of the Lord's Spiritual Kingdom are called 'peoples.'

R. 282. 'From every . . . people . . .' (Rev.v.9) . . . By 'people' are signified those who are in the truths of doctrine; and, abstractedly, the truths of doctrine. (=those who are in spiritual good. E.331.)

365. 'Peoples and tongues' (Rev.vii.9)=those in truths from doctrine; 'peoples,' those in truths . . .

483². 'Peoples'=those who are in truths or falsities of doctrine. III. 505.

627. 'People'=those in truths; and, abstractedly, truths.

745. 'Peoples'=those in doctrine.

883. 'They shall be His people' (Rev.xxi.3)=that they are the Lord's . . .

M. 103^e. Then the five fellow-countrymen . . .

451. In populous cities . . .

D. 4741. Concerning a certain people in the universe.

5012. A city quite populous . . .

6077. The land where they are is populous.

E. 175. 'Peoples'=those in truths, or falsities. . . Abstractedly from persons, 'peoples'=truths, or falsities. —³,III. 331⁴. 355¹⁶.

—⁶. 'A sign for the peoples' (Is.xi.10)=that He is seen by those in truths.

—^e. When 'nation and people' are mentioned . . . 'people'=those in spiritual good.

204⁷. Those are called in the Word 'peoples' who are in truths.

219². 'The people of the land'=falsities in general.

294⁶. 'The people which shall be created . . .' (Ps.cii.18)=all who are being reformed.

315⁴. 'People'=those in the Church who are in truths.

316⁴. 'People' is predicated of those who are in truths.

—¹². 'Peoples' are predicated of truths; and, in the opposite sense, of falsities.

323⁶. 'Peoples'=those in truth; here, in spiritual truth.

331. 'People'=those in spiritual good . . . thus who are of the Spiritual Church.

—². 'Peoples'=those of the Spiritual Kingdom . . . thus those in spiritual good . . .

—³. 'Peoples'=those in the good of charity and thence in the truths of faith. —⁹.

—⁴. 'Peoples'=the truths of the Church.

—⁵. 'A people distracted and peeled' (Is.xviii.2)=those from whom truths have been taken away, changed, or perverted . . .

—⁶. 'Peoples'=those of His Spiritual Church.

—⁸. 'The sons of Israel'=the Spiritual Church . . . therefore they are called 'peoples.'

—¹¹. In the opposite sense, 'peoples'=those in falsities. III.

— . In these passages, 'peoples'=those who are against the truths of the Spiritual Church; thus who are in falsities.

340². 'His people' (Luke i.68)=those in truths from good; thus who receive.

—³. Those are called His 'peoples' (Luke ii.31) who are in truths from good; thus who, through them, receive Him.

—¹⁵. Evils and falsities which are against the truths and goods of the Church, are signified by, 'all the peoples' (Deut.vii.16).

—²⁰. 'The people of Jehovah'=those in spiritual good.

355¹⁹. 'People'=those in falsities. 406⁶.

—²⁰. 'To ascend against My people Israel' (Ezek.xxxviii.16)=to attack the truths of the Church.

365²⁹. 'Jehovah shall speak peace to His people' (Ps.lxxxv.8)=to those who are in truths from good.

376²⁴. 'People'=the Church as to truths; thus the truths of the Church.

405⁴⁰. It is said, 'The Lord hath a controversy with His people' (Micah vi.2) . . . because by 'people' are meant those who are in truths and who are in falsities.

406⁶. 'People'=those in truths.

—⁷. 'Peoples from afar' (Is.xlix.1)=those in goods; and, abstractedly, goods, in the natural man. . . Here, 'peoples'=goods, because derived from a different word in the Original Language . . . 'nations' also being named from this word.

431¹⁰. 'Peoples'=those in spiritual good, which is the good of charity towards the neighbour. 433¹⁹.

433⁴. 'To Him the obedience of the peoples' (Gen.

xlix.10)=truths from Him, and conjunction through them.

[E.] 453¹¹. 'A firm people' (Is.xxxiii.19)=those in the falsities of evil; 'a people of depths of lip'=falsities of doctrine confirmed even to the appearance of truth . . .

455. 'Peoples'=all who are in falsities from ignorance.

—4. 'Peoples'=those in doctrine.

507⁴. 'The people is grass' (Is.xl.7)=those who were in truths, now in falsities.

573¹⁰. 'People'=those in truths, thus truths.

589^e. 'To slay the people' (Is.xiv.20)=to extinguish the truths of the Church.

600¹⁵. The falsities which shall be dispersed are signified by, 'They shall devour all the peoples round about' (Zech.xii.6).

610⁵. 'The people of holiness'=those of the Church in Divine truths; abstractedly, Divine truths.

612⁶. 'Peoples'=those in truths from (the good of charity).

625. Those of the Spiritual Church are called 'peoples' . . . Those called 'peoples' are those who are in truths as to doctrine and as to life.

650³⁶. 'People' is said of those in the truths of faith.

—⁶³. 'A foolish people' (Ps.lxxiv.18)=falsities.

654²⁷. 'The people'=the Church from them.

—³⁶. 'All the peoples of the earth have . . . left him' (Ezek.xxxi.12)=all the truths of the Church . . .

—⁵⁴. '(Which disperseth) the people'=the truths of the Church.

657. 'People'=all in truths or falsities, whether of the Church or outside it . . .

659¹⁷. 'Gathered to their peoples'=to their own; that is, to those like them in the other life . . .

—²⁰. 'Thy people'=the Church, and those in truths from good there.

684¹¹. 'People'=those in falsities. 923⁵. 1077.

—¹⁵. 'People'=those in falsities of evil.

684³⁴. 'People'=those then of the Church.

696²⁰. 'People' is said of those in truths and through them in good . . .

706²³. 'The noise of the peoples' (Ps.lxv.7)=contradictions by falsities.

727⁶. 'People'=those of the Church in truths. 863⁶.

734². 'Peoples'=those in falsities; abstractedly . . . the falsities of doctrine.

—¹¹. 'Much people more than thou' (Deut.xx.1)=falsities in general.

741¹¹. 'Peoples'=those in truths; therefore it is said that He shall judge the peoples in Truth' (Ps.xvii.13; xviii.9).

—¹³. 'Peoples'=those in the truths of the Church.

872. 'People'=those in the truths of doctrine.

1107. 'My people' (Rev.xviii.4)=those in truths, and through truths in the good of life.

Peradventure. *Fortē.*

A. 3030. 'Peradventure' (Gen.xxiv.5)=doubt.

10500. 'Peradventure' (Ex.xxxii.30)=a possibility.

Perceive, Apperceive. *Appercipere.*

Perception, Apperception. *Apperceptio.*

Perceptibly. *Apperceptibiliter.*

A. 1614. He who does not apperceive [that] what is good and true is from the Lord, is no longer in Heaven.

1640^e. In the other life, where perception far surpasses such apperception.

1757^e. Hence the mental view, apperception, and utterance of singular things is more prompt (after death).

1769². I apperceived . . . that he was lifted up.

1820². As soon as evil Spirits . . . apperceive as it were by smell anything which is delightful to a man . . .

1860. Those who feel hatred apperceive a kind of delight . . . in it.

1884. I apperceived that I had been in a state like . . .

1914². When anything contrary to the truth of conscience inflows . . . they not only apperceive it, but . . .

1937⁴. The pains . . . take away the apperception of the . . . freedom.

1944. Unless he can apperceive and feel this, he has not anything rational . . .

1953². The interior hearing apprehends; the interior sight then perceives; and thence through the hearing there is an apperception of the meaning . . .

2094^e. Cannot inflow perceptibly into man's idea.

2144². Conscience is a species of perception; for to act against or according to conscience, is nothing else than to apperceive thence . . .

2150. 'To see'=to understand and apperceive . . . 3132. 5274. 5639. 6675. 8460.

2215. Human rational truth . . . apperceived that it was not what it ought to be. Sig.

2294. I have often apperceived their resistance.

2593. They could apperceive the interiors of my thoughts.

3138. Influx of the light of Heaven into the things of the light of the world produces illustration, and at the same time apperception. If there is correspondence, [it produces] an apperception of what is true; if not, an apperception of what is false as if it were true. But there can be no illustration and apperception without affection. 3336².

3223². Unless the light of Heaven inflowed, no one would have any apperception . . .

3427⁴. The light of truth from the Lord cannot (then) inflow, and give them to apperceive that it is so . . .

3428^e. The simple who are in good . . . can apperceive in a moment . . . They have a general sense of the apperception of truth.

3451. 'In seeing to see'=to apperceive, and thus to know for certain.

3525. All apperception in the natural world is from the Rational.

3549. The apperception of natural truth. Sig.

— . 'To say'=to perceive; here, to **apperceive**, because from the Natural. 3609.

3570^o. The Rational . . . is above the sphere of the **apperception** (of the Natural).

3609. A state of the **apperception** of the affection of truth from influx through Divine truth. Sig. and Ex.

4245. He would then **apperceive** in what way falsities had intermingled themselves.

4256^e. This cause in no wise appears to man, because it is above the sphere of his **apperception**.

4283^e. Light as of dawn then appears to him, if he is in such a state that he can **apperceive** it.

4627^o. Conscience . . . is the interior **apperception** of good and truth . . .

4652. The communication of the thought and **apperception** of the spirit with the speech and hearing of the body . . . The **apperception** of speech is nothing but the hearing of the spirit . . . When a man is listening, the **apperception** appears no otherwise than as the hearing in the ear.

4788⁴. From good they **apperceive** truth.

4856. 'To tell'=**apperception**; thus communication. 5264. 5601, Ex.

5017. 'To hear'=to obey, and also to **apperceive**. That it also=**apperceive**, is evident from the very function of the ear . . . (which is) to receive what another says, and carry it away to the general sensory, in order that this may **apperceive** what the other is thinking . . . In the languages . . . to *hear* anyone is to **apperceive**; and to *listen* to anyone is to obey . . . Hence it is that the Spirits and Angels who correspond to the ear . . . are not only **apperceptions**, but also obediences . . . Being obediences, they are also **apperceptions**, for the one involves the other.

5119^o. Through this influx (of interior things into exterior ones) comes **apperception**. . . The interior man sees and **apperceives** in the exterior what is going on outside the latter.

5130. That which reigns universally is not **apperceived**, except when the thought is determined thereto.

5141. That it would turn out well, is an **apperception** from the Sensuous, which **apperception** is relatively obscure. There actually are an **apperception** from the Sensuous, an **apperception** from the interior Natural, and an **apperception** from the Rational. For when man is in interior thought from affection, and abstracts the mind from sensuous things . . . he is in rational **apperception** . . . But when man is in exterior thought . . . his **apperception** is from the interior Natural . . . But when man is in pleasures, and in the delights of the love of the world, and also of the love of self, the **apperception** is from the Sensuous . . . The more exterior the **apperception** is, the more obscure it is . . .

5247^o. The holiness in each particular of the Word does not appear to the understanding . . . but still, through influx from Heaven, it does to the **apperception** with him who believes the Word to be holy.

5254. 'Thou hearest a dream to interpret it'=the faculty of **apperceiving** what there is in the things

foreseen. 'To hear of thee'=to **apperceive** and know that he has such a faculty . . . 'To hear'=to **apperceive**.

5274. The **apperception** of the Natural. Sig.

5280. That nothing shall be **apperceived** (in the Natural) of the truth there was before. Sig.

5355^e. The **apperception** of truth is from good; for the Lord is in good, and gives the **apperception**.

5366. **Apperception** in both Naturals, in general and in particular. Sig.

5533. What **apperception** from the truths and the good of truth in the Natural is, can indeed be explained; but does not fall into the understanding . . .

5601^e. These are the things he wanted to **apperceive**.

5639. An **apperception** from the Celestial of the Spiritual of the spiritual medium present with the truths. Sig. and Ex.

5673. An **apperception** that good would be adjoined to truths. Sig.

5779. It appears that sensation, and also **apperception**, come by influx from the external, but . . . the internal inflows into the external . . . to the end that it may thence **apperceive** and be perfected.

5819. **Apperception** from spiritual good. Sig.

5828. 'I said' . . . =**apperception** that . . . 'To say'=perception.

5845. An **apperception** that he will perish. Sig.

5952. The Lord does not openly teach truths . . . but through good leads to think what is true; and also inspires, unknown to the man, the **apperception** and thence the choice that this is true, because the Word says so . . .

5966. 'To say'=perception; thus also **apperception**.

5981. These filthy things are **apperceived** by the Angels milder than they really are . . . The angelic **apperception** [of them] has been given me, which was such that I was not at all horrified. Ex.

5992^o. Thus man is in the midst, and does not **apperceive** either evil or good.

6047^o. The Word ought to be searched . . . When this is done from the affection of truth, the man is illustrated by the Lord, so as to **apperceive**, without knowing whence, what is true. (Compare with 5937^o, and 7055^o.)

6193. As Spirits possess all things of the thought and will, and Angels the things still more interior . . . the man cannot but **apperceive** and feel that it is he himself who thinks and wills.

6200. Hence is man's **apperception** of a Thing. Ex.

6220. An eminent **apperception**. Sig.

6222⁴. This Intellectual of the Church is more interior than the Intellectual which is only from scientific; for it is an **apperception** that it is so, not because scientific and philosophical things declare it; but because the Word in its spiritual sense does.

6223. **Apperception** by the truth of the Natural. Sig.

[A.] 6249. Apperception concerning the Intellectual and the Voluntary of the Church. Sig.

6256. His obscure **apperception**. Sig. and Ex.

—². While the spiritual are being introduced, they do not perceive good, because it inflows into the affection of truth from within; thus they are not in **apperception** before they have been regenerated.

6289. Influx into the power of his obscure **apperception**. Sig. . . The reason the **apperception** is said to be obscure, is that the spiritual, relatively to the Celestial, are in obscurity.

6675. **Apperception** of truth and good inflowing . . . Sig.

6683. **Apperception** concerning these scientific truths in the Natural. Sig.

6686. The reason the Natural is in obscurity, is that it is in the light of the world, and at the same time in worldly things; and, when the light of Heaven inflows into these things, the **apperception** becomes obscure.

6720. 'She saw him that he was good'=the **apperception** that it [came] through Heaven.

6732. The **apperception** of truth, that it was vile among false scientific. Sig.

6757. The **apperception** that truths were being infested by falsities. Sig.

7172^e. They were (then) mute, because they acknowledged that such was the case from the **apperception** then given them.

7201. That the Law Divine will give to those of the Lord's Spiritual Kingdom to **apperceive**. Sig. 'To say'=to **apperceive**; here, to give to **apperceive**.

7209. The **apperception** then that the Lord is the only God. Sig. 'To Know'=to **apperceive**.

7273. Explorations (after death) take place in order that they themselves may **apperceive** that they cannot but be condemned.

7298. Power from order that they became dull as to the **apperception** of truth. Sig. and Ex. . . Fallacies cause truths not to be **apperceived** . . .

7308. Influx and thence reception, and thus **apperception**. Sig.

7331. Into the **apperception** of all those who were infesting. Sig. 'The eyes'=**apperception**.

7444. The **apperception** that the Lord alone is the God of the Church. Sig.

7638. 'To say'=to **apperceive**. Refs.

—^e. From the presence of Truth Divine there is **apperception**. Sig.

7650. 'To look back'=the deprivation of **apperception**; for man is deprived of **apperception** when he looks back or turns away from the truth which is from the Divine.

7877. The **apperception** of that truth by those who inflict damnation. Sig. and Ex.

8443. The presence of the Lord in truth accommodated to **apperception**. Sig. and Ex.

8462². So long as (these) delights dominate, interior good cannot come to the **apperception**.

8707. The immediate influx of truth from the Lord, from which [comes] not the **apperception** of truth; but the light which gives the faculty of understanding.

8870³. **Apperceive** that externals are to be taken away from them . . .

8920⁴. If truth Divine appeared as it is in Heaven . . . at the first view, and at the first **apperception**, man would reject it . . .

9035. Mental view takes place by means of spiritual truth, and is **apperception**.

9144. So long as the fires of evil are kept shut up in the will, the understanding is in light, and thence in the **apperception** of good and truth. But when those fires shed their light into the understanding, then the former light is dissipated, and the man is darkened in respect to the **apperception** of good and truth.

9224². The truths of faith come to man's **apperception**, but not the good of charity, before he has been regenerated. For . . . the good of charity inflows through an internal way . . . and therefore does not come to the **apperception**.

9336³. This has been confirmed by many things which have come to [my] **apperception**.

9340³. Scientific truths are in man's memory. When they are taken out thence they come to the **apperception**.

9407³. The Word in the letter is no otherwise attended to and **apperceived** in Heaven . . .

—^e. He is then led by the Lord to **apperceive** and imbue the truths which are suited to him . . .

9780². When man lives according to the Word, the Lord insinuates good into his life; hence the man **apperceives** it, and feels it . . . Otherwise it does not appear, because it is not **apperceived**.

10057². It is known that the things seen with the eyes and heard with the ears are **apperceived** within the man . . .

10396. The Israelitish nation, when it did not **apperceive** in the Word anything from Heaven. Sig. and Ex. 'To see,' when predicated of the understanding of the Word, = **apperception**. Refs.

10402. Representative insignia of obedience, and of the **apperception** of the delights of external loves. Sig. and Ex. . . 'The ears'=obedience and **apperception**. Refs.

10454. The **apperception** of the quality of the interiors of that nation. Sig. . . 'To hear'=survey and **apperception**.

10574. The **apperception** of internal Divine truth in external. Sig.

10685². This interior resistance does not then come to man's **apperception**. Ex.

10692. The **apperception** of those who are in the externals of the Church, etc., without the internals. Sig.

H. 130. The natural man does not **apperceive** that thought.

246². They suppose (this), because it is so **apperceived**.

251^e. Hence it was **apperceived** what Angels they were . . .

254². He afterwards **apperceives** and acknowledges that he is a Spirit . . .

282^e. I say this from the **apperception** of it.

299^e. I have **apperceived** its increase and decrease . . .

322³. He **apperceived** in his own way . . .

326. When they **apperceive** (this) they are ashamed.

336. It was **apperceived** that their influx is tender . . .

343. I have often **apperceived** (this).

356². The things which man thinks spiritually, he does not **apperceive** . . . But when he comes into the Spiritual World, he does not **apperceive** the things he had thought naturally, but those he had thought spiritually.

410. This it was given to **apperceive** by communication.

423. Man can think from the understanding, and thence **apperceive** what is true and also what is good, but cannot think it from the will, unless he wills and does it.

434. **Apperception**, which is internal hearing, is possible only in a substance which is an organic form.

441². I **apperceived** that I had been in such a state . . .

450. The Spirit **apperceives** no otherwise . . . But it is an appearance.

462². The light of Heaven . . . gives to the sight of the Angels to **apperceive** and distinguish the most minute things.

— The hearing corresponds to their perception, which is of both the understanding and the will, and therefore in the tone and words of a speaker they **apperceive** the most minute things of his affection and thought . . .

474. To proceed is to be . . . presented in a suitable form so that it is **apperceived** and appears.

478. In order that (these things) may be presented to the **apperception** before the senses . . .

499. Thinks of others according to what he has heard and **apperceived** . . .

525^e. They **apperceived** in themselves infernal torment instead of heavenly joy.

526^e. The Angels do not **apperceive** anything about these men when the Word is being read by man . . . but instead of them they perceive the Lord.

548. When the Angels **apperceive** this, they leave him.

562^e. When (the Papists) **apperceive** in the other life that the Lord has all Power . . .

571. This fire burns inwardly, as is **apperceived** from the heat exhaled thence.

577³. (This) it has been given me to know by many experiences, and also to **apperceive**.

579. Wherever they **apperceive** good affections, they turn them into evil ones . . .

W. 382². Thought in the spirit . . . is not manifestly **apperceived**.

386². As (when a man is dying) they **apperceive** nothing but wind, they judge . . . that the spirit is not a man.

404³. The very affection of truth is **apperceived** no otherwise than . . .

T. 365³. There are infinite things in the heat and light which proceed from the Lord, although they are **apperceived** simply as heat and light.

D. 4627⁸. Hence from the light is thought, **apperception**, reflection, etc.

4751. Charles xii. excelled in the faculty of **apperceiving**; for, when in interior thought, he could run through a hundred things with one glance of the eye . . . 4752.

4752. That the infernals have the gift of **apperception**. Ex.

D. Min. 4694. It has been given me to **apperceive** continually that each and all things inflow . . .

E. 445². When what is believed is seen and perceived, it is not then called faith; but **apperception** and perception.

518²⁸. 'The rivers of Egypt' = Knowledge, and **apperceptions** of truth; because . . . the natural man has Knowledge and **apperception**; as the spiritual man has intelligence.

Perceive. *Percipere.*

Perception. *Perceptio.*

Perceptive. *Perceptivus.*

Perceptible. *Perceptibilis.*

Perceptibility. *Perceptibilitas.*

See under NOSE, NOSTRIL, ODOUR, SAY, SMELL, SPEAK, and TREE.

A. 64. Thus do the Angels **perceive** the Word.

—². By 'Adam in Paradise' they **perceive** the Most Ancient Church . . .

77. 'Trees desirable in aspect' = **perceptions** of truth; 'trees good for food,' **perceptions** of good. 102.

So. It is allowable for (the celestial man) by every **perception** from the Lord to know what is good and true . . . Sig.

81. The celestial man believes and **perceives** spiritual and celestial truth and good . . .

—^e. The bonds (of the celestial man), which are not apparent, are **perceptions** of good and truth.

96. Odour = **perception**.

99. As there is no combat, the celestial man **perceives** that (the Lord inflows).

—^e. For the Lord's life is in (such a man), which enables him to have **perception**.

102. 'A tree' = **perception** (when the celestial man is treated of). 103.

104. What **perception** is, is now unknown. It is a certain internal sensation, which is from the Lord alone,

as to whether [a thing] is true and good. It was very well known to the Most Ancient Church. With the Angels it is so manifest that from it they know what is true and good; what is from the Lord, and what from themselves; and also the quality of anyone who comes to them from his mere coming, and a single one of his ideas. The spiritual man has no **perception**; but has conscience . . .

[A.] 125. 'To eat of every tree' = to know from **perception** what is good and true. The men of the Most Ancient Church had the Knowledges of true faith by revelations . . . They continually had **perception** from the Lord, which is such, that when they thought from the things which were of memory, they at once **perceived** whether it was true and good; insomuch that when anything false was presented, they were . . . horrified. Such is also the state of the Angels. But afterwards, in place of the **perception** of the Most Ancient Church, there succeeded the Knowledge of truth and good from things previously revealed, and then, from the things revealed in the Word.

155. The proprium thus vivified has a **perception** of all the good of love and truth of faith . . . (insomuch) that the Angels **perceive** that they live from the Lord . . . But . . . if they recede even the least . . . they **perceive** a change; and therefore they are in their peace and happiness . . . when they are in the general **perception** that they live from the Lord.

159. How these things are, is not easily **perceived** . . .

— The celestial man **perceives** what things are of the internal, and what are of the external man . . . But their posterity . . . no longer **perceived** the internal man to be distinct . . . for such does **perception** become when proprium is desired.

183. The man cannot **perceive** otherwise . . . but it is an appearance.

184^e. It was **perceived** that this takes place with variety.

185. Afterwards . . . **perception** is induced on (the resuscitating man).

193. They **perceived** that they were in evil; from which remnant of **perception** . . . it is evident that natural goodness remained with them. Tr.

202. If faith is named, they **perceive** love. . . Still less can they endure to hear anything rational, and least of all anything scientific, about faith; for, through love, they have a **perception** from the Lord of what is good and true. From **perception** they know instantly whether it is so, or is not so; and therefore when a matter of faith is spoken of, they make no other reply than that it is so, or is not so; because they **perceive** [it] from the Lord. Sig.

203. The Spiritual Angels . . . also have from the Lord a **perception** of all the things of faith; but not such a **perception** as the celestial Angels have. The **perception** of the spiritual Angels is a kind of conscience, which is vivified by the Lord, and appears like celestial **perception**; but is not celestial, but only spiritual **perception**.

218. This dictate is the residue of the **perception** which they had. Sig.

220. That only a little of **perception** was left, as if alone with itself, and as it were unheard. Sig.

221. The time when the Church still had a residue of **perception**. Sig.

224. Mercy, peace, and every good . . . are what cause the dictate with those who have **perception** . . .

225. Natural good, in which there is some **perception**. Sig.

— Good is not good, unless its inmost is celestial, from which . . . there is **perception**.

227. Whence **perception**, dictate, and conscience are. Ex.

228. The exquisite **perception** of the Angels. Des.

— The least of thought is more **perceptible** to the Angels . . .

337. Through this love they had . . . a **perception** of all the things of faith. 393.

370. 'Jehovah said unto Cain' = a certain **perceptive** from within, which dictated . . .

371. By Jehovah's 'speaking,' the Most Ancients signified **perception**; for they knew that which the Lord gave them to **perceive**. This **perception** could not remain longer than while love was the principal thing. When love to the Lord and . . . the neighbour ceased, **perception** perished; and, so far as love remained, so far did **perception**. This **Perceptive** was proper to the Most Ancient Church; but, after faith was separated from love, as in the postdiluvians, and charity was given through faith, conscience succeeded, which also dictates, but in another way. 393².

391. They **perceive** his quality at his first coming. Such **perception** is given in the other life.

443. In the other life it is given manifestly to **perceive** what opinions (Souls) had held . . . I **perceived** from one who had deceased that . . .

—^e. Spirits and Angels live in the highest light . . . with such **perception** as can scarcely be described; thus not in an obscure life.

467. With Lamech there was nothing left of the **perception** of the Most Ancient Church. Sig.

483. The principal thing of all these Churches was **perception**; and therefore the differences of the Churches of that time were especially differences of **perceptions**. Concerning **perception**, we may mention that in the universal Heaven nothing but the **perception** of good and truth reigns, and such **perception** as cannot be described, with innumerable differences, insomuch that one Society has not the like **perception** with another. There are genera and species of **perceptions** there, and the genera are innumerable, and there are innumerable species in each genus . . . and still more innumerable varieties in a species . . .

—². The Most Ancient Church represented the Celestial Kingdom also as to the generic and specific differences of **perceptions**. But as **perception**, what it is, in its most general [aspect] is at this day entirely unknown, if the genera and species of the **perceptions**

of these Churches were to be told, nothing would be told but strange and unknown things. They were distinguished into houses, families, and nations, and contracted matrimonies within the houses and families, in order that genera and species of perceptions might come forth . . .

495. It was a perceptive Church, such as does not exist at this day. The perception of a Church consists in this: that they perceive from the Lord what is good and true, as do the Angels; not so much what the good and truth of civil society is, but what is the good and truth of love and faith in the Lord . . .

502. The three Churches, 'Man,' 'Seth,' and 'Enos,' constitute the Most Ancient, with a difference of perfection as to perceptions. The Perceptive of the first Church was diminished everywhere in the following ones, and became more general. . . Perfection consists in the faculty of distinctly perceiving; and is diminished when [exercised] not so distinctly, but more generally. Then, instead of a clearer perception, there succeeds a more obscure one; and so it begins to vanish.

503. The Perceptive of the Most Ancient Church consisted not only in this: that they perceived what is good and true, but in the happiness and delight of acting good. Without (this latter) the Perceptive is not living; but lives thence. Ex.

—². In this they were likenesses of the Lord, and therefore in Perceptives they became images of Him. The Perceptive is to know what is good and true; thus what is of faith.

507. Perception (in the Church 'Cainan') began to become general . . .

511. Because the Perceptive decreased, and from being more singular or distinct became more general or obscure, the life of love or of uses did so too; for as is the life of love or of uses, so is the Perceptive. From good to know truth, is celestial.

521. For to know from perception is entirely different from to know from doctrine. Those who are in perception have no need to know by the way of formed doctrine . . . Examp. To those who [know] from perception, it is given by the Lord to know what is good and true by an internal way . . . Add to this, that the perceptions of the celestial man can never be described; for they are in the minutest and most singular things, with every variety according to states and circumstances. But, as it was foreseen that the Perceptive of the Most Ancient Church would perish, and that afterwards men would learn what is good and true by means of doctrines . . . it is said, 'God took him' . . .

530². The remains (with the Church 'Noah') were not of perception, but . . . of doctrine from the Perceptives of the Most Ancient Churches.

536. As perception is at this day a Thing entirely unknown, insomuch that it may be supposed to be a kind of continuous revelation; and to be a something implanted; or something merely imaginary . . . and as perception is the Celestial itself from the Lord given to those who are in the faith of love; and as in the universal Heaven there is perception with innumerable variety, therefore, in order that a notion of perception

may be had . . . we may, in what follows, describe perception as to its genera, such as there is in the Heavens.

545. It has been given me . . . to perceive the Delights of heavenly joys . . . The harmonies of innumerable affections (therein) do not come distinctly to the perception, but obscurely, because the perception is most general. Still, it was given to perceive that there are innumerable things within . . . It was also perceived that the joy and delight came as from the heart . . . and [that] everything perceptive and sensitive therefrom is living from happiness.

549. There is a communication and most exquisite perception (there) of all affections and thoughts . . .

—^e. When this is perceived, he is at once dissociated.

558. Thence there was no longer . . . a perception of good and truth. Tr.

573. All the Perceptive of truth and good had been extinguished through persuasions . . . So that after the Flood . . . conscience succeeded in place of perception . . . Therefore 'reproof by the Spirit of Jehovah'=an internal dictate, perception, or conscience.

586. That there was no perception of good and truth, because they had immersed the doctrinal things of faith in their filthy cupidities, (and that) when this was done, all perception perished; and, in place of perception there succeeded a direful persuasion. Sig.

597. The state of the Most Ancient Church was that they had from the Lord a perception of good and thence of truth . . . and such as is the difference between having perception, and having conscience, such was the difference of state of the Most Ancient and of the Ancient Church. Perception is not conscience. The celestial have perception; the spiritual have conscience.

—². The Most Ancient Church had immediate revelation from the Lord by consort with Spirits and Angels, and by visions and dreams, whereby it was given them to have a general knowledge of what is good and true; and, after they had (this), then these general principles were confirmed by innumerable things by means of perceptions . . . Thus were the general principles corroborated daily; and, whatever was not congruous with the generals, they perceived not to be so; and whatever was congruous they perceived to be so. Such is also the state of the Celestial Angels. (Examps. of their general principles.) They received from the Lord a perception of the innumerable things which confirmed and agreed with these. With them, love was the principal thing of faith; and through love it was given them by the Lord to perceive whatever was of faith . . .

608. He no longer could have a like perception; but . . . something intermediate between perception and the conscience now known to some.

695^e. The diabolical crew perceive pleasure in this . . .

895². The man of the Most Ancient Church had revelations, by means of which he was initiated from infancy into the perception of goods and truths; and, as they were inseminated in his voluntary part, he

perceived innumerable things without new instruction ; so that from one General, he knew from the Lord the particulars and singulars which now men have to learn . . . and even so can know scarcely the thousandth part.

—². The man of the Spiritual Church . . . (will) believe what is false, because he has no other **perception** than that it is so.

896^e. When, in the other life, they **perceive** that what they had preached . . . is true, they marvel.

920. With the men of the Most Ancient Church, Heaven communicated with man . . . This communication was **perception**. . . In each object of sense they **perceived** something Divine and heavenly. Examps.

—³. But when . . . this **perception**, or communication with Heaven, began to perish . . . they no longer **perceived** what was heavenly in objects, but what was worldly, and this the more in proportion as they had a smaller residue of **perception** ; and at last . . . they **perceived** nothing else than what is worldly, corporeal, and earthly. Thus was Heaven separated from man . . . (and) man's state became inverted. (Therefore doctrinal things were preserved for the use of posterity.)

925². Such is the communication (by spheres) in the other life ; and such is the **perception** . . .

978⁴. What comes thence to **perception** in his thought and affection, is a certain General . . .

991. These scientifics . . . come to man's sensation or **perception** when he lives in the body . . .

1043. (This must) be **perceived** through colours . . .

—⁴. The celestial man has love to the Lord, which is implanted in his voluntary part, and therefore he receives from the Lord, not conscience . . . but the **perception** of good and thence of truth. Ex.

1071. The man of (this Spiritual Church) had not **perception** . . . but had to learn what is good and true from the doctrinals of faith collected from the **perception** of the Most Ancient Church.

1120^e. Internal respiration (then) ceased, and, with this, immediate communication with the Angels, and **perception**.

1121. I have been instructed by the sons of the Most Ancient Church concerning the state of their **perception**: that they had a **perception** of all the things of faith, almost as have the Angels with whom they had communication ; and this because their . . . spirit, by means also of internal respiration, was joined to Heaven ; and that love to the Lord and love towards the neighbour are attended with this ; for man is thus conjoined with the Angels as to their veriest life . . . They said that they had the law inscribed upon them . . . for then whatever the laws dictate was *with* their **perception** ; and whatever the laws forbid was *against* their **perception** . . . As they had the fundamental (law) in them from the Lord, they could not but know all things which are from it. They also believe that those who live in the world now, who love the Lord and the neighbour, also have the law inscribed upon them . . .

1122. In earthly things they did not **perceive** anything of delight . . .

1123^e. The third generation . . . expected the Lord . . . Their **perception** of these delights (in procreating offspring) was from influx from Heaven . . .

1124. It was given to **perceive** that they were inter-iorly evil . . . They supposed that no one would **perceive** what they were thinking.

1179². 'Cain' was in a Celestial Church which had **perception** ; whereas 'Ham' was in a Spiritual Church which had no **perception** ; and therefore the former was more enormous.

1241². Those called 'Enoch' collected the **perceptives** of the Most Ancient Church, and made doctrinals thence. These were their Word.

1383. On the **perception** of Spirits and Angels. Gen.art.

— . Of the **perceptions** there, there are two kinds : one, which is angelic, [is] that they **perceive** what is true and good ; what is from the Lord, and what from self . . . The other kind, which is common to all . . . [is] that at the first coming of another they know his quality.

1384. As to the first kind . . . they said that they **perceive** each and all things which they think and will, [as to] what is from the Lord, and what is from another source ; and they **perceive** not only how much is from the Lord, and how much as from themselves ; but also, when it is as from themselves, whence it is, from what Angels, and the qualities of the Angels . . . with every difference ; thus what influx there is, and innumerable other things. There are **perceptions** of this kind in great variety : with the celestial Angels . . . there is a **perception** of good, and thence of all things which are of truth ; and, as from good they **perceive** truth, they admit no talk or ratiocination . . . But the spiritual Angels, who also have **perception**, although not such a one as the celestial, talk about truth and good ; but still they **perceive** [them], though with a difference ; for there are innumerable varieties of this **perception**. The varieties have reference to this : that they **perceive** whether a thing is from the Lord's will, or is from His leave, or permission.

1385. There are Spirits who . . . **perceive** nothing of what is good and true ; and indeed the more they reason the less they **perceive** . . . They were told that it is of angelic wisdom to **perceive** whether a thing is good and true, without reasoning ; but they do not apprehend that such **perception** is possible . . .

1386. So long as Spirits suppose that they lead themselves, and that they think, understand, and are wise, from themselves, they cannot have **perception**.

1387. I have spoken about **perception** with those who . . . had supposed that they could penetrate and understand all things ; [telling them] that the Angels **perceive** that they think and speak, and will and act, from the Lord. But still they could not conceive what **perception** is, supposing that if all things inflow, they would be bereaved of all life . . . But they were told that between having **perception**, and not having it, the difference of life is like that between light and darkness ; and that, to themselves, men first live when they receive such **perception** . . . They were also shown by much experience how the case is with **perception** ; and

they then acknowledged that it is possible ; but after a while they again did not know . . . from which it may be evident how hard it is for man to comprehend what perception is.

1388. The second kind of **perception**. Des.

—^e. This communicative **perception** has its beginning in that the Lord wills all goods to be communicable . . . Hence such **perception** reigns universally also among Spirits.

1394. It is because there is (the second kind of) **perception**, that they are conjoined into Societies . . .

1395. (Examps. of this kind of **perception**.) 1396.

1397. As **perceptions** are so exquisite, evil Spirits cannot approach a sphere . . . where are good Spirits . . . 1398.

1405. Thus do the Angels **perceive** from the Lord the Word, when being read by man.

1442. The Lord's first **perception**. Sig. . . As soon as Jehovah appeared to the Lord in His celestial things, He attained **perception** ; for all **perception** is from celestial things. Everyone receives **perception** from the Lord when he comes to celestial things. Those who have become celestial men . . . have all received **perception**. Those who become spiritual men . . . have an analogue of **perception**, or a dictate of conscience, more or less clear, accordingly as they are in the celestial things of charity. The celestial things of charity are attended with this, because in these alone is the Lord present, and in them appears to man.

1443. (**Perceptions** of three degrees signified by trees.)

1496^e. Intellectual truth is conjoined with an internal **perception** that it is so.

1504. Continuation concerning **perceptions**. Gen.art.

1520. The **perceptibility** of the interiors of Spirits by spheres.

1539. The Lord's interior **perception**. Tr.

1616. That the Lord arrived at a **perception** still more interior. Sig. and Ex.

—². Conjunction with celestial things gives **perception**. Ex.

—⁵. As the Lord implanted Knowledges in celestial things, so He had **perception** ; for from the conjunction is all **perception**. He had the first **perception** when He had implanted the scientifics of childhood . . . and the second, which is more interior, when He had implanted Knowledges. Sig.

1620^e. (The objects) are **perceived** there with every sense.

1622. They not only see (the objects), but also **perceive** each thing much more vividly than the sight of the eye apprehends such things on Earth.

1625. There was **perceived** the semblance of a sun . . .

1630. Spirits are . . . in the fruition of all goods as to all the senses, and this to the inmost **perception** of them.

1668². This (infestation and combat) is with all who have conscience, and was still more with the Lord, when a child, who had **perception**. (It causes) with

those who have conscience a dull pain, but with those who have **perception** an acute one, and the more acute as the **perception** is more interior . . . The Lord had interior and inmost **perception**.

1695². Evil Spirits . . . at once **perceive** with a man that good and truth have been confirmed. There exists such a **perception** of Spirits superior to [that of] man.

1701. That the Lord **perceived** from His interior man. Sig. and Ex. . . The interior man **perceives** what is going on in the external, just as if one were to tell it. The Lord, who had a **perception** of all things which were taking place, clearly knew . . . Such things are . . . scarcely concealed from men who have celestial **perception**.

1702. In the interior man there is conscience with the spiritual man, and **perception** with the celestial.

1707. That the interior man **perceived** in what state was the external. Sig. and Ex.

—³. Regenerate men . . . are gifted either with **perception** or with conscience.

1769. It was **perceived** that he was devoted to studies.

—². I soon **perceived**—*apperecepi*—that he had been taken up . . . He said that he **perceived**—*appereceperet*—nothing of the sense of the letter . . . Certain Spirits . . . said that they believed because they had heard him say that he heard, saw, and **perceived** it to be so. But other Spirits . . . said it was not so . . . and therefore they were taken up, and (then) confessed . . . because they really **perceived** that it is so, and that by a more exquisite **perception** than can ever be given to any sense in the life of the body.

1776. Although this does not come to the **perception** (of children).

1786. 'Vision'=the inmost revelation, which is of **perception**. Ex.

—². With the Lord, the visions were the most perfect of all ; because He then had a **perception** of all things in the World of Spirits and in the Heavens.

1791. 'Abram said, Lord Jehovah'=the Lord's **perception** ; (for) the Lord had the inmost and most perfect **perception** of all things. The **perception** was a sensation and a **perceptive** Knowledge of all that was being done in Heaven ; and was a continual communication and internal conversation with Jehovah.

1802³. By instruction the interiors are formed . . . and are adapted to receive the goods of love and truths of faith, and thus the **perception** of good and truth. No one can **perceive** what he does not know and believe ; thus cannot be gifted with the faculty of **perceiving** the good of love and truth of faith, except through Knowledges . . .

1815. The Lord's internal man, which is Jehovah, whence He had **perception**. Sig. and Ex.

—^e. The **perception** which the Lord had most perfect . . . was from His Internal . . .

1822. 'He said unto him'=**perception**. **Perception** itself is nothing but a certain internal speech, which so manifests itself that what is said is **perceived**. All interior dictate, even conscience, is nothing else ; but **perception** is a higher degree.

[A.] 1831². The middle space between the parts = that with man which is called **perception**, internal dictate, and conscience. The things which are above (these) are the Lord's, and those below are with the man.

1841. 'He said to Abram' = **perception**.

1850². The Last Judgment of the Most Ancient Church was when . . . there was no **perception**.

1879². He who has the interiors of his spirit open, receives at the same time a sensitive **perception** of such things.

1898. 'Sarai said to Abram' = that it was so **perceived**. . . . The Lord's **perception** at that time was from truth adjoined to good, which dictated to Him how the case was. There is something similar with a celestial man who receives **perception**—there is something of truth adjoined to good which dictates; afterwards there is good from which or through which truth is **perceived**.

1911⁵. It is an intellectual truth, that the celestial man has from the Lord a **perception** of good and truth. The first Rational either denies **perception** altogether, or supposes that if he **perceived** from another and not from himself, he would be as if he had no life . . .

1914². The Lord could **perceive** and see from the interior the quality of the new Rational; (for) the Interior can **perceive** what comes forth in the Exterior . . . but not the reverse. Even those who have conscience can . . . apperceive anything contrary to the truth . . . Still more those who have **perception**; for **perception** is more interior in the Rational. How much more the Lord, who had Divine celestial **perception**.

1919. 'Abram said unto Sarai' = **perception**. The Lord's **perception** is signified by these words; but His thought from **perception** by 'Sarai said unto Abram.' The **perception** was that from which was the thought. They who are in **perception** think from no other source; but still **perception** is a different thing from thought. Examp.

—³. The Lord's **perception** was immediately from Jehovah; thus from the Divine good; but His thought was from intellectual truth and its affection. The Lord's Divine **perception** cannot be apprehended by any idea . . . The **perception** of the Angels, relatively to the **perception** which the Lord had, is scarcely anything. The Lord's **perception**, being Divine, was that of all the things in the Heavens, and (therefore) of all the things on earth . . .

—⁴. But after the Lord's Human Essence had become . . . Jehovah, the Lord was above that which is called **perception**, because He was above the order which is in the Heavens . . .

1964^e. When they are in (spiritual and celestial) life, they are in the faculty of **perceiving** all the things of the Lord's Kingdom.

1970². When this sight is opened . . . Spirits are seen, together with a **perception** who they are, what they are, where they are, whence they come, and whither they are going . . .

1972. The sight of my spirit has rarely been opened (to the Heaven of Angels); but it has been given me to know what they were saying, by a certain **perception**, the nature of which cannot be described . . .

2016. The Angels are in this **perception** to such a degree that they **perceive** that in so far as anything is from the Lord it is good and true, and that in so far as it is from themselves it is evil and false. . . . The very withholding (from evil), and the influx itself, are **perceptible** to them. But that man supposes that he does good, etc., from himself, is an appearance, because he is in a state of no **perception**.

2080. 'God said' = an answer **perceived**. Ex. . . In all **perception** whatever, there is both a proposition and a response. Sig.

2088². From the beginning all were celestial, because in love to the Lord: they thence received **perception**, by which they **perceived** good, not from truth, but from the affection of good.

2098. As the Lord had two states (humiliation and glorification), it is evident that there were also two states of **perception**. In the (latter) state, He **perceived** the things contained in this chapter; and His being no longer in such **perception**, is (here signified).

2135. In this chapter (the Angels) **perceive** the state of the Lord's **perception** in the Human . . . 2136. 2137.

2138. Secondly, it treats of the Lord's **perception** in that state, concerning the Rational . . .

2141. The Lord's **perception** concerning the human race: that they were in evil and falsity. Tr.

—^e. That He returned into His pristine state of **perception**. Tr.

2143. 'Jehovah appeared to (Abraham)' = the Lord's **perception**. Ex.

2144. 'In the oak-groves of Mamre' = the quality of the **perceptions** . . . that they were human, from scientifics, and from the first rational things thence.

—². What **perception** is, is now entirely unknown, because no one is in **perception** such as the Ancients were in, and especially the Most Ancients. The latter knew from **perception** whether a thing was good, and consequently whether it was true. There was an influx into their Rational from the Lord through Heaven; from which, when they thought about any holy thing, they at once **perceived** whether it was so, or was not so. Such **perception** afterwards perished with man, when he began to be no longer in heavenly ideas . . . and in place of it succeeded conscience, which also is a species of **perception**; for to act contrary to conscience and according to it is nothing else than to **perceive** from it whether or no a thing is so, or is to be done. But the **perception** of conscience is not from the good which inflows, but from the truth implanted from infancy . . .

—⁴. As to the Lord when in the world, all His thought was from Divine **perception** . . . His **perceptions** were more and more interior, the nearer he drew to union with Jehovah. Tr.

2145². **Perceptions** being more and more interior may be illustrated by the **perceptions** of the Most Ancients . . . The more they were in scientifics from the objects of hearing and sight, the lower were their **perceptions**; but the more they were elevated from them to the celestial things of charity and love, the more interior they were . . .

2149^e. The three men (being) seen by Abraham . . . represents the Divine perception, or the perception from the Divine which the Lord had when in the Human.

2150. That the Lord apperceived that perception from the Divine was present. Sig.

2151. That He drew nearer to the things which were being perceived. Sig.

2157. The deference of the Lord's state when He noticed that perception. Sig.

— . The celestial Angels perceive the Word as to the affection; the spiritual Angels as to the subject.

—². Thus the perception, thought, and speech of the celestial Angels are much richer than (those) of the spiritual Angels.

2158. The affection of longing that what He began to perceive should not pass away. Sig.

2161. That the Divine (perception) should let itself down nearer to the state of perception in which the Lord then was. Sig. 2162, Ex. 2166.

2167. When He had left off perceiving. Sig.

2171. The Divine perception into which the Lord came, when He was in the perception of the human. Tr.

— . There is perception more and more interior; namely, natural perception; then rational perception; finally internal perception, which is Divine and which the Lord alone had. Those who are in perception . . . know very well in which perception they are, natural, rational, or still more interior, which, to them, is Divine. What did not the Lord know! who had perception from the supreme and infinite Divine Itself, in which no Angels ever are; for perception inflows into them from the supreme Divine of the Lord through His Human essence.

—². The reason the Lord's perception is so much treated of. 2540².

2180. The Celestial Natural which the Rational took to itself, that it might conjoin itself with the perception from the Divine. Sig. and Ex. 2181^e, Ex.

2186. That the Lord drew near to Divine perception, after He had prepared Himself. Sig.

2218. 'The men arose' = that that perception came to an end.

— . The Lord's perception from the Divine, then, was first concerning the Divine Trine . . . ; afterwards it was concerning His Human, that it should put on the Divine; and now follows perception from the Divine concerning the human race . . . ; and that He did not will to remain in this perception, is signified by Abraham's 'going with the men to send them away.' 2221. 2222.

2231². Love . . . would have been as the flame, and all perception and thought as the light thence . . . Perception or thought concerning the quality of love and charity, is what is called faith.

2238. When 'Jehovah said' occurs, it = a perception not quite continuous with the former.

2245². The Lord's thought was from the Human conjoined with the Divine . . . but the perception, from which was the thought, was from the Divine.

2287. That this state of perception in which the Lord was, ceased to be such. Sig.

— . The Lord's thought was from perception; and the perception was from His Internal . . .

2367. The perception of good and truth is in obscurity with man, even a regenerate man; and still more so with him who is in external worship. Sig. and Ex.

2500². The Lord's instruction . . . was by continual revelations, and thus by Divine perceptions and thoughts from Himself . . . which Divine perceptions and thoughts He implanted in Divine intelligence and wisdom. Sig.

2513. The Lord's perception concerning the doctrine of faith. Sig.

— . 'God came' = to perceive; for perception is nothing less than the Divine coming of influx into the intellectual faculty.

2514. That the perception was obscure. Sig. . . The Lord's first perception is called obscure, because it was in the human which He was to put off . . . The Perceptive of the Lord, although from the Divine, was in the human, which is such that it does not at once receive the light itself . . . That He afterwards came into clear perception, is signified . . . by 'Abimelech's rising early in the morning.' 2540.

2515. Thought from the (obscure) perception. Sig. and Ex.

— . There are thoughts from perception, thoughts from conscience, and thoughts from no conscience. Thoughts from perception are given only with the celestial . . . such thought is the most internal that is given to man . . . It is perception from the Lord by which and from which their thought is: to think contrary to the perception is impossible.

2545^e. The Lord's thought was from intellectual truth . . . but the perception from which He thought was from Divine truth.

2552. A perception which was an answer. Sig. and Ex.

— . The case is this. Perception is a higher thing, and the Lord had it from the Divine Itself; but thought is a lower thing, and the Lord had it from the Intellectual itself; and, as it was perception from which He had the thought, so the answer of the thought was from perception. There is something similar with man. The celestial man cannot think except from perception, nor the spiritual man except from conscience. The perception of the former . . . is from the Lord, and it does not appear to the man himself whence it is; but his thought is from the Rational, and appears to him as from himself. Thus when he thinks about any Thing from the Rational . . . the answer comes either from perception or from conscience . . .

2571. The Lord's perception concerning the doctrine of love and charity. Sig. and Ex.

—². The Lord's perception and thought in everything of faith, was always from the Divine love.

2574. Perception from spiritual truth. Sig. and Ex.

—². The Lord alone had perception from spiritual truth.

2619. The perception which is signified by 'Jehovah

said,' was from the Divine Celestial; but the thought which is signified by 'Jehovah spake,' was from the Divine Celestial through the Divine Spiritual.

[A.2619]². With man, the case is this. It is good from which he perceives; but truth through which he thinks. Ex.

2654⁴. Man is not wise until he believes and perceives that all evil is from Hell, and all good from the Lord. In this faith, nay, **perception**, are all the Angels . . .

—^e. That man can look from within into the things in himself which are below, is known by experience to those in **perception**; and even to those in conscience . . . With man such **perception** is from the Lord; but the Lord's was from Himself.

2663. 'God said unto Abraham' = the Lord's **perception** from the Divine.

2665. (This) cannot be explained . . . in the fulness in which it can be **perceived** by those who are in the internal sense; and therefore if it should be told what it is according to their **perception**, it would scarcely be acknowledged.

2673. The Lord's clear **perception** from the Divine. Sig.

2682. The despair (of the spiritual man) in that he **perceived** nothing of good and truth. Sig. and Ex.

—'. 'Shrub' = **perception** in a less degree than 'tree.'

2693. (The Lord's) **perception** concerning his state. Sig.

—'. In the sense of the letter this is an interrogation by the Lord; but in the internal sense it is the infinite **perception** of all things.

2694². The reason for this desolation (of the spiritual) is . . . that they may receive the **perception** of good and truth, which they cannot receive until the Persuasive which is from proprium is as it were softened. . . What good, and indeed what happiness, is, no one can **perceive** with an exquisite sense, until he has been in a state of what is not good, and not happy. From this he acquires a sphere of **perception**; and this in the degree in which he has been in the opposite state. The sphere of **perception**, and the extension of its limits, arise from relatives which have been actually formed. Examps.

2701. This influx is the state of man's illustration, in which the truths he hears or reads, are confirmed to him by a certain **perception** interiorly in his Intellectual . . . Sig.

2708. The celestial have **perception**; but the spiritual, the dictate of conscience.

2715⁴. The good with the spiritual man is relatively obscure, because he does not know what is true from any **perception**, as the celestial do; but from instruction . . .

2718². They who are in the affection of good, know and **perceive**, from good itself, that it is so . . .

2722^e. The man of the Spiritual Church has no other **perceptions** that those which come through Knowledges from doctrine or the Word; for these become of his faith; thus of conscience from which he has **perception**.

2769. The Lord's **perception** from Divine truth. Sig. and Ex.

2770. For all thought and the derivative reflection come from **perception**.

2786. The Lord's state then according to **perception**. Sig. and Ex.

—^e. How greatly the human Intellectual and **Perceptive** fall short of the angelic Intellectual and **Perceptive**.

2813. Concerning truth Divine, some idea can be formed; but not concerning good Divine, except by those who have **perception**, and are celestial Angels.

2831. The spiritual have not **perception** of good and truth as the celestial have; but, in its place, conscience . . . Those who have not **perception** of good and truth, cannot be confirmed otherwise than by scientifics.

—². As to **perception**, in general . . . there is a **perception** of good and truth in celestial and spiritual things; a **perception** of what is just and fair in civil life; and a **perception** of what is honourable in moral life. As concerns the **perception** of good and truth in celestial and spiritual things, the interior Angels have this from the Lord; the men of the Most Ancient Church had it; and the celestial, who are in love to the Lord, have it. They know at once, from a certain internal animadvertence, whether it is good and whether it is true; for the Lord insinuates this, because they are conjoined with Him by love. But spiritual men have not such a **perception** of good and truth in celestial and spiritual things, but in place of it have conscience, which dictates. But conscience is formed from the Knowledges of good and truth . . .

—³. That the spiritual have no **perception** of the good and truth of faith. Shown.

—⁴. But as to the **perception** of what is just and fair in civil life, this is possessed by those in the world who are rational; and also the **perception** of what is honourable in moral life. In these **perceptions**, one man is distinguished from another; but these same do never on this account have the **perception** of the good and truth of faith, because this **perception** is higher or more interior, and inflows from the Lord through the inmost of the Rational.

—⁵. The reason the Spiritual have no **perception** of the good and truth of faith, is that good and truth are not implanted in their voluntary part . . .

2862. The Lord's reflection and **perception** . . . can only be expressed in the historicals by 'to tell,' and 'to say.' Moreover, in itself, reflection and **perception** is an internal telling and saying.

2882^e. All the Angels are in the **perception** itself that (everything inflows). The inmost Angels **perceive** how much is from the Lord . . .

2896. The Word in the Most Ancient Church was not written . . . for they were . . . in the **perception** of good and truth . . .

2897. But the man of the Ancient Church, being spiritual . . . knew, but did not **perceive**, what the representatives and significatives involved.

2937. For the spiritual man has no **perception** of good, as the celestial has . . .

2946². To the regenerate . . . it is given not only to Know this, but also to perceive it . . .

2960^e. This state is followed by a fourth, namely, that they perceive (reformation) to be from the Lord.

2974^e. In Heaven, it is perceived that (all good is from Him). There is a sphere of perception there that it is so . . . The degrees of this perception go from the middle to the circuits.

2994. In the body, man can feel and perceive little of this; for . . . in the external man he loses the sensation and perception of (celestial and spiritual things).

3069³. 'To eat and drink upon the Lord's table in His Kingdom'=to enjoy the perception of good and truth.

—, 'To drink'= . . . to give the perception of good and truth. 3089.

3100. A state of perception as to these things. Sig. and Ex.

3113. Perception. Sig.

3120. Perception of the influx of love. Sig.

3125^e. In these two verses it has treated of perception as to the quality and source of truth.

3209. Perception from the Divine Natural as to how the case was. Sig. and Ex.

—, 'To relate'=to perceive; for perception is as it were an internal narration . . .

3220. When the Angels are discoursing about perceptions . . . paradises, etc., appear.

3223. So long as man is in worldly things . . . he has only a perception of the things of the light of the world . . .

—². The light of Heaven inflows into the light of the world . . . and causes man to perceive sensuously the objects of Things. Unless this light inflowed, man would have no apperception.

3241³. As those of the Spiritual Church have no perception, as have those of the Celestial Church, of what is good and true . . . they are continually discussing . . . No one concludes from any perception; nay, they do not know what perception is. No wonder (therefore) that there are dissensions about (the Trinity). The celestial perceive that they are not three, but one.

3246². The celestial . . . therefore never inquire what truth is; but from good perceive it. . . But the Spiritual . . . do not know what truth is from any perception . . .

3316³. How remote (therefore) is the thought and perception of the Angels from the thought and perception of man. If man . . . for the bread would perceive love to the Lord, and for the wine love towards the neighbour, he would be in like thought and perception with the Angels . . .

3324. When man concludes from natural perception, he believes that faith . . . is prior to charity . . . because he perceives how truth enters . . .

3325³. With those not fully regenerated, the opinion has prevailed that truth is prior, for as yet they had not the perception of good . . . whereas the regenerate, being in good itself, can apperceive . . . what good is . . .

—, The Spiritual Church is such, that it must be introduced through truth into good; and, then, without the perception of good, except such and so much as lies concealed in the affection of truth . . .

3385². The spiritual, as they have not perception, like the celestial . . . investigate whether the thing is so . . . and, as they have not perception whether it is so, there is given them what appears like truth . . . Tr.

3388. It treats of those who are in the doctrinals of faith, and have no perception of truth, from good; but only a conscience of truth . . .

3393. The Lord's perception from Doctrine. Sig. and Ex.

3394². As the spiritual have not perception, as the celestial . . . —³.

—, As for the celestial, they perceive Divine good and truth in the Rational . . . and they can acknowledge . . . that there is a perception of good and truth . . . from the Lord . . .

3399². The Spiritual Church cannot . . . profane good, because they cannot receive good so far as to the perception of it, like the celestial. —³.

3432². The Lord gave (the Celestial Church) to perceive good and truth from love and charity, and to know from revelation.

3436². He who is in simple good . . . is gifted with the faculty of perceiving truths when he is being instructed (there) by the Angels.

3438. The Lord's perception concerning this obscurity. Sig. and Ex.

3463². Those solely in the doctrinals of faith, and in a life according to them . . . are not in any perception of good, but in a species of persuasion . . . Truth does teach what good is, but without perception; whereas good teaches what truth is from perception. Examp.

3528. The inmost degree of perception. Sig. and Ex.

—, 'To feel at'=the inmost and the all of perception . . . for the reason that all the Sensitive relates to the sense of touch, and this is derived and comes forth from the Perceptive; for the Sensitive is nothing else than the external Perceptive; and the Perceptive is nothing else than the internal Sensitive. Moreover, all the Sensitive, and all the Perceptive, which appear so various, relate to one general and universal sense—that of touch: the varieties . . . which are external sensations, are nothing but different kinds of touch, which originate from the internal Sensitive, that is, the Perceptive.

—^e. Moreover, all the Perceptive, which is the internal Sensitive, comes forth from good, and not from truth, except from good through truth; for the Lord's Divine life inflows into good, and through good into truth, and thus presents perception.

3548. The state of perception from the presence of this truth. Sig. and Ex.

3550. Those who have perception know that . . . it is truth under the form of good.

[A.] 3559. Inmost perception from presence. Sig.

3560. As it is the Rational which perceives what the Natural is, (these words=) the perception that it was not natural good.

3562. All perception. Sig. . . Because the perception of all things is from inmost things ; that is, they who are in inmost perception, are in the perception of all things which are below. Ex.

3572. A degree of perception still more interior. Sig.

3575. What is grateful from the truth of good which he perceived. Sig.

3603². Such know from revelation that (these things are good and true) ; but as they do not live according to them, they have no perception of this good and truth, but only of the Knowledges separated from them.

—⁵. Man knows not that he has this Involuntary, because he perceives nothing else in himself than what is his own . . .

3608. The Lord's perception from Divine truth concerning the animus of natural good then. Sig. and Ex.

— . 'To tell'=to think and reflect, thus to perceive.

3619. The Lord's perception from Divine truth. Sig. and Ex.

— . Perception from the Divine truth of the Rational is from the Intellectual ; whereas perception from Divine good is from the Voluntary. But perception from the Intellectual is not of the Intellectual, but is of the inflowing Voluntary . . .

3654⁸. 'The law written on the heart'=the perception of good and truth, from good.

3661. Reflection and perception thence. Sig. 3682.

—^e. Reflection is the mental view of a Thing, as to how it is circumstanced, and also as to its quality : from this is perception.

3671². To understand (and will) good and truth are of the Rational ; the derivative perceptions of good and truth are as seeds . . .

— . When he apperceives delight in acting them, the seeds grow . . . But (not) when he . . . interiorly perceives something of will, but still does not love . . . to do them.

3693. (Ways of speaking which come) from our perception of such things as are in the other life.

3702². This is perceived in the organ of smell . . . and things still more hidden would be perceived in man's interior organs, if his life were according to order.

—³. The life from which (the objects of nature) were descending, was in the sight and perception (of the Most Ancients), causing the images to be thus alive. Such a perception have the celestial Angels concerning all the things in the world . . . and hence infants have such a perception.

3747^e. The third degree of life is that . . . through which the Lord inflows into the rational mind, whence he has the faculty of thinking, whence he has conscience, and whence he has the perception of good and truth.

3906². For to acknowledge (this truth) in faith and act, is to have a perception that it is so . . . and also a perception that good from the proprium (is evil).

3928². If he does not perceive in himself . . .

3979. Perception from the good signified by Laban. Sig.

4027². They are outside of Knowledges, because outside of perceptions.

4038³. Perceptions, etc., pertain to the understanding (of the Rational).

4043. In the interiors . . . nothing is perceived by spaces and times . . .

—^e. In the Heavens . . . thousands and thousands of perceptions can scarcely fall into anything perceptible with man.

4068. The Lord's perception from the Divine. Sig.

4125. The obscure perception of this good when left to itself. Sig. and Ex.

4169. For to do good from good, is to do it from the perception of good. The perception of good is given solely with the celestial. But to do good from truth, is to do it from knowledge . . . but without the perception that it is so . . . It may therefore be fallacious . . .

4184. An obscure state of perception. Sig. and Ex.

4210^e. If the Word had not been spoken according to the ideas of man's thought . . . he would not have perceived a whit . . .

4241. After regeneration, truths proceed from good ; for he then, from good, perceives and knows that they are truths.

4242. 'To command the messengers to say'=reflection and thence perception that it is so ; consequently, acknowledgment.

4245². (Such) cannot know, still less perceive, that truth . . . is subordinated to good . . .

4286⁵. Good . . . and truth . . . are not perceived distinctly. The reason these are not perceived, is that there is no genuine charity ; and, where anything is not, there is no perception of it.

4301². The state of truth in good . . . can be apprehended only by those who have celestial perception . . . (For) those who have perception are in celestial light as to the understanding . . . and are affected with truths . . . as the eye is affected with flowers . . . and those in interior perception are affected with them as with the fragrance from flowers . . . Therefore those Angels perceive all the differences . . . of the conjunction of truth in good . . .

4302². If these things were described, still they would not be evident, except to those who are in celestial perception, and not at all to those who are solely in natural perception. For they who are in celestial perception are in the light of Heaven . . .

4317⁵. The interior form itself which receives good and truth . . . is depraved . . . Hence it is that there is no perception of good and truth at this day ; but, in its place, with the regenerate, there is conscience, which acknowledges as good and true that which is learned from parents and masters.

4339. The perception and intention of the good of truth. Sig. and Ex.

4369. Affection with the perception wherewith it was reciprocally insinuated. Sig.

4403^o. Those at the nostrils are those who excel in perception.

4448. The Most Ancient Church . . . was in the good of love to the Lord, and thence in the **perception** of all truth; for the men of that Church . . . communicated with the Angels; hence their **perception**; and therefore they never reasoned about any truth of faith; but said—because they **perceived** it from Heaven—that it is so.

4454. The Most Ancient Church . . . was in the good of love to the Lord; their Voluntary and Intellectual made a one . . . and therefore they had the **perception** of truth, from good; for the Lord inflowed through an internal way into the good of their will, and through this into the good of their understanding, or the truth.

4538. The **perception** of natural good. Sig. and Ex.

4567. Interior natural **perception**. Sig. and Ex.

—'. 'God saw,' when predicated of the Lord, = **perception** from the Divine; which is the same as interior **perception**.

4592³. For he who is in the light of the world, and has **perception** from it, scarcely knows what good and truth are . . .

4624. To the province of the sense of smell and thence of the nostrils pertain those who are in general **perception**, so that they may be called **perceptions**. 4625².

4625^e. Those in the nostrils **perceived** whatever happens in general in the Society; but not so much in particular as those in the province of the eye; for these latter discriminate and mentally view the things which are of **perception**. I have observed, also, that their **Perceptive** is varied according to the general changes of the state of the Society in which they are.

4626. When any Spirit is approaching . . . his presence is **perceived** . . . Angelic Spirits, who are in a more exquisite **perception**, thence know innumerable things about the state of his life and faith.

4627. Those who relate to the interiors of the nostrils are in a more perfect state as to **perception** . . .

4687². As the Most Ancient Church could have no **perception** of the Infinite Esse, but could have some of the Infinite Existing from the **perceptible** things in their internal man . . . they adored (the latter).

4692². The internal of **perception** is closed with those (in faith separated), because there exists no intermediate through which influx [might come].

4844⁴. Hence no one knows from mental view, consequently neither from **perception**, whether truth is truth . . .

4892. **Perception** from truths. Sig.

4925². For it is good through which the Lord inflows, and gives intelligence and wisdom, consequently a higher (mental) view, and also **perception** as to whether it is so or is not so.

4991. **Perception** concerning truth natural not spiritual. Sig.

5097. This state of illustration exists when it is acknowledged, and still more when it is **perceived**, that good is good and truth is truth. **Perception** is internal revelation.

5111. Revelation from **perception**. Sig.

—'. 'To say' = **perception**, thus also revelation; for this is internal **perception**, and from **perception**.

5113². For the man of the Spiritual Church has no **perception** of truth, from good . . .

—³. When the man of the Celestial Church had gained the **perception** of (the good of charity), he was led into the **perception** of love to the Lord . . .

5121. Revelation from **perception** by the Celestial in the Natural. Sig. and Ex. 5150, Sig.

—'. All revelation is either from speech with the Angels . . . or from **perception**.

—². Those who are in good and thence in truth, especially those in the good of love to the Lord, have revelation from **perception** . . . This revelation is internal. The Angels . . . have revelation from **perception**; so had the men of the Most Ancient Church; and so had some from the Ancient Church; but at this day scarcely anyone . . .

—³. As (the prophets) had no **perception**, they had merely verbal or visual revelations, without **perception** of what they signified; for genuine **perception** comes forth through Heaven from the Lord, and affects the Intellectual spiritually, and leads it to think **perceptibly** as the Thing really is, with an internal assent . . . The man supposes that it is in him, and that it flows from the connection of the Things, whereas it is a dictate through Heaven from the Lord, inflowing into the interiors of the thought concerning such things as are above the Natural and the Sensuous.

—^e. But the revelation from **perception** which the Lord had . . . was from the Divine in Him. Tr.

5145⁴. Whether there are terminations and consequent planes . . . is indicated by the **perceptions** of good and truth, and of conscience. With those who have **perceptions** of good and truth, like the celestial Angels, the terminations are from the first degree to the ultimate one. Without terminations of each of the degrees, such **perceptions** are impossible.

5172. The Spirits (of the thymus gland) have interior **perception** which is not made so visual as with others by meditations and thoughts . . .

—^e. With such there remains a soft Infantile, into which the **perception** of good inflows . . .

5228. **Perception** from thought. Sig. This cannot be explained, because at this day it is altogether unknown what spiritual **perception** is . . . For **perception** is nothing else than the speech or thought of the Angels who are with the man. When this speech or thought inflows, it causes the **perception** that it is so or is not so; but with those only who are in the good of love and of charity; for it inflows through good. With these, that **perception** produces thoughts; for what is **perceptive** is to them the General of thought. But there is no **perception** from thought actually, but apparently.

5238. **Perception** thence. Sig.

5251. The **perception** of the Celestial of the Spiritual from (or in) the Natural. Sig. and Ex.

5262. The **perception** of the Natural from the Celestial of the Spiritual. Sig. 5308.

5306. The **perception** of the Natural with all things there. Sig.

[A.] 5313¹³. Angelic Spirits, to whom is given **perception** by the Lord, know what (these things) signify.

5400. For sight abstracted from the things of the world, that is, spiritual sight, is nothing else than the **perception** of truth.

5403. **Perception** concerning truths in general. Sig.

5421. **Perception** and acknowledgment by the Celestial of the Spiritual. Sig.

5458. The **perception** of the Celestial of the Spiritual concerning these truths separated from itself. Sig.

5472. Still **perception** from faith in doctrine and understanding. Sig. and Ex.

5473. The degree of the **perception** thence. Sig.

5498. General **perception**. Sig.

5581. **Perception** by the things which are of the Church. Sig.

5591. **Perception** concerning the Spiritual. Sig.

5595. **Perception** from spiritual good. Sig.

5603. **Perception** by the good of the Church concerning these things. Sig.

5649². The general cause why man does not **perceive** this, is that worldly things engage his heart . . .

—³. As man is in ignorance about these things, he can have no **perception** concerning them ; for the Knowledge of a Thing must precede in order that there may be the **perception** of it . . .

5677. The **perception** that it is well. Sig.

5680. The apperception thence of the Natural that it is well with the good *a quo*. Sig. . . It is said apperception thence . . . because all the **perception** of the Natural comes from the Spiritual . . . that is, through the internal from the Lord. The Natural never has any **perception** . . . except what comes from the Spiritual . . .

5698. The **perception** of conjunction through the medium with the truths in the Natural. Sig.

5732. The communication of thought . . . on the part of the recipient is **perception** ; and therefore 'to command' = also **perception**.

5779. Their **perception** then. Sig.

— . From the Internal, that is, through the Internal from the Lord, comes all **perception** . . . It appears that apperception comes from influx from the External, but it is a fallacy.

5782. The **perception** given to the good of the Church in the Natural. Sig. and Ex.

5802. Reciprocal **perception**. Sig.

5816². When man is in good, he then from good sees truths, and **perceives** them, and thus believes that they are truths . . .

5877. That the Celestial Internal gave to truths in the Natural the faculty of **perception**. Sig. and Ex. . . When there is conjunction, there is given the faculty of **perceiving**, namely, through the affection of truth, and thus of good.

5882. The **perception** of the new Natural. Sig. and Ex.

—². When the conjunction of good with truth

comes forth, there is for the first time given the faculty of **perception**, in that the man is affected with truth and thus with good.

5907. The **perception** (of spiritual good) concerning the Celestial Internal. Sig.

5919. Testification from **perception**. Sig.

5920. Especially from the **perception** of the medium. Sig. and Ex.

5937. The **perception** of the Natural from the Celestial Internal. Sig. and Ex.

— . For all **perception** is from what is interior ; and never is there any **perception** of what is interior from (or by) what is exterior ; for, whence influx is, thence is **perception**.

—². What the **perception** is which is being so frequently mentioned.—There is with every man the faculty of **perceiving** whether it is so, or is not so. The faculty of concluding within himself, or in his mind, causes the Thing to be **perceived**. This faculty is never possible unless there is influx from the Spiritual World. In this gift one man excels another : those excel less who conclude and thus **perceive** little within themselves ; but they say that it is so, because others, in whom they have faith, have said so. But those who excel more, are those who see, not from others, but from themselves, that it is so. But verily the **perception** which is with every man is [a **perception**] in worldly Things, but not at this day with anyone in spiritual Things. The reason is, that the Spiritual, which inflows and makes the **perception**, is obscured and almost extinguished by the delights of the love of the world and of self . . .

—³. He who would have **perception** in spiritual things must be, from good, in the affection of truth, and must continually long to know truths. Thence his Intellectual is illuminated, and, when the Intellectual has been illuminated, it is then given him to **perceive** something within himself. But he who is not in the affection of truth, that which he knows to be so, that does he know from what is doctrinal . . . From these things it may be evident what **perception** is, and that it exists in worldly things, but not in spiritual ones . . . Those born in any heresy, if the veriest truths were told them, and also confirmed, would, nevertheless, not at all **perceive** that they are truths : they would appear to them as falsities.

5962². From relatives [the Angels receive] more perfect **perception** . . .

—⁴. It is evening with the Angels when they do not **perceive** the Lord present ; for in Heaven there is a continual **perception** of the Lord. When they are in a state of non-**perception**, they are not affected with good and do not see truth as before . . .

5963. **Perception** given that they are in tranquillity. Sig. and Ex.

— . The varying states (there) are according to the **perception** of good and truth with them, thus according to the **perception** of the Lord's presence : according to this **perception** they have tranquillity ; for those who are in the **perception** of the Lord's presence, are in the **perception** that each and all things which befall them tend to their good ; and that evils do not reach them. .

6035. The perception of spiritual good from the Celestial Internal. Sig.

6038. The perception of life thence in himself. Sig.

6040. The perception of truths in the Natural. Sig. and Ex.

— . For all perception inflows through the Internal into the External or Natural ; for the Natural perceives nothing whatever from itself ; but that which it perceives is from what is prior to itself ; and neither does the Prior perceive from itself, but from what is still prior to itself ; thus at last from the Lord . . . Such is the influx, and thence such is the perception. Ex.

—². The reason it is said, the perception of truths in the Natural, and not the perception of those who are in the truths. Ex.

6041. The perception of the goods there. Sig.

6063. The presence of the Celestial Internal in the Natural . . . and the consequent influx, and perception. Sig. and Ex.

—^e. From influx from the Internal comes forth perception in the External, or in the Natural . . . for influx and perception mutually correspond to each other.

6072. Perception concerning the truths of the Church in the Natural. Sig.

6081. Perception in the Natural where scientifics are. Sig. 6092.

6193². The Angels are in the manifest perception that it is so. 6466.

6222³. The Intellectual of the Church is, that when man is reading the Word, and carefully compares one thing with another, he perceives thence what is to be believed, and what is to be done. This falls only into those who are being illustrated by the Lord . . . and this illustration falls only into those who long to know truths, not for the sake of reputation and glory, but for the sake of life and use. Ex.

6240. The truly rational man is no other than he who is called a celestial man, and who has a perception of good ; and, from good, a perception of truth ; whereas he who has not this perception, but only Knowledge . . . is not a truly rational man, but an interior natural one.

6256. The spiritual good represented by Israel is in obscure perception (or apperception), because it is from the Natural . . .

6295^e. For the celestial man is such that he does not reason from truth . . . for he has perception from good—that is, through good from the Lord—that it is so or is not so. Refs.

6302. The perception of spiritual good from the Celestial Internal concerning the new life. Sig and Ex.

6317^e. Therefore the perception (of the unlearned) is more extended and clear.

6325². The man who is led by the Lord . . . has given him the perception of good, and also the sensation of it.

6384^e. The Intellectual (of those who have been in the affirmative) is illustrated, and is thus in a certain perception of spiritual truth . . .

6500. Without any perception as to whether what he confirms is true or not.

6560. Influx from the Internal, and thence perception. Sig. and Ex.

6562. Perception from the Internal what to do. Sig.

6598. It is known that one man excels another in the faculty of understanding and perceiving what is honourable in moral life, what is just in civil life, and what is good in spiritual life. The cause consists in the elevation of the thought to the things of Heaven . . . They who can think above sensuous things—if the things in the memory are ordained—are in the faculty of understanding and perceiving above others ; and this according to the degree of the [mental] view from within.

6599^e. The faculty of understanding and perceiving is according to the extension into Societies ; that is, according to the influx thence. 6600. 6611^e.

6622^e. As man apperceives one word merely as a simple sound . . . it may be evident how gross is the perception from the Sensuous.

6641^e. For the man of the Spiritual Church has no perception of truth, from good . . . 6647². 6865².

6737^e. Those in perception know, when they feel compassion, that they are admonished by the Lord to give aid.

6740. The perception that good from the Church itself was to be insinuated therein. Sig. and Ex.

— . For in the internal sense is meant the truth of good which has perception ; but in the sense of the letter a girl who has not perception.

6751^e. It is these planes which are illustrated by the light of Heaven ; hence is the Intellectual, and the Perceptive of faith and of the good of charity.

6783. The perception that now conjunction was certain. Sig.

6835. Perception from the law from the Divine. Sig.

6866. Perception from the Divine. Sig.

6872. The perception and acknowledgment of the Divine. from love ; (or) the perception and acknowledgment of the Divine in the Human. Sig. and Ex.

6881. What is new of perception. Sig.

6945. The perception of those who are of the Spiritual Church. Sig.

—². Those of the Spiritual Church have no perception of truth, from good, as the celestial have. (Who are here meant by the Spiritual Church, shown.) 7233².

6989. No perception of truth, and thence no obedience. Sig.

— . Hearing corresponds . . . to perception, because the things which are heard are perceived within . . .

7017. The perception of spiritual life. Sig. and Ex.

7028. Perception from the Divine . . . here, a new perception. Sig.

7055². They would (then) have the affection of knowing truth for the sake . . . of life ; and hence would be gifted with a perception as to whether the doctrinal things of their own Church are true . . .

—³. The prophets had not a perception of what

each thing in the internal sense signified; for when (mediate and immediate truth) are conjoined, then is perception given. This conjunction rarely exists with man . . . 7058².

[A.] 7058². The celestial Angels have an exquisite perception of both (mediate and immediate) truth, and thence of the Lord's presence. The cause is, that they are in good more than others . . .

7171. The natural sun in the perception of Spirits.

7172². The Spirits of Mercury have an exquisite perception, from the fact that they are continually exploring by means of perception what others know.

7381². The ideas of interior thought . . . are terminated in material things; and, where they are terminated, there they appear to be; thence man perceives what he thinks.

7680. Everything of perception . . . with the infesters destroyed. Sig.

— . 'Day' = a state of perception not obscure; 'night' = a state of obscure perception.

— . Perceptions are mentioned, and not illustrations, because the evil who infest have not illustration, but still they have perception. But they have perception only so long as something of the Knowledge of truth and good . . . remains . . .

—². The infernals can indeed confirm their evils and falsities; but this is not perception. Perception is to see that truth is truth, and good good; and also that evil is evil, and falsity falsity; but it is not perception to see truth as falsity, and good as evil; nor evil as good, and falsity as truth. They who do this, in place of perception have phantasy, which causes an appearance of perception . . .

7691². By the Sensitive is signified the ultimate of perception.

7812^e. All perception of a Thing is according to the reflection relative to differences from contraries in various manner and various degree.

7877². Those in the Third Heaven do not know what faith is, thus neither what the truth of it is; for they are in the perception of the truth which is of faith . . . That which is in perception in this way, does not fall into knowledge. But the spiritual, in the Second Heaven . . . reason as to whether it is true or not, because whether it is so they do not perceive . . .

7935. The interior perception of the truth which is of conscience. Sig. and Ex. . . The perception of this truth is of conscience; for those of the Spiritual Church have not perception such as those of the Celestial Church . . .

7975. For the man of the Spiritual Church has no perception of good and truth, but acknowledges and believes for good and truth the things which the doctrinals of his Church teach.

7977². But civil truth, moral truth, and their goods, those of the Spiritual Church can know, because they are in congruity with the Things that are in the world; hence, too, they have perception of them . . .

So81. Perception from the truth which is of conscience. Sig. and Ex.

8128^e. Thought from perception is internal speech.

8354. 'To show,' when it is done by Jehovah, = to give perception; and, as this is done by influx, it = to inspire.

8439². For the influx from the Divine passes first into perception, which is of the understanding, and then into the will . . .

8521². (The man of the Spiritual Kingdom) has no perception as to whether truth is truth, except that he seems to himself to have from the fact that he has confirmed it . . .

—³. But the good with those of the Celestial Kingdom . . . is implanted in the voluntary part. They who are in this good know whether it is truth from internal perception which is from the Lord.

8541^e. (The inhabitants of Jupiter) at once perceive and acknowledge as from themselves, whether what is said by others about the life of Heaven with man, is true or not.

8625². The man of the Spiritual Church . . . is in obscurity as to the truth of faith, and acknowledges it for truth because the Church has said so, and not because he perceives it to be truth.

8628. These persons, from not having cultivated their rational faculty by means of their knowledges (of languages, etc.) in the other life have but little of perception . . .

8631. In what clear perception about spiritual Things the Spirits of Jupiter are, shown.

8645. The perception of the Things which had been done to those of the Spiritual Kingdom. Sig. and Ex.

8660. Influx and thence perception. Sig. . . For perception is from influx.

8668. Perception, then, from truth Divine concerning the power of the Lord's Divine Human against (the infesters). Sig. and Ex.

8685^e. (Only those can understand these arcana) who are in illustration from the Lord, and through illustration in perception; (they) can be described . . . but they do not fall rightly into the thought unless there is perception from Heaven; and there is no perception from Heaven except with those who, from good, are in the love of truth; and not even then, unless they are in the love of truth from genuine good.

8690². The immediate influx of the Lord does not come to perception, because it is in the inmosts of man, but the influx of the Lord [which is] immediate and at the same time mediate, comes to perception, and gives affection; for it is not only in the inmosts of man, but is also in his mediates and outermosts.

8694². By revelation is meant illustration when the Word is being read, and perception then . . . The cause of those in good having revelation . . . is that . . . the Angels with the man perceive the Word according to the internal sense; and this is communicated to the man who is in good, and is reading the Word, and is longing for truth from affection. Hence are the illustration and perception. Ex.

8701. In the first state (of regeneration) the influx of truth Divine is immediate . . . When the influx is

immediate, the Lord does indeed inflow with good and truth, but the good is not then **perceived**, but the truth . . . But when the influx is also mediate at the same time, then good is **perceived**; for the mediate influx is into the external Sensuous of the man . . .

8717². That this is so, the Angels in Heaven not only know, but also **perceive** in themselves. 8865.

8792. *That* people could not **perceive** the presence of Jehovah in any other way (than visibly). That . . . the sight of the eye = the **perception** which is of faith. Refs.

8802. Those who have a general **perception** of celestial good. Sig. and Ex.

—². By those who are in a general **perception** of celestial good, are meant those who are intermediate between the Celestial Kingdom and the Spiritual Kingdom . . . These have extension even into the celestial Societies . . . The general **perception** is with those who are in spiritual good, and who can receive the general influx of the good of the higher Heaven; here, of the Inmost Heaven. Sig.

8885. The things which come to manifest **perception** are then in the middle (in man's thought).

8914. The **perception** of truths Divine from good. Sig. and Ex.

8920². The form of truth Divine, that is, its **perception**, thought, and utterance, in the Third Heaven, so transcends that in the Second Heaven, that it cannot be apprehended there . . .

8928². That (those of the Spiritual Church) are in thick darkness as to truth Divine, is evident from the fact that they do not know from any internal **perception** that which the Church says to be truth; but solely from the fact that the Church says so . . . and he who is not in internal **perception** concerning truth Divine, is in thick darkness; or, what is the same, to him Divine truth is thick darkness. Examps.

8967. Through temptations the internal man acquires dominion over the external . . . When this is done, illustration and **perception** as to what is truth and what is good, and also as to what is evil and false, take place for the man . . .

9049^e. The nostrils correspond to the **perception** of truth.

9050³. The intellectual faculty is illustrated by the Lord when man receives faith; hence he has the light or apperception of truth in such things as are of faith when he is reading the Word; and . . . the voluntary faculty is kindled by the Lord when the man receives love; hence he has the fire of life, and a sensitive **perception** of good.

9051. Man has an exterior and an interior understanding: the exterior understanding is where is the thought which comes to **perception**; and the interior understanding is where is the thought which does not come to **perception**. But still it comes to the **perception** of the Angels.

9103³. This clear-sightedness increases according to the influx of the light of Heaven, until at last he discriminates not only between truths, but also between

the truths in these truths; and this the more lucidly as the communication between the internal and the external man is the better opened; for the light of Heaven inflows from the Lord through the internal man into the external. Thence the man has **perception**; but still not spiritual **perception**. This **perception** does not come forth from natural truths, but from spiritual truths . . . which are called the truths of faith. The reason spiritual **perception** comes forth from these truths, is that the light of Heaven is the Divine truth proceeding from the Lord . . . and therefore there must be spiritual Knowledges with man in his Natural, in order that spiritual **perception** may come forth . . .

9256². When the gentiles are instructed, they have a clearer and more interior **perception** than Christians. Ex.

9474². As all the **perception** of good is through truth, spices were employed . . .

—³. The good which is of love does not come to **perception** except through truths; for truth is the witness and also the revelation and form of good. Ex.

—^e. The aromatic of the oil of anointing = what is grateful of internal **perception**; and the aromatic of the incense = what is grateful of external **perception**. 9475.

9653². Sunrise = the good of love from the Lord in clear **perception**; and sunset, the good from Him in obscure **perception**; and, as man and Angel have clear **perception** when elevated towards interior things . . . and obscure **perception** when in exterior things . . . the west is called also 'the sea' . . .

9688^e. The Spiritual Church is called 'an eagle' from **perception**.

9716^e. For the Intellectual is allotted to the **perception** of truth, from good; and the Voluntary to the **perception** of good in truth.

9818. Those in the Celestial Kingdom know truths not from knowledge . . . but from internal **perception**: for they are in the good of love from the Lord, and all truths are implanted in this good. Ex. . . The form of good and its quality is, with them, truth, which is not seen, but is **perceived**, from good . . .

10062. The 'blood upon the right ear' = the **perceptive** in the Inmost Heaven . . . In the Inmost Heaven there is the **perceptive** of truth, from good; but in the Middle Heaven there is not the **perceptive** of truth, but its Intellectual, and also in the Ultimate Heaven. Sig.

10093. Divine truth is acknowledged in the Spiritual Kingdom; but in the Celestial Kingdom is **perceived**. Sig. and Ex. . . That which is received in the intellectual part is said to be acknowledged; and that which is received in the voluntary part is said to be **perceived**.

10124². But with those in the Celestial Kingdom, truth does not become knowledge, nor faith, nor conscience; but it becomes reception in the good of love; and, in proportion as they live according to it, it becomes **perception**, which increases and is perfected with them according to love. Ex.

10155. The **perceptive** that all good and all truth are from the Lord. Sig.

—³. In these passages 'to Know' = to **perceive**; and to **perceive** is from good; but to understand, and

see, are from truth ; for they who are in good, or in love, **perceive** within themselves that it is so ; whereas they who are in truth, or faith, see within themselves ; and therefore with those in the Celestial Kingdom there is **perception** that it is so ; but with those in the Spiritual Kingdom there is faith that it is so. Refs.

[A.] 10159. For all **perception**, such as that of the Angels of the Third Heaven, is from the order and from the flux of Heaven . . .

10219. For, before, he cannot reflect that anything inflows from the Lord ; and cannot at all **perceive**, that is, feel [it] in himself, until he begins to will and love it to be so.

10237². For the truths of faith in the Natural come to manifest **perception** ; for they are among . . . the Things of memory, which, when thought, are manifestly **perceived** ; but not the things which are thought in the internal man : these do not come to manifest **perception** while the man is in the world, because the ideas there are spiritual. Hence it is that purification must take place in the Natural.

10252. The **perception** of sensuous truth. Sig. and Ex.

10254. The **perception** and affection of natural truth. Sig. and Ex.

10256. The **perception** and affection of interior truth. Sig. and Ex.

10290. Illustration and **perception** again through the Word, from the Lord. Sig. and Ex.

—². For the Lord speaks with the man of the Church no otherwise than through the Word ; for He then illustrates so that the man sees the truth, and also gives **perception** so that he **perceives** that it is so ; but this is done according to the quality of the longing for truth with the man . . . Those who love truth for the sake of truth are in illustration ; and those who love truth for the sake of good are in **perception**.

10336³. 'To write the law upon the heart' = to implant Divine truth in the will . . . When this is done, Divine truth is no longer taken forth from the memory, but is **perceived** from the good itself of love . . .

10554. 'To speak face to face' = the mutual **perception** of the one in the other. This is understood concerning the Word . . .

10702. Those who turn themselves to the Lord or to Heaven, receive influx thence, and are in illustration, and thus in the **perception** of truth within themselves. Sig.

10729^e. Divine truths are such that they can be fitted to good . . . thence man has **perception**, which, in itself, is a reacting.

10737. They know (that God is visible under a human form) from interior **perception** . . . Abraham, Lot, etc., saw God under a human form, and acknowledged what was seen as the Creator . . . and this also from interior **perception** ; but at this day this interior **perception** has perished in the Christian world, and remains only with the simple who are in faith.

10756. (Those of the Fifth Earth) have a **perception** as to whether there is what is conjugal with those of them who are naked . . .

10786. They were from the Celestial Kingdom, where all know the truths from interior **perception** which with us are called of faith ; for they are in illustration from the Lord.

—². There are few in our Earth who have interior **perception**, for the reason that in their youth they learn truths and do not do them. Ex.

10787². Those who are being regenerated by the Lord, and who let truths at once into the life, come into interior **perception** concerning them. Whereas those who receive truths first into the memory, and then into the understanding, and finally into the will, are those who are in faith ; for from faith, which is then called conscience, they act.

H. 25. The Angels in the Celestial Kingdom . . . receive Divine truths at once into the life . . . and therefore have them inscribed on their hearts, and **perceive** them, and as it were see them, in themselves . . .

30^e. What is disposed by the Lord in this Inmost (of man) does not inflow manifestly into the **perception** of any Angel, because it is above his thought . . .

88. As, without a **perception** of what correspondence is, nothing can be known in light . . .

153. When evil Spirits appear turned to the quarters of Heaven, they have . . . a **perception** of truth, but no affection of good . . .

204^e. This communication with Societies, is not a communication with those there to a manifest **perception** of them . . .

271. The Angels of the Ultimate Heaven (are) without interior **perception** as to whether they are truths.

284. Man, in the body . . . cannot **perceive** the peace of Heaven, because the **perception** of man is in the Natural . . .

288. The peace of Heaven . . . does not come to the manifest **perception** of the Angels, except by . . .

344². I **perceived** their horror.

351. True intelligence and wisdom is to see and **perceive** what truth and good, and falsity and evil, are, and to well distinguish them, and this from interior view and **perception**. . . In proportion as the interiors have been formed, and make a one with the exteriors, so does man see and **perceive**. Ex.

—^e. The wise . . . whose interiors have not only been opened, but also cultivated, both see truths in themselves, and **perceive** them (whereas the simple whose interiors have been opened, but not cultivated by spiritual, moral, evil, and natural truths, **perceive** truths when they hear them, but do not see them in themselves).

352. Spurious intelligence and wisdom is not to see and **perceive** what truth and good, and falsity and evil are, from within ; but only to believe . . . what is said to be so by others, and then to confirm it . . .

395. It would fall into an unknown idea ; thus not into **perception**.

413. Do not come distinctly to **perception**, but

obscurely ; because the **perception** is very general ; but still it has been given to **perceive** that . . .

414. The beauty perceptible by our sight.

462². The hearing corresponds to their **perception**, which is of both the understanding and the will ; and thus in the sound and words . . . they apperceive the most minute things . . .

541^e. The quality is known from the opposite . . . and thence are all **perception** and sensation.

N. 140. Concerning **perception**. (Refs. to passages.)

S. 58. Through the internal senses (of the Word) the Lord inflows into the natural sense, and into the light of this with man. Hence man, from interior **perception**, acknowledges truth, and then he sees it in his thought, and this as often as he is in the affection of truth for the sake of truth ; for from affection comes **perception** ; from **perception** thought ; and thus is effected the acknowledgment which is called faith.

74^e. In the Word of the Celestial Kingdom . . . the marks are affections ; but in the Word of the Spiritual Kingdom . . . the marks are **perceptions**.

Life 3. Hence comes this common **perception**.

4. Still, they acknowledge—which is effected by common **perception** from Heaven—that those who live well are saved . . .

F. 3. Spiritual truths can be comprehended equally as well as natural truths ; and, if not clearly, still, when they are heard, they fall into the **perception** as to whether they are truths or not ; most especially with those who are affected with truths. Shown.

5. To be in illustration is nothing else than to be in the **perception**, and thence in the internal acknowledgment, that this or that is truth. These are they who are called 'the taught of Jehovah' . . .

W. 2. Inmost thought, which is the **perception** of ends, is actually the first effect of life.

42. Thoughts, **perceptions**, and affections are substances and forms . . . and are not exhalations . . .

76. He who cannot from some **perception** think of God apart from time, cannot **perceive** eternity . . .

115. An Angel **perceives** no otherwise than . . . Unless he did so **perceive**, there would be no conjunction. . . The Lord cannot be in (anyone) unless . . . he **perceives** and feels these as his own . . .

179. In a higher degree, which transcends the **perception**.

199^e. These ought to be **perceived** distinctly.

276. When loves are opposites, then all things which are of **perception** become opposites . . .

277². There are all the . . . thoughts of his **perception**, which make the second degree . . .

291². Thus produce the **perception** as of his presence . . .

316¹. The delights of uses do not present ideas . . . but only affect, without distinct **perception**.

361. This is known from common **perception**.

—². Who does not know from common **perception** that . . .

—³. Many of the learned . . . have debilitated, and

obscured, and have even destroyed, common **perception** with themselves.

— . Tell some truth to anyone who is in common **perception**, and he will see it . . . But say the same things to one of the learned, who has not [been accustomed] to think from common **perception** . . . and he will not see it.

363². There are many things of wisdom ; as **perception**, reflection, recollection, thought, etc.

—^e. The understanding smells, and also tastes, from its **perception** ; and therefore to smell and taste are predicated of **perception**.

365⁸. Ask anyone who is in common **perception** where his thought is . . .

404². That the second conjunction (of the will and understanding) is through the affection of understanding, from which is the **perception** of truth. Ex. The affection of truth, and the **perception** of truth are two faculties of the understanding, which with some combine into a one, and with some do not. They do so with those who want to **perceive** truths with the understanding ; but not with those who only want to know truths. It is also evident that everyone is in the **perception** of truth, in proportion as he is in the affection of understanding ; for, take away the affection of understanding truth, and there will be no **perception** of truth ; and give the affection of understanding truth, and there will be the **perception** of it according to the degree of the affection of it ; for no man, whose reason is entire, is ever destitute of the **perception** of truth, so long as he has the affection of understanding truth.

—³. The affection of truth is one thing ; the **perception** of truth is another ; and thought is another. Ex.

— . When man is in the affection of understanding, and through this comes into the **perception** of truth, he is then in the thought of his spirit . . .

—⁴. (Thus) these three : the affection of truth, the **perception** of truth, and thought, follow in order from love ; and they come forth no where else than in the understanding . . .

—^e. Thought does indeed come forth first, because it is of the natural mind ; but thought from the **perception** of truth which is from the affection of truth, comes forth last . . .

405⁴. The ramifications of the bronchia of the lungs correspond to the **perceptions** and thoughts from these affections of truth.

406. For all the **perception** of truth belongs to love in the understanding . . . and all the senses of the body derive their **perception** from the **perception** of their mind.

410². (Thus) the **perception** of truth which (the love) acquires from the affection of understanding . . . is not of the understanding, but is of the love.

—⁴. Thoughts, **perceptions**, and the derivative knowledges, do indeed inflow from the Spiritual World, but still are not received by the understanding, but by the love, according to its affections in the understanding.

412. The air vessels in the lungs correspond to **perceptions**.

[A.412]². The respirations are not **perceptions** and thoughts, but are correspondences (of them). 420.

—³. The understanding does not **perceive** or think from itself, but from the affections. Shown.

413. That the wisdom, or understanding, from the power given it by the love, can be elevated, and can receive the things of the light of Heaven, and **perceive** them. Ex. That man can **perceive** the arcana of wisdom, when he hears them, has been shown above. This faculty of man is what is called rationality, which every man has from creation.

427². As those in celestial love have wisdom inscribed on their life, whatever they hear they at once **perceive** to be true or not . . .

P. 24. Good is not Known . . . except by relation to what is less good, and by opposition from evil: all the **Perceptive** and sensitive are thence, because their quality is thence. Ex.

—^c. But an opposite may take away, or may exalt, the **perceptions** and sensations. Ex.

28³. The Angels receive the influx (of the Lord) in the **perception** of truth, and in the thought; for in these the influx appears to them; but not in the affections. Now, as the **perceptions** and thoughts appear to the Angels as theirs, when yet they are from the affections which are from the Lord, there is the appearance that the Angels conjoin themselves reciprocally with the Lord; when yet the Lord conjoins them with Himself; for the affection itself produces these **perceptions** and thoughts . . . for no one can **perceive** and think anything without affection; and everyone **perceives** and thinks according to the affection.

33. The **perceptions** and thoughts of the love (of evil) are as many as are the falsities which favour the evils and confirm them.

—³. As the influx of the Lord is into the love of good and its affections, and, through these, into the **perceptions** and thoughts . . . so the influx of Hell is into the love of evil and its affections . . . and through these into the **perceptions** and thoughts . . .

34. The reason the degrees of wisdom are **perceived**, is that the love enters through the affections into the **perceptions** and thoughts . . . So, also, is **perceived** how the man is meditating, **perceiving**, and thinking; but not how their soul, which is the affection of good and truth, is producing these things.

36. The wisdom which comes to **perception** is the **perception** of truth from the affection of it, especially the **perception** of spiritual truth . . . Those who are in the **perception** of spiritual truth, from the affection of it, are also in the **perception** of moral and civil truth; for the affection of spiritual truth is the soul of these **perceptions**.

39. The felicities of Heaven cannot be described in words, but can be **perceived** in Heaven with the sense; for that which is **perceived** with the sense only, cannot be described; because it does not fall into the ideas of thought . . .

57. It is the like in men as to their affections which are of love, and **perceptions** which are of wisdom. The variety of both is infinite and eternal; and in like manner their fructifications and multiplications. Ex.

105. The internal of thought is from the life's love and its affections, and the derivative **perceptions** . . .

106^e. The life's love rules the whole man through its affections and derivative **perceptions**, and through its delights and the derivative thoughts; the internal of the mind through the affections and derivative **perceptions** . . . 108.

107. Celestial (or heavenly) love, with the affections of good and truth, and the derivative **perceptions** . . . may be compared to a tree . . . The branches with the leaves are the affections of good and truth with their **perceptions**.

110. With those in celestial (or heavenly) love . . . the life's love, with its affections of good, and their **perceptions** of truth, is like a soul in the things which they think, and thence speak and act.

136. For there are many things, which, when heard, are at once **perceived** to be so . . .

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

156. As there cannot be given to man—so long as he is in the world—the **perception** of sensation that he lives from the Lord alone . . .

168. Interior illustration from the Lord is that man, from the first hearing, **perceives** whether what is said is truth or not. Exterior illustration is thence, in the thought. —², Ex. and Examps.

—². These, and other like things, man **perceives** interiorly in himself, when he hears them. The reason he **perceives** them, is that he has rationality, and this is in the light of Heaven, which illustrates.

—³. The thought is in this illustration in so far as it remains in the **perception** which it has from the interior illustration . . .

170. There is also another illustration, by which it is revealed to the man in what faith, intelligence, and wisdom he is; which revelation is such, that he **perceives** it in himself. Ex.

173. It follows that from the light in its origin, there is light in its own derivations, which are **perceptions** and thoughts about any Thing whatever.

—². There is one only life . . . and **perception** and thought are of life; and therefore from the same fountain as life comes from, come also **perception** and thought.

174. These (operations of the internal organs) do not come to man's **perception** and sensation.

175. That it is a law . . . that man should not **perceive** and feel anything of the operation of the Divine Providence . . . Gen.art. 176.

194. These affections adjoin to themselves consorts . . . the interior affections, consorts which are called **perceptions**.

195. Therefore . . . every **perception** and thought has its pleasantness . . .

233¹². The proprium of man . . . as to perceptions . . . is like an owl.

252. The worshipper of self and of nature . . . when he thinks according to his own perception . . .

298⁴. That the Divine Providence continually makes man see truth, and also gives the affection of perceiving it, and receiving it. Ex.

318⁸. No others are intelligent than those who perceive truth to be truth, and confirm this by Truths continually perceived. . . The difference between the light of confirmation and the light of the perception of truth cannot be discerned . . .

321³. These sometimes receive some answer by a living perception in the thought . . .

324³. This descended from Heaven into the common perception (of the Sophi).

R. 37. A manifest perception of Divine truth revealed from Heaven. Sig. and Ex. E.55.

42. The inversion of the state of those who are in the good of life as to the perception of truth in the Word, when they turn themselves to the Lord. Sig. and Ex.

226. Divine influx, consequent elevation of mind, and manifest perception then. Sig. and Ex.

236. Illustration, perception, and instruction, from the Lord. Sig. and Ex. E.273.

354. The perception of use, and of what use is, with those who will be in the Lord's New Heaven and New Church. Sig. and Ex.

— . There is an interior perception of uses with those who have conquered in temptations; for by temptations the interiors of the mind are opened. The perception which they have, is described in Jer.xxxi.33, 34. They feel in themselves what good is, and see in themselves what truth is.

796. That with (these) there is not any illustration from the Lord, and consequent perception of spiritual truth. Sig. and Ex.

875². The derivations of love are called affections: and through these are produced perceptions and thus thoughts.

—⁵. From knowledge, afterwards from perception, and at last from sight from interior light, I have acknowledged that . . .

—¹⁵. I said, You comprehend (this) from the common perception which man has from the influx of light from Heaven when he hears any truth; but you do not comprehend from the Proper perception which man has from the influx of light from the world. These two perceptions, internal and external, or spiritual and natural, with the wise make a one. You, too, can make them a one, if you look to the Lord, and remove evils.

914. Every man has exterior and interior thought: interior thought is in the light of Heaven, and is called perception . . .

M. 28. Man has common perception, which is the same thing as the influx of Heaven into the interiors of his mind, from which he perceives truths within himself, and as it were sees them, and especially this truth:

that man lives after death—happily, if he lives well: and unhappily, if evilly . . .

42. From illustration thence I perceived . . . Presently, there was heard a voice from Heaven . . . We have perceived, and now we see . . . It has pleased the Lord to open to thee the Heavens, in order that into the interiors of thy mind there may flow illustrating light, and thence perception.

—³. I perceived that they represented . . .

51^e. When conjugal love becomes of the spirit, it becomes more interior and pure, and thence more perceptible: and all delight increases according to the perception . . .

147. Everyone sees (this) from common perception . . . But, as all have not common perception . . .

166. That for the sake of this conjunction . . . there has been given to the wife a perception of the husband's affections. Ex.

167. That wives hide this perception with themselves . . . Ex.

168. That this perception is the wisdom of the wife, and is not possible with the man. Ex.

— . The Masculine is to perceive from the understanding; and the Feminine is [to perceive] from love; and the understanding perceives also those things which are above the body, and outside the world . . . but love, not beyond that which it feels . . .

173. That the wife thus receives the image of her husband in herself, and thence perceives, sees, and feels his affections. Ex.

315¹⁰. All things of love are called affections, and all things of wisdom are called perceptions . . .

359^e. Lest with the love there be extinguished all the . . . perceptibility of delight . . .

I. 1². It is according to order for the cogitative mind to inflow into the sight . . . and for the perceptive mind to inflow into the hearing . . .

T. 42. The highest region (of the mind) is opened by perceptions of Truths, both moral and spiritual.

—². The perfection of life consists not in thought; but in the perception of truth from the light of truth. . . Some men, as soon as they hear truth, perceive that it is truth: these are represented there by eagles. There are others who do not perceive truth, but conclude it by confirmations . . . There are others who do not want, and also who cannot, perceive truth, but only falsity. Ex.

61. From the things of order, God perceives, knows, and sees everything contrary to order. Ex.

— . These are distinctly perceived from their opposites. Ex.

62. The perception of opposites is different from the perception of relatives. Ex.

—². As God perceives and sees, and thence Knows, all the relatives in Heaven . . . and thence perceives, sees, and Knows all the opposite relatives in Hell . . . it is evident that God is omniscient . . . thus that He perceives, sees, and Knows their evils and falsities from the good and truth in which He is.

76. The Angels perceived this (meditation of mine).

... One of them said, We have **perceived** here that you have meditated on the creation . . . We now **perceive** that so great a universe could not have been hatched from (such an egg). . . We now **perceive** that out of nothing, nothing is made . . .

[T.76]². I replied . . . I **perceived** that it would be vain . . . and once, when I was in illustration, it was given to **perceive** that . . .

—³. When I have been in illustration, I have **perceived** that . . .

—⁴. From the light in which are the perceptions of your understanding, you may clearly see . . .

78³. The **perceptions** of His wisdom are infinite . . . and there are the like correspondences (there) with those who receive . . . **perceptions** from God.

135³. Three Angels were then associated with me, in order that I might speak from interior **perception** . . .

155. There are four (Divine virtues) which follow in order with the clergy: illustration, **perception**, disposition, and instruction. Illustration is from the Lord. **Perception** is with the man, according to the state of his mind as formed by doctrinal things. If these are true, the **perception** becomes clear from the light which illustrates; but if they are false, the **perception** becomes obscure, which may however appear as if clear, from confirmations . . .

165. This is repugnant to the common **perception** of all men in the universal world.

238. This delight of the Angels is communicated to the man, and makes . . . a communication of **perceptions**.

339. In order to affect, there must be **perception** . . . and this man has only in the Natural.

349. From the **perception** concerning faith which there is at this day . . .

361. The spiritual is within the Natural with those who are in faith in the Lord, and in charity towards the neighbour, and therefore the Natural with them is transparent . . . (and) whenever the man thinks, reads, or hears anything, he sees within himself whether it is the Truth, or not: he **perceives** this from the Lord, from whom spiritual light and heat inflows into the higher sphere of his understanding . . .

365². The Divine love . . . is **perceived** by the Angels as heat . . .

—³. The Angels **perceive** (in a man's voice) all the affections of his love . . .

— . These things, although innumerable . . . are **perceived** by the sense of the soul as a one.

—^e. It is spiritual light from which the understanding sees and **perceives** rational things analytically, as the eye sees and **perceives** natural things symmetrically.

393. Who does not see (this) from a certain interior **perception** . . .

420. In common **perception**, the mind is the internal man.

504. I gathered that one (of the Spirits) could **perceive** Truths like the other, could acknowledge them when **perceived**, and thus think from the understanding

... From this freedom in their minds there appeared a lucidity, from the first sight, which was that of **perception**, to the last, which was that of the eye . . .

571. In proportion as the good of love acts the first part . . . the man . . . feels the good of charity, and **perceives** the truth of faith . . .

603. (Man could not see what he thinks) unless there were an interior thought which is called **perception**, which looks into the lower, which is called thought.

839. The men who **perceive** Things interiorly are in the light of truth . . . and those who **perceive** Things exteriorly are in no light of truth . . .

—^e. Internal men **perceive** that (they know comparatively few things); whereas external men **perceive** no otherwise than that they know all things.

D. 897. Concerning interior **perception** and persuasion. Ex. 1405.

1401. That the Word **perception** can be applied to the Angels. As to **perceive** relates to both the understanding and the affection, so as to involve both, the word is suited to the Angels, who **perceive** the things of faith both ways—*utroque*—for they **perceive** at once that it is truth.

1739. There is a more interior and an inmost sense and **perception** . . .

1884. Concerning a certain **perception**, by which it is Known how much of life there is. There is a certain sensation, or sensitive **perception** . . .

1987. There are still some who retain much from the Ancient Church . . . and who also have this, above others, that they **perceive** whether [a thing is] good. Ex. (See also D. 1048.)

1988. I spoke with them about **perception** . . .

2148. The Lord infuses into everyone the **perception** of immortality . . .

2163. That the Lord provides, sees, **perceives**, and rules, everything . . .

2415. The **perception** of spirits, and of Angels, from the general state. Ex.

2416. From spiritual **perception** it was given me to know that . . .

2420^e. The understanding of what is unknown is wont to exist, but not the **perception** [of it].

2854. That . . . **perceptive** affection distinguishes man from the brutes.

2942. That interior Spirits have a subtle **perception**.

3046. The angelic Spirits of Jupiter are in celestial **perception** . . .

3235. So that (the Spirits of Mercury) know distinctly what **perception** is, which our Spirits do not know . . .

3255. They have an exquisite **perception**.

3363. They thought and spoke from cupidities; thus from **perception**.

3399. When there is interior respiration, the interior senses and **perceptions** are alive . . .

3422^e. Has no **perception** of what an idea is . . .

4691. Concerning intelligence and **perception** in

Heaven.—There are in Heaven those who have **perception**. . . (From the good Angels around) they have a general **perception**, but not of the truth of faith in special. These are such as have not . . . studied the truths of faith. They are in **perception**, and not in intelligence . . . They believe that everything of Heaven consists in **perception** . . . They can be led as easily by the evil as by the good ; and can have innumerable opinions about one Thing, and not know which is true . . .

4779^e. By means of knowledges, they have extinguished all the gift of **perception** . . .

4820. When I was writing, and was in a certain intermediate celestial **perception** . . .

5120. When these things are excited, (with the celestial) then **perception** takes place, not only in the thought, but in the whole Angel.

5357. The English have a **perception** sufficiently exquisite that it is so, when it is said from reason . . .
5825. J.(Post.)6.

5587². The things which enter through the hearing into the **perception**, enter into the interior man . . .

5640. Few (devils) can by affections counterfeit Angels of light in the Heavens, because there is there an exquisite **perception** of such things ; but (they can) in the lower sphere, and with all the simple at the threshold of Heaven ; for these have not interior **perception** . . .

D. Min. 4636. In course of time, by instruction, experience, inspiration, and revelation, it was given to (the sons of the Most Ancient Church) to know all the things of faith, to which they at once assented inwardly, so that they had a **perception** of them, because it agreed with their affections.

4644. Concerning **perception**. — **Perception** is twofold ; one of which is in civil and moral things, and is of what is just and right ; the other is in celestial and spiritual things, and is of good and truth. The former is for man in the world, and is given naturally ; the latter is for man in the other life, or for his spirit. . . The lower **perception** . . . exists with men, and is of what is just and right, and is called common sense. Those who have a **perception** of what is just, can at once, from a few things which they know, **perceive** whether it is just or not ; but those who have a **perception** of what is right, cannot do so, but [they do it] from the laws and such things as they have learned. The former **perception** is more excellent than the latter. These **perceptions** exist naturally. But at this day there is not given the **perception** of celestial good and of spiritual truth. That of celestial good was given with those who were of the Celestial Church, and is called the **perception** of good, and is immediately from the Lord. The **perception** of truth is given with those who have conscience, but according to the truth which they have learned, have impressed on themselves, and know : this, too, is from the Lord through conscience. These are called the spiritual . . . From the **perception** in civil and moral things, they are called rational ; from the **perception** of good, they are called celestial ; and of truth, spiritual.

4655. Therefore the simple have a much clearer **perception** as to good and truth . . .

—^e. Such wise ones . . . cannot have one single **perception** of spiritual truth.

4718. Concerning a certain infernal, who had a remarkable **perception** of truth.

4729. Concerning **perception**.—I said to the Angels that men have not **perception** because they would increase their wickedness (by) injuring each other interiorly and clandestinely. It belongs to **perception** to know what another is thinking, and willing . . .

4730. Brute animals have **perception**, each in their own species, and this because they are in their own order . . . They know their food ; their master ; their enemies ; their companions . . . not from smell ; for **perception** is the beginning of smell . . .

4731. (So) the sparrows know from **perception** that the pea lies hidden below.

4746. Concerning those who are in intellectual **perception** . . . and yet are evil.

E. 8². Only those have spiritual **perception** who are in the good of love. The reason is that they receive not only in the hearing, but also in the love . . . and those who receive thus, see the things in their understanding . . .

198. To see truths and their quality is of **perception** ; to live according to them is of reception.

260. These truths are seen intellectually ; that is, **perceived** ; which sight, or **perception**, cannot be described in human words . . .

273. For that which enters through the hearing into the mind is both seen and **perceived** ; it is seen in the understanding, and is **perceived** through communication with the will.

307². The Angels of the Third Heaven have **perception** ; those of the Second and Ultimate Heavens have illustration of the understanding. They are distinguished by this : that **perception** is a full confirmation from influx from the Lord ; but illustration is the spiritual sight of the understanding . . .

354. Attention and **perception**. Sig. and Ex.

— . For that which comes from the Inmost Heaven is **perceived** ; but that which comes from the Middle Heaven is understood . . .

405⁴⁷. The understanding of truth is from the light of truth ; but the **perception** of truth is from the heat or love of truth.

445². When what is believed is seen and **perceived**, it is not called faith, but apperception and **perception** . . .

471. Influx out of Heaven from the Lord, and thence **perception**. Sig. and Ex.

506. That the **perceptions** and Knowledges of truth and good have perished through cupidities . . . Sig. and Ex.

—⁴. When the **perception** concerning spiritual truths and goods perishes, the Knowledge of them also perishes . . . The **perception** of a Thing makes the Knowledge of it. Knowledge without **perception** is dead . . .

[E.] 514⁵. That there is no perception of doctrine from the Word. Sig. For like doctrinal things from the Word are not true without spiritual perception . . .

520³. From good comes the perception of truth, but not from evil . . .

538. The atmosphere (also) corresponds to natural thought and perception . . .

546. That [they should hurt] only the understanding of truth and the perception of good . . . Sig. and Ex.

547. That they should not be deprived of the faculty of understanding truth and of perceiving good. Sig. and Ex.

551. That they want to destroy the faculty of perceiving the good which is of spiritual life. Sig. and Ex.

—e. To perceive truth from the affection of the will is to perceive good . . .

602. Instruction from Heaven and perception concerning the last state of the Church. Sig. and Ex.

616. The faculty of perceiving from the Lord the quality of the Word. Sig. and Ex.

638³. Every Church is a Church from the Knowledges of truth and good, and according to the perception of them.

710³⁰. The natural man does not enjoy the intelligence of the spiritual man, nor the perception of the celestial man.

790⁹. All these things, which are from the spiritual mind in the natural, come under the view, and into the perception, of man.

825³. (Such a man) is daily taught by the Lord what to do and speak . . . for when evils have been removed he is continually under the Lord's auspices, and is in illustration. But he is led and taught, not immediately, through any dictate, nor through any perceptible inspiration; but through influx into his spiritual delight, whence he has perception according to the truths of which his understanding is composed . . .

1067^e. When a man is reading the Word, from the Lord, and not from himself, he is in company with the Angels, and is interiorly in perception like the spiritual perception of the Angels; and this spiritual perception . . . inflows into his natural perception, which is proper to him in the world, and illustrates it . . .

1138⁶. The perception is then reciprocal; grateful to the Lord . . . and happy to the man . . .

De Verbo 12. This will of good, when determined to that use, becomes in the understanding first the affection of truth; then the perception of truth; and presently, by means of rational light, the thought of truth . . . D. Wis. x. 1. 5.

D. Wis. x. 5². The correspondence of the variations of sound, which derive very little from the understanding, is with perception; those which derive more, with the variation of perceptions; and those which derive much, with thought and its variations.

xi. 2a. The illustration which (such) do not deny, is here meant by perception. (Continued under ENLIGHTEN.)

C. 123. All have a common (or general) perception of truth; but a love of what is lower casts down the man . . . into perception from proprium. This perception is material, which communicates with the sight of the eye. It is phantasy, or imagination.

Perceive. *Persentiscere.*

M. 55³. It has been given us to perceive-*percipere*-the influx of this love . . . and we have perceived clearly that in sweetness it surpasses every other love . . .

D. 284^e. Although they do not know what good is, still, by their contrary nature, they perceive it.

E. 618. All the adulterated good of truth . . . is sensitively perceived as bitter.

Perdition. See under *Destroy*-**PERDERE**.

Perennial. *Perennis.*

Perennity. *Perennitas.*

A. 8057. The worship of the Lord unceasing on account of the deliverance. Sig.

9286³. These feasts were instituted for the perpetual remembrance of these things.

E. 992³. The effect opens this vein (of love), and makes the perennity . . .

Peres. *Peres.*

R. 313. 'Peres' (Dan. v. 28), or 'to divide,' = to disperse.

Perez. *Peres.*

A. 3325³. Occurs.

4812. The sons from Tamar = the two essentials of the Church . . . 'Perez' = faith.

4927. 'She called his name Perez' (Gen. xxxviii. 29) = the quality; namely, of the separation of truth from good apparently . . . For, in the Original Language, 'Perez' is 'a breach.'

6024³. The sons of Judah, Er and Onan, and Shelah, and Perez, and Zarah' (Gen. xlv. 12) = celestial love, and its doctrinal things. . . 'The sons of Perez, Hezron, and Hamul' = the truths of this good, which are the goods of charity.

Perfect. *Perfectus.*

Perfect, To. *Perficere.*

Perfection. *Perfectio.*

See under **INTEGRITY**.

A. 633^e. As a man or Angel can be perfected, so, of the Divine mercy, he is perfected . . . Every man can be perfected. Ex.

894. There is no fixed time in which man is regenerated so that he can say, I am now perfect. Sig. and Ex.

—². In some states, man can be said to be more perfect; but in an indefinite number of others, not so. Those who have been regenerated (here) are constantly being perfected in the other life.

935². There are such alternations in order that man

may be **perfected** more and more . . . For without alterations . . . he can never be **perfected** . . .

1285^e. The varieties . . . contribute to the **perfection** of the whole.

1414^e. The Lord is thus the **Perfect Man** . . .

1555^e. When man has become such (here), he is continually **perfected** (there).

1726. 'Salem' means 'Peace,' and also '**Perfection.**'

2094^e. The spiritual (in Heaven) are thus **perfected**. Ex.

2189². The more of truth is insinuated, the more is the life of charity **perfected**.

2219². He should . . . rise up there into a heavenly state continually more **perfect**.

2249^e. According to the purification of their ideas (the Angels) are **perfected** for the reception of heavenly things. Heaven is not pure . . . (but) they are continually being **perfected**.

2261^e. Such as is the conjunction (of the goods and truths), and the consequent faculty that these can be **perfected** there, such is the state of blessedness . . .

2297. As the infants are **perfected** . . .

2490^e. Those in the truth of faith and the affection of good . . . are continually **perfected** thence.

2525. 'Rectitude' is expressed by a (Hebrew) word which means also integrity and **perfection** . . .

2551². At the same time (the Angels) are instructed and **perfected** (by the internal sense). 2574^e, Ex.

— . How the Lord **perfected** His Rational.

2595. (Thus are the gentiles) more and more **perfected**.

2759^e. Such (as rusties) are informed there ; and are **perfected** in the good of love and truth of faith.

3200^e. For man can never be **perfected**.

3207^e. It appears that truth **perfects** good, when yet good **perfects** truth.

3308^e. Thus are the Angels continually being **perfected**.

3350^e. The more (Angels) there are, the more distinct and **perfect** each and all things become ; and the more also as the Angels are of a more interior Heaven ; for all **perfection** increases towards the interiors.

3629^e. For **perfection** and strength are from the unanimous multitude of many.

4145². Thus is the man who is being regenerated **perfected** by degrees. Examp.

4295³. The Angels are continually being **perfected** by the Lord, and yet to eternity can never be **perfected** so much that their wisdom and intelligence can be compared to (that) of the Lord . . .

4379². Still, to eternity man can never be **perfected** beyond being like an egg to the things beyond.

4464⁴. Will there see, hear, etc., more **perfectly** than in the body . . .

4803. The states of good Spirits and Angels are continually being changed and **perfected** . . . But still

no Angel can ever arrive at absolute **perfection**. The Lord alone is **perfect**. In Him, and from Him, is all **perfection**.

—². When these are being **perfected**, they are reduced to this . . .

5122³. To eternity no one can ever be so regenerated as that he can in any way be called **perfect**. Ex.

5146. In the interior Heaven there is no idea of interior and exterior things, because something of space adheres to this idea ; but there is the idea of a more **perfect** or imperfect state ; for interior things are in a more **perfect** state than exterior ; because interior things are nearer the Divine.

5962². (Without these alternations the Angels) cannot be continually **perfected** ; for they are relatives ; and there is a more **perfect** perception from relatives . . .

6110³. By such alternations all are **perfected**.

6125. Every man can be **perfected** as to his Intellectual . . .

6232². The Angels are continually being **perfected** to eternity ; that is, they are continually growing in good and truth ; and yet they can never come to any degree of **perfection** ; for there are always indefinite things beyond . . .

6285. The greater this extension is, and the more it is according to heavenly order, the more **perfect** is the state.

6648^e. (By this continual increase of truths) the Angels are continually being **perfected**.

7541³. Those elevated into Heaven are **perfected** to eternity.

8108. There are perpetual changes of state there ; for the Angels are continually being **perfected** ; and cannot be **perfected** without them. 8426². 10200². H. 158².

8326^e. Regeneration . . . is continually being **perfected**, not only (here), but to eternity ; and yet can never arrive at such **perfection** that it can be compared to the Divine.

8431^e. Alternations thus follow in succession, in order that the man may be **perfected** . . .

8452. Good Spirits and Angels are remitted into the state of the natural affections . . . in order that they may be **perfected** thence ; for all are **perfected** by the implantation of faith and charity in their external man. Ex.

8603^e. All things which are of life relate to truth, and their **perfection** to good ; in the opposite sense, to falsity, and their imperfection to evil.

9334^e. Man's regeneration in the world is only a plane to **perfect** his life to eternity.

9503. The more **perfectly** the Angels receive the Divine truth which is from the Lord, thus the Lord, the more **perfect** human forms they are ; and, at last, so **perfect**, that their beauty exceeds belief.

9568. 'One solid of pure gold' = entire and **perfect** because from the same good . . . For that which is wholly from good is entire and **perfect**. By what is wholly from good, and thus by what is entire and **perfect**, is meant when good is the all in all . . .

[A.] 964⁸. For the more interior every state is, the more **perfect** it is; and the more exterior, the more imperfect.

966². The best and purest things (there), thus those which are more **perfect** than the rest, are in the inmost, and the things which proceed thence towards the exteriors, are less **perfect** according to the degree of their removal . . . ; and, at last, those which are in the extremes are the least **perfect** of all. Things are said to be less **perfect**, which can be more easily wrested from their form and beauty, and thus from their order. . . . The seeds (in fruits) are in a more **perfect** state than the pulp which is outside them . . . (And so) the germ which is in the inmost of the seeds is in a more **perfect** state than the things outside of it . . . (So in Heaven) the inmost things, being nearer the Lord, are in a more **perfect** state . . . (And in each Heaven) the inmost is more **perfect** . . . Likewise with the man who is in the good of love and truths of faith: his internal is in a more **perfect** state than his external . . . In like manner in every **perfect** form: the inmost of it is the best.

982⁵. For anything to be **perfect**, it must be distinct in three degrees.

986⁴. There were four rows, and in each row three stones, in order to represent the conjunction of all truths from one good, and thus **perfection** . . . By 'three' is signified **perfection**.

1018⁰. 'Square' = **perfect**.

1018¹³. The things in a more interior degree are more **perfect** than those in an exterior one . . .

1019⁴. May be likened to the flower, tree, or animal itself, the **perfection** of which increases towards the interiors; for that which has been created by the Divine, the more interior it is, the more **perfect** it is . . .

1025⁸. For the more interior heavenly things are, the more **perfect** they are; for all **perfection** increases towards the interiors; and all **perfection** is from good, that is, through good from the Lord.

1028⁶. For Divine things increase in **perfection** towards the interiors; until at last they are of ineffable **perfection** and beauty.

H. 34. All **perfection** increases towards the interiors, and decreases towards the exteriors; because interior things are nearer the Divine . . . Angelic **perfection** consists in intelligence, wisdom, love, and in every good, and the derivative felicity; but not in felicity without the former things . . . As the interiors with the Angels of the Inmost Heaven are open in the third degree, their **perfection** immensely surpasses the **perfection** of the Angels in the Middle Heaven . . . and in like manner does the **perfection** of (these) Angels surpass the **perfection** of the Angels of the Ultimate Heaven.

43. In like manner in each Society . . . those who are more **perfect**—that is, who excel in good, and thus in love, wisdom, and intelligence—are in the middle . . .

56. The variety in the worship of the Lord . . . does no harm . . . for the **perfection** of Heaven is thence. Ex.

—². That all **perfection** is thence, is evident from all beauty, pleasantness, and delight . . . for these . . . flow from the harmony of many concordant things . . .

71. The more there are in one Society . . . the more **perfect** is its human form; for variety disposed into a heavenly form makes **perfection**.

133^e. The most **perfect** Angels are those who receive (Divine truth and Divine good) in a like degree.

221². The reason there are such things (as preachings) in Heaven, is that the Angels are continually being **perfected** in wisdom and love . . . 225.

267. Wisdom, like all **perfection**, increases towards the interiors . . .

271². The Angels of the Third Heaven are **perfected** in wisdom through the hearing . . .

273. The Angels are continually being **perfected** in wisdom; but still cannot to eternity be so **perfected** that there is any ratio between their wisdom and that of the Lord . . .

345^e. The state of the men who grow up on the Earth can become equally as **perfect** as that of the infants who are in Heaven . . .

418². For all **perfection** in the Heavens increases according to the plurality. Ex.

459². In a word, all **perfection** increases towards the interiors, and decreases towards the exteriors; and as **perfection** increases and decreases, so also does beauty.

469. Hence Spirits and Angels are **perfected** in intelligence and wisdom by means of the Knowledges of good and truth equally as are men.

—². With every Spirit and Angel remains the affection such as he had in the world; and this is afterwards **perfected**, by impletion, . . . to eternity. Ex.

J. 12. That the **perfection** of Heaven increases according to the plurality. Gen.art.

Life 84^e. Thus they are 'perfect' (John xvii. 23) when the Lord is in them. These are they who are called . . . 'perfect as is our Father in the Heavens' (Matt. v. 48).

W. 199. That all **perfections** increase and ascend with degrees and according to them. Gen.art.

200. **Perfection** and imperfection are general predicates; for they are predicated of life, of forces, and of forms. **Perfection** of life is **perfection** of love and wisdom; and (therefore) is **perfection** of the will and the understanding, and of the derivative affections and thoughts; and, as spiritual heat is the containant of love, and spiritual light of wisdom, the **perfection** of these may be referred to **perfection** of life.

—². **Perfection** of forces is the **perfection** of all things which are actuated and moved by means of life, but which have not life in them . . .

—³. **Perfection** of forms and **perfection** of forces make a one; for such as the forces are, such are the forms . . . The forms which are not at the same time forces, are also **perfect** according to degrees. 201.

202. The Angels in the Highest Heaven are in all **perfection** above those in the Middle Heaven; and those in (this) are in all **perfection** above those of the lowest Heaven. The degrees of the **perfections** are

such that the Angels of the lowest Heaven cannot ascend to the first threshold of the **perfections** of those of the middle Heaven; nor these to the first threshold of the **perfections** of the highest Heaven. . . The cause is that they are consociated according to discrete degrees. . .

203. As the interiors of man . . . are like the Heavens as to degrees . . . their **perfections** also are like. But these **perfections** do not appear to any man so long as he lives in the world. . .

204. It appears as if prior things were less **perfect** than posterior ones, or simples than composites; but prior things . . . are more **perfect**. Ex. . . **Perfection** itself is in the Lord, and thence in the Sun . . . and thence in the things which proximately succeed; and so on in order down to the lowest things . . . Unless there were such an eminent **perfection** in prior things . . . neither man, nor animal, could come forth from seed . . . For everything prior . . . and more simple, being more **perfect**, is more exempt from injury.

205. In a like (successive) order are all the **perfections** of the forms and forces there.

207. Inmost in (the fibres, etc.) are the simplest things which are the most **perfect**.

227. The **perfection** of the created universe is from the similitude of generals and particulars . . . as to these degrees. . .

346². As every . . . discrete degree decreases by continuity from its **perfection** to its imperfection . . . animals do so; and therefore there are **perfect**, less **perfect**, and imperfect ones. Enum.

P. 4¹. That a form makes a one the more **perfectly** in proportion as the things which enter into it are distinctly different, and yet are united. Ex.

34². The natural degree with man can be **perfected** to its height, and yet cannot enter the spiritual degree . . . Ex.

334. Every Angel is **perfected** in wisdom to eternity; but each according to the degree of the affection of good and truth in which he was when he left the world. It is this degree which is being **perfected** to eternity. That which is beyond this degree is outside the Angel . . . and that which is outside him cannot be **perfected** within him. Sig.

335. The media by which man . . . is **perfected** as to the understanding, are called truths. Ex. . . There are media for forming and **perfecting** civil natural life; for forming and **perfecting** rational moral life; and for forming and **perfecting** celestial spiritual life. Ex.

—^e. The media through which man is formed and **perfected** as to the will, are of equal number. . .

M. 133^e. Thus the imperfection of the birth of man becomes his **perfection**; and the **perfection** of the birth of a beast is its imperfection.

T. 42². The **perfection** of life does not consist in thought; but in the perception of truth from the light of truth. Ex.

349. That an abundance of Truths cohering as in a bundle exalts and **perfects** faith. Gen.art. 352.

403. That these three loves, when rightly subordinated, **perfect** the man . . . Gen.art.

D. 1339. In order for anything to be **perfect**, it must put on a species of body. Ex.

2250^e. Therefore, the less hard man is, that is, the less he has from himself . . . the more **perfect** he is. Ex.

2404. (Thus) an Angel can never be **perfected** to eternity; and can scarcely be **perfected** as to the more general things.

3475. Unless these (more interior) minds were in a state of **perfection**, men could never be reformed. . .

D. Min. 4646. The inmost or spiritual man is **perfected** in the other life, in so far as it can have concordance in the natural man; but this latter cannot be **perfected** in the other life; but remains such as it has been acquired in the life of the body; and is **perfected** in this [life] by the removal of the love of self and of the world. . .

E. 294⁹. 'Thou wast **perfect** in thy ways from the day in which thou wast created' (Ezek.xxviii.15). Ex.

D. Love xiii⁴. That all **perfection** increases towards the interiors. Ex.

Coro. 17. For anything to be **perfect**, there must be a trine in just order, one under the other, and an intercedent communication. . .

Perfidious. *Perfidus.*

Perfidiously. *Perfide.*

A. 8999. 'To act **perfidiously**' (Ex.xxi.8)=contrary to truth Divine, or contrary to the laws of Divine order. . . 'To act **perfidiously**' is a customary formula in the Word, and signifies, in the internal sense, to act contrary to the truth and good in Heaven. Ill.

E. 357¹⁵. 'An assembly of the **perfidious**' (Jer.ix.2) =those who falsify the Knowledges of good.

710¹⁹. 'To act **perfidiously**' (Is.xlviii.8)=contrary to revealed truths.

Perforated. See BORE.

Perform. *Obire.*

See DIE-*obire.*

A. 10796. On account of the holy offices they **perform**.

H. 387. Each Society **performs** a peculiar office.

391^e. The Angels **perform** these things . . . from the Lord.

T. 160². Myriads of men **die** every week.

E. 802^e. To approach the Sacrament of the Supper.

D. Love xvii³. **Performing** these offices with all diligence. . .

Perform. *Performare.* D.2647.

Perform, Surpass, Be better. *Praestare.*

Excellent. *Praestans.*

Excellence. *Praestantia.*

A. 95. The external man begins to perform acts of compliance. . .

[A.] 952. Was examined as to whether he had performed, or had been willing to perform, anything of good to anyone . . .

997². With a difference according to the excellence of the uses.

1025⁹. 'An excellent vine' (Jer.ii.21)=the Spiritual Church.

1641³. With so excellent a speech.

1881. The more exquisite the sense, the more excellent the life. . . The objects they sense are adequate to the excellence of their senses. . . They sense much . . . more excellently than men.

3314^e. It is better for such to remove the mind from such subjects.

4280³. This science surpasses other sciences . . .

4302⁶. It is better to be in simple good, although in the denial of truth. Sig.

4835². He is not willing to perform the levitate . . . 4836.

4882². Still, it is better to know how the case is; because then they are in the truth.

8169. That (this) damnation would be better than (that). Sig. and Ex.

8253^e. The life of charity consists in performing uses.

9263⁴. Those who have performed the goods of charity. Sig.

10570. 'We shall be rendered more excellent than all the people' (Ex.xxxiii.16)=eminence over all . . .

H. 149^e. Those at the south surpass those at the north.

184. It is better to adduce proofs of experience.

219. The servants obey and perform offices.

331. The state of infants (there) far surpasses that of infants (here).

389. As use is the good which he performs . . .

390. In the same proportion the uses he performs, he performs from good.

393. Those are in a higher place who from illustration surpass others in wisdom.

402². From the use it performs for the understanding.

403². Angelic life consists in performing the goods of charity.

435. Confirmations from experience are better.

517². All special uses are excellent in proportion as they regard the common one.

S. 56^e. It is better, therefore, for man to study the Word in the sense of the letter . . .

W. 258². The goods of charity . . . which the man then performs from the Lord.

T. 247^e. Excellent and precious if . . .

412². Honours according to the uses they perform.

D. 1291. It is better to have faith without understanding it by knowledges. Ex.

D. Love xii. Everyone is remunerated there according to the excellence of the use . . .

Pergamos. *Pergamus.*

A. 107. 'The Church in Pergamos' (Rev.ii.12)=those who place everything of the Church in good works, and not anything in the truths of doctrine. Ex. (=those within the Church who are in temptations. E.130,Ex.)

E. 256. In what is written to the Church in Pergamos, temptations are treated of.

Pericardium. *Pericardium.*

A. 5188³. Occurs. D.1766.

8980^e. (Correspondence of the pericardium.)

T. 60². So does the pericardium (enter) into each and all things of the heart.

D. 1723. See PLEURA, here.

D.Wis. x. 1. The heart discharges its blood through . . . an outermost coat, which is called the pericardium, which coat encompasses the vessels even to the innests of the lungs . . .

Pericranium. *Pericranium.* D.4348².

Period. *Periodus.*

Periodical. *Periodicus.*

A. 893². Some whole period is designated in the Word by either 'day,' 'week,' 'month,' or 'year;' even if it were one of a hundred or a thousand years; like the 'days' in Gen.i., by which are signified the periods of the regeneration of the man of the Most Ancient Church . . .

1335. Thus by 'a year,' as also by 'a day,' and 'a week,' is signified an entire period, less or greater, of fewer or of more years; nay, a period abstractedly . . . Here . . . the second period of the Church is signified, which was when this second Church began.

2044. 'A week'=an entire period of any state or time; as of reformation, of regeneration, of temptation; both of a man in particular, and of the Church in general. Thus, a period, whether it be of a thousand years, of a hundred, or of ten, or of as many days, hours, minutes, and so on, is called 'a week.' 2213^e.

2906. 'A year'=an entire period of the Church, from beginning to end . . . Ill.

—⁶. An entire period of the Church, or the time of its duration. Sig.

3845. The reason 'a week,' etc.,=a state, and also a period, is that all states have also their periods; that is, their beginning, successive, and end . . .

4177. The first period . . . Sig. and Ex.

4266^e. In the following things of this period.

5122. 'Three'=one period and its Continuous from beginning to end. E.532².

—². When man is being regenerated, 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. Ex.

6508. 'Seventy' involves the same as 'seven' (which) =an entire period from beginning to end; thus a full state. Ill. 9228, Ill. E.20.

—⁴. The entire period before the Lord would come. Sig.

7905. The entire period of this state. Sig.

M. 400. That the sphere of the love of procreating . . . makes periods, by means of which creation is preserved . . . Ex.

T. 443. In life's first period . . .

—². For there are four periods of life through which man passes, from infancy to old age. Enum. . . But these periods of life are the periods of the life of the spirit of man, and not in like manner of his body . . .

756². All these are alternate consummations which are natural and temporary, but still are periodical . . .

E. 532³. 'Three years'=an entire period from beginning to end; thus total destruction. —⁶.

650⁷⁰. 'Forty days'=an entire period, and the duration of temptations . . . (=the entire period of the vastation of the Church. 654⁵³.)

Can. God vii³. These progressions of ends . . . go and return by periods, which are called the circles of Things.

Coro. iv. The periodical changes in the Most Ancient Church are described in the first chapters of Genesis . . .

v. The periodical changes of state in the Ancient Church are described in Genesis . . .

vi. The periodical changes in the Israelitish Church are described in (the historical and prophetic books).

vii. The periodical changes in the Christian Church are described in both Testaments . . .

5. That of each Church there have been four successive states, or periods, which are meant by 'morning,' 'day,' 'evening,' and 'night.' Gen.art.

Periosteum. *Periosteum.*

A. 5714². (This adulterer) inflicted pain on the periosteum . . .

M. 511^e. (The lust of violation) at last becomes cartilaginous and bony; and then, from the periosteum, which enjoy an acute sense, it becomes acute.

D. 4348². The influx (of hypocrites) is into the periosteum of the teeth. . . Those who cause no pain are good and are sensible of all things which are being thought, of which sensibility the periosteum are [the seat].

—^e. The pain passed into other periosteum of the head also, according to the diversities of its states. 4351.

D. Min. 4742. (This adulterer) inflicted pain on the periosteum . . . sometimes on the periosteum of the breast beneath the right diaphragm . . .

4743. He hurt all the periosteum, even of the head . . . and in the periosteum of the right eye.

Perish. *Perire.*

A. 59². If the Lord did not protect man every moment . . . he would at once perish . . .

1874^e. Thus the sense of the letter perishes as it ascends . . . 1875. 2015.

1990³. (If the Lord had not assumed the Human) man would have perished to eternity in the death of the damned.

2243⁷. So that the human race would have perished, because there was no Church . . .

2253. Intercession from love that the human race should not perish. Sig. and Ex.

2256². So that not the least (of the good, or evil, which man has thought or done, from infancy to the end of his life) completely perishes . . .

— . If (the goods and evils) were commingled, the man would perish to eternity. 2269^e. 2284².

2268. Shall man perish for a little which is lacking? Sig. and Ex.

2269. He shall not perish if (good and truth) can be conjoined. Sig. and Ex.

2395. 'To destroy,' when predicated of the Lord, = to perish by evil; that is, to be damned.

2397. That they cannot but perish. Sig. and Ex.

— . As they perished . . . through the Advent of the Lord into the world, it is said (thus) according to the appearance. 2402.

2408. Lest they should perish in the evils of falsity. Sig.

2457. Otherwise all those who are here represented by Lot would also have perished. Sig. and Ex.

2687. 'To see death'=to perish.

2754^e. (These cruel adulterers) account it as nothing if the universal world were to perish for them.

2912. A new Church in place of the former which has perished . . .

2959. When the Church completely perishes . . .

3116^e. If the least of falsity were conjoined with good, or the least of truth with evil, the man would perish to eternity: for he would hang in the other life between Hell and Heaven . . .

3340^e. Unless this fury (of the Hells) were continually repelled by the Lord, the whole human race would perish.

3387. Good is said to be 'slain,' or to perish, when it is not received . . .

3938⁴. They believe that if they were deprived of (the delights of the affections of evil and falsity) they would altogether perish.

4217³. (Without these external bonds) the human race would perish.

4257^e. Man perishes completely, when the Church . . . with him perishes. Sig. and Ex.

4288^e. Without the communication of Heaven with man through something of the Church, the human race would perish.

4423. Cannot apprehend but that those of the Old Church . . . will perish, as did the Antediluvians, and the Jews . . . But, when the Church has been vastated . . . it perishes principally as to the states of its interior things . . .

4493⁵. Would have perished to eternity.

4519. To perish. Sig.

[A.] 4687². Thus the human race would **perish**.

4785. That the Ancient Church was **perishing**. Sig.

4847. Fear lest the representative of a Church should **perish**. Sig. and Ex.

5302. Lest man should **perish** by the defect of truth. Sig. and Ex.

5360². 'The day when the earth will **perish**.' Ex.

7655. 'To **perish**' (Ex.x.7)=to be cast into Hell.

7879². If the Hells were opened, the universal human race would **perish** . . .

8699. That thus the truth which has been inseminated would **perish**. Sig. and Ex.

8797. That anyone of the Spiritual Church who intrudes himself to the celestial will **perish**. Sig. and Ex. 8831.

9206. That the goods with them will **perish**. Sig. and Ex.

—². Therefore, when the truth with man **perishes**, the good also **perishes**.

9207. That truths will **perish** at the same time. Sig. and Ex.

9457⁶. Without the conjunction of the Lord through Heaven, man would **perish**.

10276^e. On the breaking (of the communication with the Heavens through the Word) the human race in this Earth would **perish**. Ex. H.305(c).

10438. That those in good would **perish**. Sig. and Ex.

10452². If the (Word) were not in the world, the conjunction with Heaven would **perish**; and with this conjunction, all the good of the will, and the truth of the understanding with man; and, with these, that human itself which consociates man with man . . .

10506. That those who avert themselves from the Divine, will **perish**. Sig. and Ex.

10533. That if the internal were opened with that nation, and the Divine were to inflow, they would utterly **perish**. Sig. and Ex.

10632^e. Without conjunction through such a Word, Heaven would completely recede from man, and thus man would **perish**.

10791. If (order is not kept by prefects) the human race will **perish**. Ex.

H. 592. Thus the Spiritual World must **perish**, if good did not react against evil . . . Unless the Divine alone (restrained the insurrection of evil), both Heaven and Hell would **perish**; and, with these, the whole human race.

J. 1². The visible heaven will not **perish** . . .

10². It is possible that the human race might **perish** upon one Earth . . .

—⁴. The human race on this Earth would have **perished** . . . unless the Lord had . . . put on the Human in this Earth . . .

P. 217⁷. Everything which **perishes** . . . is within not anything . . .

281. Unless man had full freedom . . . he would **perish** *in toto*.

R. 263. That if no one could (know and judge every-one) all would **perish**. Sig. and Ex.

453. That it is from these things that the men of the Church **perish**. Sig. and Ex.

494. That he who wants to destroy these two essentials . . . **perishes** from infernal love. Sig. and Ex.

D. 2152. All things would **perish**.

2239. The universal World of Spirits would **perish** in a moment.

2578. The human race in this Earth will **perish**, unless they repent.

2688. The universe would **perish**.

3250. When one [Earth] **perishes**, another succeeds.

3893^e. I should **perish** at any moment; and so would all the men of this Earth.

E. 502⁶. 'They that **perish** in the land of Asshur' (Is.xxvii.13)=those who have been deceived by false reasonings.

684¹³. 'Lest He be angry, and ye **perish** in the way' (Ps.ii.12)=lest evils invade you, and ye be condemned.

Perishable. See under FALLING.

Peritoneum. *Peritonaeum*.

A. 5377. Here, the subject of the correspondence of the peritoneum, etc., shall be continued.

5378. Certain Spirits came who were silent. They afterwards spoke all together as one. . . They were desirous to know and explain all things, and thus to confirm themselves that the thing is so. They were modest, and . . . they act from others, although it appears that it is from them. They were being infested by . . . the Spirits of the kidneys, ureters, and gall bladder; but they answered them modestly . . . but as they could obtain nothing from them by modesty, they . . . enlarged themselves . . . and seemed to become great, but only as a one, who so swelled out his body that . . . he seemed to reach to heaven. A spear appeared in his hand; but he only wanted to terrify them. The renal Spirits then fled, and there appeared a certain one who pursued them, and another who flew in front between the feet of the great one. Moreover, the great one seemed to have wooden shoes, which he threw towards the renal ones. These modest Spirits, who made themselves great, relate to the **peritoneum**. The **peritoneum** is the common membrane which encompasses all the viscera of the abdomen . . . and, as it is so extended, and relatively great, and is also capable of being swelled out, these Spirits . . . are allowed to present themselves great, and to strike terror, especially into these who constitute the province of the kidneys, ureters, and bladder; for these viscera or vessels lie in the duplicature of the **peritoneum**, and are restrained by it. The wooden shoes represented the lowest natural things, such as those which (these viscera) absorb and carry off. . . In saying that they act . . . from others, they also relate to the **peritoneum**, which is such. D.988-995.

8980^e. (Correspondence of the **peritoneum**.)

9216. So with the **peritoneum**; as this contains the

viscera of the abdomen, they rest upon it, and have a common connection with it. P. 180⁴, Ex. T. 60², Ex.

Perizzite. *Perisita, Perisacus.*

A. 1573. 'The Canaanite and the Perizzite were then dwelling in the Land' (Gen. xiii. 7) = evils and falsities in the external man. . . 'The Perizzite' = the falsity (from the hereditary evil of the mother.) Ex.

1574. That 'the Perizzite' = falsity from evil. Ill.

1867. 'The Hittite, the Perizzite, and the Rephaim' (Gen. xv. 20) = the persuasions of falsity (which are to be expelled from the Lord's Kingdom).

4517. 'The Canaanite and the Perizzite' (Gen. xxxiv. 30) = those who are in good and truth. (Continued under CANAANITE.)

6859. '(To the place of) the Amorite and the Perizzite' (Ex. iii. 8) = (the region occupied) by evils and the derivative falsities. . . 'The Perizzite' = falsity. Ex. . . The second origin of falsity is the evil of the cupidities of the loves of self and of the world. . . This falsity is signified by 'the Perizzite.'

9316. 'And shall bring thee to the . . . Perizzite, etc.' (Ex. xxiii. 23) = when the Lord has protected against the evils and falsities which infest the Church . . . 10638.

Perjure. *Pejere.*

A. 5135⁵. The falsity which takes away the remains of truth is signified by 'he that sweareth falsely,' and 'the house of him that sweareth falsely' (Zech. v. 4).

Permanent. *Permanens.*

Permanent, To be. *Permanere.*

Permanence. *Permanentia.*

A. 3494. The good into which man is initiated when an infant, is permanent . . . and, as it is permanent, it becomes the good of life.

3502^e. Whatever does not enter through some delight . . . does not inhere, and so is not permanent.

9286. The permanent worship of the Lord, and thanksgiving on account of deliverance. Sig. and Ex.

9422². 'To sit' = to be permanent in a state.

H. 262^e. Writings in the Heavens which are not made by hand are not permanent.

426. Some remain (in the World of Spirits) for weeks only; some for many years . . .

J. 1². The visible heaven and habitable earth will both be permanent.

W. 268. That the evils and falsities confirmed with man are permanent . . . Ex.

P. 231^e. That he who is once converted into good and truth must persevere to the end of life. Sig.

317. That everything persuaded and confirmed is permanent with the man as his Own. Gen. art. —¹¹. 319.

319⁴. Such as a man is when he dies, such he remains to eternity. Ex.

R. 188. That meanwhile they should persevere in their truths and in their good. Sig.

M. 461⁶. Without the permanence of delight (Spirits of Hell) have no will, or sensation; thus no life.

E. 173. Permanence in a state of the good of love and of faith until the visitation. Sig.

197. 'He that overcometh' = him who perseveres even till death.

199. In the world it may be blotted out, if the man does not remain spiritual even to the end of life; but if he remains [so] it cannot. Ex.

217. Permanence in a state of faith from charity even to the end. Sig.

219. That those who persevere shall be in Divine truth in Heaven. Sig. and Ex.

222². To write is to commit to paper that which is to be permanent, and therefore, in the spiritual sense, it = that which is to be permanent in the life of man . . .

253. That he who perseveres to the end of life shall be conjoined with Heaven where the Lord is. Sig. and Ex.

687¹⁷. 'To sit' is a word significative of essence and of permanence in the state of the Thing and of life.

D. Wis. v^e. The coming forth and permanence of (these), is memory.

Permeate. *Transmeare.* A. 925⁸.

Permeability. *Permeabilitas.* M. 110².

Permit. *Permittere.*

Permission. *Permissio.*

See ALLOW.

A. 592^e. The evil of penalty is said to be permitted for the sake of the amendment of the evil. . . Hitherto no one has known what permission is. That which is permitted is supposed to be done by Him who permits, because He permits it. But the fact is quite otherwise.

986³. But they are not permitted to speak falsity . . .

1002². As man is such, he has been permitted, and is also now permitted (to kill animals and eat their flesh).

1327⁴. This is why man is permitted to live in pleasures, and in cupidities rather (than to commit profanation). Therefore the Jews are permitted to immerse themselves in avarice . . .

1384^e. Whether from the Lord's will, leave, or permission.

1661³. Man is then permitted to attribute the power to himself . . .

1664⁸. Not the least can be inflicted on man by evil Spirits which is not from permission . . .

1755. The Lord provides some things from permission, some from admission, some from leave, some from good-pleasure, and some from will. 2447².

1832³. Suppose that as the Lord permits evil, He is the cause of evil.

1874^e. It is afterwards insinuated that the Lord permits; but that all evil is from diabolical Spirits.

2180⁷. (Thus) sacrifices were not commanded, but permitted.

[A.] 2447². Some things of **permission** are from the laws of order as to good.

2768². Although it is predicated of God that He **permits**, it is not according to the idea which man has of **permission**; namely, that by **permitting** He concurs . . .

3246⁴. That these ancients had concubines . . . was from **permission**, for the sake of the representation . . . This was of **permission**, because they had no conjugal love . . . To such there could be **permissions** without injury to conjugal love . . .

3330². The Lord **permits** that such things should influence man at first . . .

4142. Not **permitted** by the Divine. Sig.

4459². Therefore it was **permitted** that they should have such an opinion concerning the resurrection.

4493⁶. (Why Hamor, etc., were **permitted** to be killed.)

—^e. When any such thing is **permitted** by the Lord, it is done through the evil, and through the infernals . . .

5057. Such (cruelties) are never **permitted** except to such . . .

6489. Nothing is **permitted**, except to the end that something of good may come of it. 6574^e.

6574². The Lord **permits** the infernals in the other life to lead the good into temptation . . . This is the means by which spiritual life is gifted . . .

6663^e. (The Hells) are not **permitted** to bring forth any other evils than such as can be turned into good . . .

6914^e. Many things commanded by Jehovah, in the internal sense do not signify that they are commanded, but that they are **permitted**.

7877^e. How the case is with **permission** cannot be told in a few words, because it involves very many arcana. When the impious are damned, and tormented, the **permission** is not from the Lord as of one who is willing, but as of one who is not willing . . .

8227². It is believed that evils are from the Divine, from the fact that the Divine **permits**, and does not take them away; and he who **permits**, and does not take away when he can, appears as if he wills it so . . . But the Divine **permits**, because He cannot inhibit and take away evils. Ex.

9940. Things from will are nearest the Lord; those from good-pleasure are a little more remote from Him; those from leave are still more remote; and those from **permission** are most remote from Him. These are the degrees of the influx and reception of the Divine; but each degree contains innumerable things . . . as, for instance, in the case of those things which happen from **permission** . . . for when a man examines them closely . . . he becomes confounded by the innumerable arcana therein; and yet the arcana of **permission** are relatively few . . .

10612. **Permission** because they insisted. Sig. and Ex.

10778. To leave man to do evil from his freedom, is called to **permit**. N.272.

P. 16. Therefore the Lord **permits** evil, not as one who is willing; but as one who is not able to resist it for the sake of the end, which is salvation.

232. On the Knowledge of this law depends the Knowledge of the laws of **permission**.

233^e. On account of this danger (of profanation) the Lord **permits** evils of life, and many heretical things of worship.

234. That the laws of **permission** are also laws of the Divine Providence. Chapter.

— . It is said that God **permits** a thing, which does not mean that He wills it; but that He cannot avert it, on account of the end, which is salvation.

—². Leading man away from evil, and to good . . . cannot be done without the **permission** of evil.

236. Some things shall now be enumerated which are of **permission**, and still are according to the laws of the Divine Providence . . . 249. D.2713.

250³. Why the Divine Providence **permits** the impious in heart to be raised to dignities and enriched with wealth. Ex.

251. (Why wars are **permitted**.)

259². It follows that . . . the **permissions** of dissensions and heresies are also according to the laws of the Divine Providence.

275. That evils are **permitted** for the sake of the end, which is salvation. Gen.art. 281, Ex.

296⁷. That the Divine Providence with the evil is the continual **permission** of evil, to the end that there may be a continual withdrawal from it. Ex. —¹³. 333.

R. 602. 'Granted to him' = that it was **permitted**; for all falsities of doctrine, like evils of life, take place from **permission**. Refs.

686^e. It is therefore among the laws of **permission** . . . that they should falsify truths in so far as they are in evils of life.

T. 479. That from the **permission** of evil . . . it evidently appears that man has free will in spiritual things. Gen.art.

D. 398. Concerning **permissions**. The doctrine of **permissions** is an entire doctrine. He who does not understand **permissions**, or conclude concerning **permissions**, falls into things of doubt and denial concerning the Power of God Messiah over the universe . . . Without **permission** no one can be reformed; for opposites must be induced . . .

401. Concerning **permissions**: that every single thing tends to the good of the universe, or of all. Ex.

418. How **permissions** are represented by nature. Ex.

824. Concerning **permissions**.—The doctrine of **permissions** involves also this: that evil Spirits pretend to dominate over the evil . . . But the **permission** does not extend further than that the man . . . may become better . . .

892. They can do nothing except from the Lord's good-pleasure, leave, or **permission**, which are distinct . . .

1944. That the **permissions** of evils from Spirits are represented by the remission of their endeavours. Ex.

1946. That the perversion of order is the general cause of **permissions**. Ex.

2098^e. If a Spirit purposes to give thanks, he cannot do so at all, except by manifest **permission** and leave . . .

2296. That the **permission**, leave, good-pleasure, and will, of the Lord, are in all things which happen ; but in application to the subjects. Ex.

3845². They are thus bent to such things as the Lord concedes, and **permits**, so that not a whit comes forth from them which is not of leave, if not evil ; or of **permission**, if evil.

4206. That evil punishes itself ; and concerning **permission**. 4275.

E. 159. 'Thou **permittedst** the woman Jezebel' (Rev. ii.20).

1159^e. From these things it is evident, that the laws of **permission**, which are many, proceed from the laws of Providence.

1174³. By leading, if he acknowledges the Divine Providence . . . by **permitting**, if he does not acknowledge it.

Perpendicular. *Perpendicularis.*

Perpendicularly. *Perpendiculariter.*

Plummet. *Perpendicularum.*

A. 5044⁷. The desolation and vastation of truth is signified by, 'the line of emptiness and the **plummet** of wasteness' (Is. xxxiv. 11).

T. 504⁵. God holds with His finger the **perpendicular-perpendicularum**-above the scales.

D. 1701. **Perpendicularly**-*ad perpendicularum*-above the head.

2831. Some fall **perpendicularly** downwards.

3110². Correspond to those in the zenith, in a **perpendicular** line.

3395. A **perpendicular** blue bundle.

3467. It was let down in an almost **perpendicular** line towards the Lower Earth.

Perpetrate. *Patrare.*

Perpetration. *Patratio.*

A. 696. **Perpetrates** such torment.

816². Where he had **perpetrated** such a deed.

817. What he had **perpetrated** in the world . . .

1008². All things he has ever **done** there.

9125. The **perpetration** of evil in secret. Sig.

H. 374^e. Adulteries are **perpetrated** more within the Church than out of it.

462a. Those who deny the crimes which they have **perpetrated** in the world.

P. 113. He would **perpetrate** them from freedom . . .

D. 3680. Something which they supposed I had **perpetrated** . . .

3851^e. By **perpetrating** whatever they could ; while I . . . merely reflected upon the things which they were **perpetrating**.

4543. He had actually **perpetrated** something of the kind.

4756. How they are reduced into terror for the evils which they had **perpetrated** . . .

4996. Among the direful things he was **perpetrating** . . .

Perpetrate. *Perpetrare.*

D. 5857. In order that they might **perpetrate** their intentions.

Perpetual. *Perpetuus.*

Perpetuity. *Perpetuitas.*

Perpetually. *Perpetuo.*

A. 2838. 'To-day' = what is **perpetual**. Ill.

4316. 'To this day' = **for ever**-*in perpetuum*.

4552. When anything was hidden under an oak, it signified **what is perpetual**. Ex.

—². Falsities remain with man **for ever**.

4901^e. 'The Last and the First,' in the relative sense, = **what is perpetual** ; in the supreme sense, what is eternal.

5156. **Perpetual** rejection. Sig.

5612. 'All the days' = **for ever**.

7399. 'To-morrow' = **for ever**.

8066. That it shall be **perpetually** in the will. Sig. and Ex.

8067. That it shall be **perpetually** in the understanding. Sig. and Ex.

8626. 'From generation to generation' = **perpetually**.

8716. 'In all time' = **for ever**.

8879. Good and truth with them **for ever**. Sig.

8885. **What is perpetual** in the thought. Sig. and Ex.

8991. 'He shall serve him **for ever**' (Ex. xxi. 6) = to eternity. Ex.

9502. **For ever** without a change. Sig. and Ex.

— . Subsistence is **perpetual** existence, and conservation is **perpetual** creation. P. 3². T. 46^e.

— . **Perpetuity** without change, is represented by the non-removal of the staves from the ark.

9836. The conservation of good and truth on all sides and **for ever**. Sig. and Ex.

10209. 'Once in a year' = **perpetually**. Ex.

10211. The **perpetual** removal of evils. Sig. and Ex.

H. 297^e. This Divine influx is **perpetual**.

W. 36. In every Divine work there is a union of love and wisdom ; from which is its **perpetuity** ; nay, its eternity.

P. 63². The infinite in the conjunction ; the eternal in the **perpetuity**.

T. 38³. There is a **perpetual** correspondence . . . 583.

350². Can be propagated **for ever**.

[T.] 691². There are perpetual temperings.

718. This perpetual fructification of good, and this perpetual multiplication of truth, exists with the Angels.

774. The Lord's presence is perpetual with every man . . .

Persecute, Pursue. *Persequi.*

Persecution. *Persecutio.*

A. 1322. Evil Spirits act as a one in that they persecute truths and goods.

1710. 'Pursued unto Dan' (Gen.xiv.14)=a state of purification. 'To pursue the enemies' is here to expel the evils and falsities which were with the goods and truths . . . and thus to purify them.

1846. 'Affliction'=persecution, consequently temptation.

1851. Celestial and spiritual good is the 'acquisition' of those who suffer persecutions . . .

4122. 'Pursued after him' (Gen.xxxi.23)=a continued ardour of conjunction.

4555. 'They did not pursue after the sons of Jacob' (Gen.xxxv.5)=that falsities and evils could not approach.

4843^c. 'Persecutions' (Mark x.30)=temptations.

5744. 'Pursue after the men' (Gen.xliv.4)=that he ought now to adjoin them to himself.

6203^e. He then makes evils allowable . . . such as . . . persecutions under a show of what is just.

7293⁶. 'The dragon serpent'=those who will persecute.

8152. '(Pharaoh) pursued after the sons of Israel' (Ex.xiv.8)=an endeavour to subjugate . . . 8136. 8154. 8208.

8227². If the Divine took away evils, namely, those of punishments, vastations, persecutions, temptations, He would will evil. Ex.

8290. 'I will pursue' (Ex.xv.9)=infestation.

9327^e. That they have no power against truth is signified by 'they shall fall without anyone pursuing' (Lev.xxvi.36).

10219⁴. Evils and falsities constantly pursue them.

D. 1150. The persecution of the innocent produces the stench of bedbugs.

1286^e. When persecution arises (true Christians hold all these worldly things in no consideration).

1325. Whether anyone would be admitted into Heaven unless he has suffered persecutions and miseries . . .

1327a. Those who suffer persecutions from the things which are false and evil . . .

2895. When persecution by interior Spirits persisted . . .

2922a. By persecutions and punishments . . . his enemies become better.

4881. They persecute (those who do not believe as they do).

4928. They pursue them with their eyes.

E. 121. The persecution of those who are in the spiritual affection of truth. Tr.

394². All those who have suffered persecution by those in the former Heaven. Sig.

695¹⁹. 'Blessed are ye when men . . . shall persecute you . . . for so persecuted they the prophets . . .' (Matt.v.11,12). This is said concerning those who fight and conquer in the temptations induced by Hell . . .

758. 'The dragon persecuted the woman' (Rev.xii.13) . . . 'To persecute,' (here)=from hatred and enmity to reject and calumniate. Ex.

893. 'Here is the patience of the saints'=the persecutions and temptations of those who are not in this faith, but are in charity. These persecutions ex. —².

1115². Much retribution of evil on account of persecution. Sig.

Persevere. *Perseverare.*

Perseverance, Continuance. *Perseveratio.*

See under PERMANENT.

A. 3488⁷. 'He that persevereth to the end shall be saved' (Matt.xxiv.13)=the salvation of those who are in charity. 'He that persevereth to the end'=him who does not suffer himself to be seduced; thus who does not yield in temptations.

P. 260². The reason the Jews persevere in the denial of the Lord . . .

278a^e. Man . . . must then persevere even to the end of life.

M. 71². In proportion as a man perseveres in this intention, he is initiated into the purity and holiness of (conjugal love). 146^e.

290. If the wife perseveres in chaste favour . . .

334^e. From this the continuance of this love follows.

T. 484². If you persevere thus, reciprocal conjunction will take place . . .

D. 4754^e. He still persevered . . .

5459². They persevered in (hatreds, etc.).

E. 174. Perseverance in love and faith. Sig.

—. For he who perseveres even till death in love and faith is saved . . .

Persist. *Persistere.*

See PERMANENT.

H. 112^e. There persists, without man as a medium, a Divine influx into the world.

M. 333². If a lover from his soul . . . constantly persisted in love to that one, he would attain those eternal blessednesses . . .

D. 3635^e. The Spirits persist in this fallacy.

3789^e. They still persist (in their conceits).

Person. *Persona.*

Personal. *Personalis.*

Personality. *Personalitas.*

See under TRINITY.

A. 665². In representations there is no reflection

upon the **person** . . . 1361. 1409⁴. 2010. 4208³. 4281³. 4515.

684. Each society consists of many, who . . . constitute as it were one **person**; and all the Societies together as it were one man.

1008². If there arises the idea of a **person** whom he had hated . . . 1395^e.

1361. Representatives are either **persons**, or Things . . .

—⁴. Quite abstractedly from the **person** . . .

1434. In the internal sense there is no reflection upon the **persons** and words . . .

1876. The Angels retain not the least idea of any **person** . . .

1981². There was a **person** of whom I had the idea that he was in natural truth . . .

3239. The names of **persons**, etc., in the Word, = Things.

3701⁶. The state of the adolescence of the new life, is that they do not have respect to any **person**, such as he appears in the external form, but to his quality as to good . . . and it is good which the man then begins to . . . love; and, from the good, the **person**.

3979^e. **Persons**, in the Word, = nothing else than Things . . . Thus, by two **persons** are signified two Things with the same [**person**].

4060⁵. The Lord comes whenever the Church has been devastated: not that He does so in **person**, as when He assumed the Human; but by apparitions . . .

4857². For when the literal sense passes into the spiritual, such things as are of **person**, etc., perish . . .

4868⁴. Representative holiness does not affect the **person** at all.

5095. Where, in the historical sense, many **persons** are mentioned . . . in the internal senses they do indeed signify various things; but only in one **person** . . .

5110². With man, these things cannot be conceived abstractedly from **person** . . .

5225. For the idea of a **person** is turned, in the internal sense, into the idea of a Thing . . . The reason is, that in the Spiritual World, not **persons**, but Things, come under the view; for **persons** limit the idea and concentrate it to a finite something . . . Hence it is that no **person** who is named in the Word is ever perceived in Heaven; but in place thereof the Thing which is represented by that **person** . . .

5253. There are, in general, three things which perish from the sense of the letter when it becomes the internal sense: that which is of time; that which is of space; and that which is of **person** . . . The reason why, in the Spiritual World, nothing determined to **person** is regarded, is that the regarding-*intuitio*-of **person** in speech contracts and limits the idea . . .

5256². For they distinguish the Divine into **persons**, and call each God, and attribute a distinct proprium to each . . .

5287. In the other life . . . all thought, and thence all speech, is effected abstractedly from **persons**. Therefore the thought there is universal . . .

5434². In the internal sense, all things are abstracted from **persons**. The reason is, that otherwise the thought and the derivative speech must needs be distracted and lowered from the Thing . . . to such things as are of **person** . . . Nevertheless, what is thus abstracted involves **persons**; namely those who are in these things.

6040². For thus the ideas of thought are abstracted from **persons** . . .

6653². For the determination of the thought . . . to any **person** limits and bounds the ideas, and averts from the perception of the Thing . . .

6804². The Angels in Heaven never determine their thoughts to particular **persons**; for this would bound the thoughts . . .

6993². Not Three, who are distinct as to **persons**.

7002. The Angels are unwilling to speak about **persons**; for speech about **persons** averts the ideas from a universal view of Things; thus from the comprehension of innumerable Things at once. 8343^e.

8705. Those who believe that there are three **persons** who constitute the Divine . . .

8985. For in Heaven the Thing is thought of without the **person**; for when the **person** also is thought of there, the Society which is in such Thing is excited, and thus the thought is determined thither, and is fixed; for, in Heaven, where the thought is, there is the presence . . .

9303². The reason the ideas of the men of the Church are founded upon three, is that they distinguish the Divine into three **persons**, and attribute special and particular offices to each . . .

9806⁵. The representations in the Jewish Church did not regard the **person** who represented; but the Thing which was represented. Thus the most holy Thing could be represented by **persons** whose interiors were unclean . . . provided the externals, when they were in worship, were disposed to holiness.

10282. It is said, abstractedly from **persons**, because the Divine things which proceed from the Lord make the Church, and nothing whatever of man . . . and therefore the Angels, when speaking together, speak abstractedly from **persons**. Therefore neither does the name of any **person** mentioned in the Word enter Heaven; but the Thing which is signified there by the **person**.

10736. (How the Spirits of the Fifth Earth are infested by the belief in three Divine **persons** of Spirits of our Earth.)

10797. No honour of any function is in the **person**; but is adjoined thereto . . . and that which is adjoined is separate from the **person** . . . Honour in the **person** is the honour of wisdom and of the fear of the Lord.

10801. The royalty itself is not in the **person**; but is adjoined to the **person**. The king who believes that the royalty is in his own **person**; and the prefect who believes that the dignity of the prefecture is in his own **person**, is not wise.

10821. Those who, in regard to the Divinity, have the idea of three **persons**, cannot have the idea of one God . . . But those who . . . have the idea of three in one **person**, can have the idea of one God . . .

[A.] 10822. The idea of three in one **person** is had when it is thought that the Father is in the Lord, and that the Holy Spirit proceeds from the Lord . . .

H. 15. In Heaven, by to love the Lord is not meant to love Him as to **person**; but to love the good which is from Him . . . and by to love the neighbour is not meant to love an associate as to **person**; but to love the truth which is from the Word (with him). (y.) N.106³.

121. When the Lord appears in Heaven . . . He is not there in **person**; for the Lord in **person** is constantly encompassed with the Sun; but He is in presence by aspect. Ex.

390. In the Heavens, as everyone loves, esteems, and honours use, so also does he love, esteem, and honour the **person** to whom that use is adjoined; and also the **person** is loved, esteemed, and honoured, in proportion as he does not ascribe the use to himself, but to the Lord . . . Spiritual love, esteem, and honour are nothing else than the love, esteem, and honour of the use in the **person**; and the honour of the **person** from the use; and not that of the use from the **person**. Ex.

L. 2². In the spiritual sense, by the names of **persons** and places is signified something of the Lord; and thence something of Heaven and the Church from Him; or something opposite.

35². The Divine and the Human were not two, but one **person**.

54. (Thus) God is one in **person** and in Essence. F.35. R.67.537. B.116. T.2.

55. That the doctrine of the Athanasian Faith agrees with the truth, provided that by a Trinity of **Persons** there is understood a Trinity of **Person**, which is in the Lord. Gen.art.

— . That Christians have acknowledged three Divine **persons**, and thus three gods . . .

—². As the Word is such in the sense of the letter that it mentions a number who yet are one, Christians, who in the beginning were simple . . . distinguished the Divinity into three **persons**, which also was permitted on account of their simplicity; but yet so that they should believe the Son to be Infinite, uncreate, omnipotent, God, and Lord, entirely equal to the Father; and that they should also believe that there are not two, or three; but one in essence, majesty, and glory; thus in Divinity. —⁴.

60. That God and Man in the Lord . . . are not two, but one **Person**. Ill.

F. 21. He who loves the neighbour from charity conjoins himself with his good, and not with his **person**, except in so far and so long as he is in good: this is spiritual . . . But he who loves another from friendship only, conjoins himself with his **person**, and at the same time with his evil. The latter can with difficulty be separated after death from the **person** which is in evil . . .

W. 12. The idea of the common people in Christendom concerning God, is as of a Man, because in the Athanasian Doctrine God is called a **Person**.

97. Therefore, when the Lord manifests Himself to

the Angels in **person**, He manifests Himself as a Man . . .

P. 217³. The **person**, his function and honour, is for the sake of the Thing which he administers; and not contrariwise . . .

—⁵. Spiritual dignities and wealth are of the Thing, and not of the **person**. The **person** who is in dignity is indeed in magnificence and glory . . .

—^e. Like a performer in a theatre . . .

224. Can counterfeit **characters** not his own . . .

262. (Why the worship of God under three **persons**—that is, three gods—is permitted; and why it is not known that God is one in **Person** and Essence.) Gen.art.

R. Pref.³. They who have worshipped God under three **persons**; but have not had the idea of three gods.

42. Therefore those who acknowledge a Trinity of **persons**, look primarily to the Father; and some to the Holy Spirit; and rarely to the Lord; and if to the Lord, they think concerning His Human as concerning a common man.

273. (Thus) He who sat on the throne, and the Lamb, are one **person**.

490^e. You cannot make it clear that God is one, unless He is one in **person**.

509. (The Trinity of **Persons** is one of the doctrines of the Reformed Church, and causes the doctrine of the Lord to be loathed.) Sig.

532. Pref. Those who believe in a Trinity of **Persons**. Tr.

537². Although in his thought anyone makes the three **persons** one God, still he divides . . . them into three gods when he prays thus.

611⁷. Therefore, my disciples, think of God from Essence, and, from this, of His **Person**; and not from **Person**, and from this of Essence; for to think from **Person** about Essence, is to think materially even about Essence; whereas to think from Essence about **Person**, is to think spiritually even about **Person**.

701. A theology founded upon the doctrine of a Trinity of **Persons**, etc. Sig.

872^e. In angelic speech the **person** is not mentioned; but that which is in the **person**, and makes it.

944. The Lord will come, not in **person**, but in the Word. Sig.

961⁶. When the Angels perceived in my thought the common idea about a Trinity of **Persons** . . . B.119⁶. T.26.

— . By three **persons** I understand three proceeding Divine attributes, which are creation, salvation, and reformation . . . I told them that my natural thought about a trinity and unity of **persons** . . . I had from (the Athanasian) doctrine, and that this doctrine is just and right, provided that instead of a Trinity of **Persons** there is there understood a Trinity of **Person** . . .

B. 19. That the Catholics before the Reformation held the same doctrine of a Trinity of **Persons**. 21.

33. The word **person** begets the idea of three gods. Ex.

T. 4. (The consequence of separating the Divine Trinity into three persons, each of which is God and Lord.)

15². The division of God, or of the Divine Essence, into three persons, each of which is God by himself, induces the denial of God.

16. (A conversation there about three Divine persons from eternity: and a picture of them drawn by a bishop.) 183.

17. (An explanation of the Trinity of Persons given by three of the most learned and acute Spirits: refuted. Their definition of the word person.) 110.

23. (The consequence of dividing the Divine Trinity into persons.)

—². (The effect of implanting in a child the idea of three Divine persons, to which inevitably adheres the idea of three gods.)

101. That thus God was made Man, and Man God, in one Person. Gen.art.

112². (He said) You separate the first and last God from our personality . . .

—⁴. They are one as the soul and body, and thus are one Person. Sig.

132. That error, together with the error concerning three Divine persons from eternity, has perverted the whole Church . . . Gen.art.

135². They then said openly, Are there not three gods, seeing there are three Divine persons, each of which is God? Des.

136³. The introduction of three Divine persons from eternity turned the Church into a theatre . . .

137¹⁰. If you say it is a personal union like that of soul and body, you say rightly.

141. The Divine Trinity divided into persons: exhibited by comparisons.

165. You will then understand nothing else than that there are three Divine persons . . .

168². If these three Divine essentials are called persons, and to each one is attributed his own property . . . the Divine Essence becomes divided.

170. For each is one person subsisting from Himself.

171. Such a monstrous image of the Trinity must appear to those who believe that there are three Divine persons . . .

172. That a Trinity of Divine Persons from eternity . . . is, in the ideas of thought, a Trinity of Gods . . . Gen.art.

173. What wise man does not think within himself that by person is not meant a person; but that it is the predication of some quality. But what quality it is is not known; and (therefore) that which has been implanted in the memory from childhood remains, like the root of a tree in the earth, from which a shoot grows. But, my friend, not only cut down this tree, but also eradicate its root . . .

—³. In Heaven, no one can say a Trinity of Persons, each of whom is God; for the heavenly aura . . . resists it.

183. That from a Trinity of Persons, each of whom is

God . . . have come forth many absurd . . . ideas about God. Gen.art.

296. Those who persuade themselves that three Divine persons are actually coming forth from eternity (sin against this first commandment).

—⁴. (A picture of three, with this superscription: These three persons, so many Gods, are one God. And another picture of one Divine Person.)

417. That to love the neighbour, regarded in itself, is not to love the person; but the good which is in the person. Gen.art.

418. Who loves a person, except from the quality of his will and understanding . . .

446². (The friendship of love) is distinct from external friendship, which is only of the person . . . Friendship of this kind may be formed with any one . . .

451. The faith of (the present Church) is in three persons of the same Divinity in successive order . . . and, as it is in three persons each of whom is a god . . . it is a faith in three gods; to which faith charity may be adjoined . . . but it can never be conjoined with it; and the charity which is merely adjoined to faith is natural and not spiritual . . .

536. All who do good from religion, after death reject the doctrine of the present Church concerning three Divine persons from eternity . . .

632. That the faith which is imputative of the merit and justice of Christ . . . first arose from the decrees of the Nicene Synod concerning three Divine persons from eternity . . . Gen.art.

636². That the Apostolic Church did not acknowledge three Divine persons . . .

776. That this Second Advent of the Lord is not in person . . . Gen.art.

779. That this Second Advent is being effected by means of a man, before whom He has manifested Himself in person . . . Gen.art.

— . As the Lord cannot manifest Himself in person . . .

786². The Fourth Church . . . did indeed acknowledge one God orally, but in three persons . . . and not in one united person . . .

History of the Creation. Gen.i.26. (Swedenborg recognises three Divine persons.) Ad.4.26.515.526.

D. 1133. When they perceive any person, who is dear to anyone, they keep their ideas fixed on that person . . .

1636. That persons are assumed. Ex.

2324. A Society is a man or composite person . . .

2408. Some Spirits always appear in the persons of others. See D.4277.

2514. That there is no respect of persons there. (Except for the good. D.3167.)

2686. Spirits have been induced to believe that they were persons of whom I could have some Knowledge . . .

2860. That Spirits who represent another person can be induced (to believe that they are the same).

293S. When I was persuaded that the Holy Spirit was the third person . . .

[D.] 3112. They (then) acted as one **person** . . .

3402. He excited **persons**, or Spirits, who were far away from my ideas . . . for every idea of man has with it not only places, but also **persons**; just as if **persons** were adjoined to them . . . 3405. Ex.

3416. They induced various **persons** . . .

3679. He freely suffers other **persons** to be induced on him . . . and thus acts their **persons** . . . Those who suffer flagitious **persons** to be induced on them, after a while know no otherwise than that they are those **persons** . . .

3851. They wanted to act through innocent **persons** . . .

3857. While I have thought about **persons** . . . then Spirits, especially those further away, knew no otherwise than that the same **persons** were present. Ex.

3877. The Spirits who act the **persons** who are seen in the dream . . .

4109. The **persons** themselves, against whom he has borne hatred . . . are then present in a moment in their **persons**.

4338. They had retained nothing more (of the Athanasian Creed) than that there are three **persons** . . .

4342². When Spirits think about any **person**, etc. they only present the idea of him . . . Hence their speech . . .

4378. Things spoken have been called forth from my memory by Spirits, and then at the same time the **persons** to whom they were said . . . and the same **persons** were made to be present . . .

4488. He kept his thought [fixed] upon some **person**, and then all the things he had thought about that **person** presented themselves . . .

5594. I have thought . . . about **persons**, without their names, and (the Angels) have at once known all about them.

5959. (Athanasius) had confirmed himself in the opinion concerning three **persons**; but all others who have only heard about them from his creed, and have not confirmed themselves . . . if they have led a life of charity, are at last determined so as to acknowledge the Lord as the Only God; and therefore it is of the Divine Providence that few think about it: they only hear about it . . . and slightly retain, and do not confirm it.

6057². The idea (of God as a Man) has been destroyed with those who have begun to think about three **persons**, and to separate from them the Human of the Lord; for they have thus made for themselves three invisible gods.

D. Min. 4558. I needed merely to think about a **person**, with the idea of his qualities, place, dignity . . . without any idea of his face, body, . . . still less of his name; and the Spirits at once recognised him, and knew whom he was, and of what quality he was in my thought.

4618. (All these ideas) occur to a man simultaneously when he is thinking about a **person**, and when he sees him . . . And therefore, when such an idea occurs in the other life, the **person** is presented present.

E. 99. For the Angels think abstractedly from **persons** . . . 696².

100². Those who are in the spiritual sense . . . think nothing of **person** . . . The reason is that it is material to think about **persons**, but spiritual to think without the idea of **person** . . .

333. In the spiritual sense, everything of **person** is put off . . .

343³. See ESSENCE, here.

405². For the idea of **persons** and places bounds the thought; for it determines it to these things, and thus bounds it. This idea of thought is properly natural. But an idea abstracted from **persons** and places extends itself into Heaven on every side; nor is it bounded otherwise than as is the sight of the eye when the sky is regarded without intervening objects. Such an idea is properly spiritual. 625⁴. 724^e.

433². To love Him, is not to love Him as to **person** . . .

472². In spiritual speech . . . there is not the idea of **person** and place; but instead thereof the idea of Thing and state as to quality.

624¹⁶. For by a **person** and his function in the spiritual sense is meant the Thing itself which the **person** discharges . . .

768². In the spiritual sense it is not meant that the neighbour is to be loved as to his **person**. Ex.

807². They (thus) distinguish the Lord into two *quasi persons*, which they call natures.

828. They do not look to **persons**; but to such things as are with **persons**; for they are in wisdom above all the other Angels.

973². To love the Lord is not to love the **person**; but to love the things which proceed from Him; for these are the Lord with man . . . 1099³.

1103. Neither mingling the **persons**, nor separating the essence. (Ex. under ESSENCE.)

—³. They retain nothing else . . . than that there are three **persons**, and one God; and everyone makes one out of three in his own way; but only when he is speaking and writing; for, when he is thinking, he cannot help thinking of three . . .

—^e. Everything in the Athanasian Creed agrees with the Truth, provided that instead of three **persons**, one **person** is believed in, in whom is the Trinity. 1109², Ex.

1109^e. It is of Providence that **persons** are mentioned; for a **person** is a man; and a Divine **Person** is God who is a Man.

Ath. 6. Examine yourselves, ye who think of three **persons**: do you not think of another Divine than that of the Lord . . . when the Father is mentioned?

13. That they made a distinction among **persons**, was not from the Word . . .

25. It is said that the three **persons** are one substance or essence, when yet they are made distinct as to attributes . . .

44. I heard certain Spirits reasoning concerning three **persons** . . . It was said, Think of one, consisting of three **persons**, each of whom is God; and (then) say, One God; but they could not.

57. It is thus evident that they make the attributes themselves to be Gods, and call them three **persons** . . .

63. To make three **persons**, because it is said 'Father, Son, and Holy Spirit,' is to falsify the Word . . .

67. What is the quality of the idea concerning the Lord, with those who are in the doctrine of a trinity of **persons** . . .

78. An examination was made with Spirits . . . to ascertain whether it was possible for them to think of one God while thinking of three **persons**, each **person** being God; and it was clearly found that they could not possibly do so . . .

89. Those who in relation to the Lord's Human, have the idea of a mere human, make of the Lord two **persons**, which they call natures . . .

108. To Spirits who were saying that they believed in three **persons**, and still in one God, because there is one essence or substance to the three, I said . . . Consult your thoughts. Do you not think of three Gods? . . . And it was found that it was so; for, if there are three **persons**, there are three Gods.

110. Take the idea that there is one **person**, and that the Trine is in that **person**, and you will see that the Creed of Athanasius, from beginning to end, will coincide and harmonize with that idea . . .

121. The Father cannot be understood to have been a first **person**; for so there would have been two Fathers. Ex.

124. Christians were examined, to ascertain what kind of an idea they have concerning the three **persons** of the Divinity. It was found that they have various ideas. Enum.

139. Concerning the three **persons**—that specific properties distinguish them; and if they did not distinguish them, they would not be three **persons**, but one . . .

141. Thus three Divines as to **persons**, which are one as to substance, assumed the Human. Ex.

166. It was permitted to say three **persons**, because in the beginning there could be no thought except of Jehovah God. Ex. . . In the sense of the letter three are named for this reason: for example, the three **Persons** into whose names they were to baptize. For the same reason it was permitted that like things should be said in the Athanasian Faith . . . but so that it should be possible for the Trine of one **Person** . . . to be received by those who are in illustration; and also that it should be received at the end of the Church.

167. The Mohammedans have not acknowledged three **persons**, but one God: they have therefore denied the Divinity of the Lord . . .

169. But if you think that the substance or essence is what is called **person**, there necessarily results one **Person**, and the Trine in that . . .

170. Besides, each attribute by which one **Person** is distinguished from another, is a Divine attribute. Enum. . . Whatever Divine there is in the three **persons**, is a distinct Divine substance, or essence. And, as Athanasius saw this, he took care that the three should all be in each single attribute. From these things it

follows, that the substance and essence are not one, unless it is in one **person**.

183. Consider whether one and the same essence or substance, in which are the like properties and attributes, can be said to be otherwise than one, without any distinction into **Persons**. It is otherwise when specific properties and specific attributes are of the same essence or substance: it can then be distinguished into **Persons** . . .

185. According to the common idea, the Divine is distinguished into three **persons**. But, according to the idea drawn from the Creed of Athanasius, the second **Person** is not only Divine, but is also Human; so that in the second **Person** there is more than there is in first, or third . . .

223. The thought is that there are three **persons**, and that each is God.

J. (Post.) 222. They reject the third **Person**.

De Just. 56. Concerning the **Person** of Christ.

59. A memorable questioning with Calvin concerning the **Person** of Christ.

61. Concerning the Trinity of **Persons** . . . in the presence of Calvin. Gen.art.

D. Love xiii. Therefore to love the Lord as a **Person**, and not uses, is to love Him from self, which is not to love.

—^e. In the spiritual idea, man is not a **person**, but a use; for a spiritual idea is devoid of the idea of **person** . . . and therefore, when one sees another in Heaven, he does indeed see him as a man; but thinks of him as a use . . .

D. Wis. xi. Those who think only naturally . . . cannot think otherwise than that the Lord is to be loved as to **person**, and likewise the neighbour as to **person**; whereas those who think both naturally and spiritually, perceive . . . that both an evil and a good man can love the Lord as to **person**; and in like manner the neighbour . . .

Can. Holy Spirit i. 2. **Person** is defined thus . . .

Trinity 3. The idea of the wise among the clergy is that by the three **persons** are meant three properties and qualities . . .

10. The Apostolic Church never thought of a trinity of **persons**.

11. The trinity of **persons** was first invented at the Nicene Council. iii.6.

14. The trinity of **persons** has inverted the whole Church . . .

iii. 2. How could a **person** beget a **person** from eternity? And how could both produce a **person**? Is not a **person** a **person**? How can three **persons**, each of whom is God, be conjoined into one God, in any other way than into one **person**? . . . How can the Divinity be distinguished into three **persons**, and yet not be distinguished into three gods, seeing that each **person** is God? . . . And how could three Divine **persons** be together and confer together in a non-extense of space, such as there was before the world was created? . . . How can there be conceived a trinity of **persons** in

the unity of God ; and the unity of God in a trinity of persons.

[Can. Trinity] 5. A trinity of persons in the Divinity before the world was created, did not come into the mind of anyone, from the time of Adam to the Advent of the Lord ; as is evident from the Old Testament, and from the histories of the religion of the ancients. Neither did it come into the mind of the apostles, as is evident from their writings in the Word. Neither did it come into the mind of anyone in the Apostolic Church . . . as is evident from the Apostolic Creed.

—². A trinity of persons from eternity is not only above reason, but is also contrary to it. It is contrary to reason that three persons created the universe ; that there have been three persons, and each of them God, and not three gods ; and still three persons and not one person.

viii. That the confirmation of a Trinity of Persons, each of whom is God from eternity, according to the Nicene and Athanasian Creeds, has falsified the whole of the Word. Gen.art.

Coro. 48. It is impossible for man to acknowledge God, unless God has manifested Himself in a Personal Human Form . . .

Inv. 43. The manifestation of the Lord in Person . . . is better than all miracles . . .

53. When the Divine Trinity divided into three persons is believed in, how can the metaphysical term essence make one out of three, so long as the properties of each person are diverse, so diverse that they are said to be incommunicable ? and so long as equal, proper persons subsist by themselves ; and the one person has no part and no quality in the other person . . .

Personate. *Personare.*

A. 932⁷. '*Persona cantu . . .*' E. 326¹¹. 405⁹.

M. 6³. They were personated old men . . .

7. One who personated an Angel.

D. 281. (Abraham, the apostles, etc., were personated to Swedenborg by Spirits in the exterior Heaven.)

Perspicacious, Perspicuous. See CLEAR—*perspicuus.*

Perspiration. *Perspiratio.*

D. 977. From the insensible perspiration . . .

1738. From the santorian perspiration . . .

Persuade. *Suadere.*

E. 241. 'I counsel thee . . .' 243. 244.

Persuade. *Persuadere.*

Persuasion. *Persuasio.*

Persuasive. *Persuasivus.*

Persuasively. *Persuasive.*

Persuadable. *Persuadibilis.*

See under ANTEDILUVIAN, and NEPHILIM.

A. 285. The seventh posterity . . . were left to their filthy loves and persuasions. Tr.

303. Man acquires life by all things he persuades

himself of ; that is, which he acknowledges and believes . . .

311. Those who perished by the Flood . . . are in a Hell apart, as it were under a mountain. It appears as a mountain from their direful phantasies and persuasions, (which) are such that they induce on other Spirits such a stupor that they do not know whether they are alive or dead ; for they take away from them all the understanding of truth . . . They were in such persuasion also when they lived . . .

563. When such a persuasion takes possession of a man, it is like glue in which are inviscated the goods and truths which would be remains, so that remains can no longer be stored up . . . 798².

570. Those who persuade themselves concerning any Thing, confirm themselves by everything which they suppose to be true . . .

589. Until he so persuades himself that he can no longer see the truth.

601. That the man who remained from the Most Ancient Church could not be regenerated, on account of his direful persuasions . . . Tr.

622. 'To corrupt' is predicated of persuasions. Ill.

635². With (those called Noah) persuasions did not obstruct and absorb the Lord's operation . . .

641^e. Evil Spirits . . . inflow into the left side of the brain with direful phantasies and persuasions . . .

726. The rest of the descendants of the Most Ancient Church destroyed the celestial and spiritual seed within them by filthy cupidities, and by direful persuasions.

794. That the persuasions of falsity thus increased. Sig. and Ex.

—, Persuasions increase immensely when men infuse truths into cupidities, or cause them to favour the loves of self and of the world. Ex.

798². The persuasions of falsity were so great that they extinguished all good.

—^e. For the life of persuasions is such that it not only rejects all truth, and absorbs all falsity, but also perverts every truth which comes near.

803. That all these (affections of falsity, cupidities, pleasures, corporeal and earthly things) are in persuasions, man is not aware ; he supposes . . . a persuasion of falsity to be only a simple something, or one general thing ; but he is much mistaken . . .

806. A persuasion of falsity extinguishes, and as it were suffocates, everything spiritual and celestial . . .

831³. The nature (of these Sirens) is so persuasive that nothing of doubt is perceived in it . . .

1035. That so deadly and suffocative a persuasion should no longer come forth. Sig.

1051. That man's Intellectual should no longer be able to imbue such a persuasion . . .

1120^e. At last, when there was no love and no faith, but a persuasion of falsity, internal respiration ceased . . .

1159. 'Tongue,' in the internal sense, = opinion ; thus principles and persuasions. Ex.

1178. That he persuaded many. Sig. and Ex.
 —. Faith separated from charity is such that men are easily persuaded.

—, 'To hunt'=in general, to persuade . . . thus persuading for the sake of themselves . . . Ill.

1270. If they inflowed into the left side of the head, I should be destroyed ; for they would then inflow with their persuasions, which are direful and deadly . . .

—². Their persuasions are such that they extinguish all truth and good ; so that those into whom they inflow can perceive nothing whatever, and then cannot think.

1271. They tried to infuse into me their deadly **Persuasive** . . . I manifestly perceived that their **Persuasive** was suffocative.

1366. Those who . . . have so confirmed themselves in falsities that they are entirely persuaded, can with difficulty, if ever, be brought to receive the truths which are contrary to their falsities.

1510. See SPHERE, here.

1587. 'Gomorrhah'=persuasions of falsity.

1673. The persuasions of falsity, or the Hells of such, which the Lord conquered. Sig.

—³. There are some at this day also, especially from the Christian world, who have persuasions ; but not so direful as those of the Antediluvians. There are some persuasions of falsity which take possession of both the voluntary and the intellectual part of man—such were those of the Antediluvians . . . and there are other persuasions of falsity which take possession of the intellectual part only, which originate from principles of falsity confirmed with one's self. These are not so strong, nor deadly, as the former ; but still they cause much discomfort to Spirits in the other life, and partly take away their faculty of thinking. Such Spirits excite with the man mere confirmations of falsity ; so that the man sees no otherwise than that falsity is truth, and evil good.

—⁴. (How a man may know whether such Spirits rule him.)

1675. The persuasions of falsity which are from the love of self. Sig.

—⁷. The persuasions of falsity which are from the love of self are most filthy ; but the persuasions of falsity from the love of the world are not so filthy. The former persuasions are opposite to the celestial things of love ; and the latter persuasions are opposite to the spiritual things of love. Persuasions from the love of self carry with them the desire to exercise command over all things . . . and therefore the persuasions of this kind are never tolerated in the other life. But the persuasions from the love of the world advance . . . only to the insanity of not being contented with one's lot . . . But the differences of these persuasions are innumerable.

1820³. Evil Spirits do not combat by reasoning . . . but pervert goods and truths, and inflame with a certain fire of cupidity and of persuasion, so that the man knows no otherwise than that he is in a like cupidity and persuasion.

1862. This middle space (is then) filled with persuasions of falsity and with hatreds.

1867. 'The Hittite, the Perizzite, and the Rephaim'=persuasions of falsity.

1874. In order that the persuasions and cupidities may be bent, and not broken.

1983³. (Sirens) reduce their interiors into a state of persuasion . . .

2261². With those who live in things contrary to charity, acknowledgment is never possible, but only some persuasion . . . 2400^o.

2682². They are reduced to such ignorance in order that the persuasive light may be extinguished, which is such that it illuminates equally falsities and truths, and induces a belief in falsity through truths, and a belief in truth through falsities, and at the same time self-confidence.

—². For the light of truth from the Lord cannot inflow into the **Persuasive** which is from proprium ; for this is of such a nature as to extinguish that light. In the other life the **Persuasive** appears like a wintry light ; but, at the approach of the light of Heaven, there is darkness instead of it . . .

2689¹. With some there is a **Persuasive** of truth of such a nature, that no one can know but that it is genuine. But it is not the life of good, it is the affection of the love of self or of the world, which induces such a **Persuasive** . . .

2694². The cause of this vastation and desolation is chiefly that there may be broken the **Persuasive** which they have conceived from proprium ; and also that they may receive the perception of good and truth, which they cannot receive before the **Persuasive** which is from proprium has been as it were softened . . .

2715³. The good with the spiritual is obscured with persuasive things from various principles . . .

2832. Many say they believe although they do not apprehend . . . These either have a kind of **Persuasive** breathed in from the love of self and of the world, or they do not believe at all.

2889. Evil Spirits cannot apprehend . . . that they do not begin to live, until the life of the cupidities of evil and of the persuasions of falsity in which they are, has been extinguished . . .

2890. The evil Spirits with man . . . regard him as a vile slave ; for they infuse into him their cupidities and their persuasions . . .

2909³. 'The Anakim'=direful persuasions of falsity.

3175³. For in the natural man there are . . . also persuasions of falsity ; and so long as these are there, and adjoin themselves to truth, the natural man detains truth with himself, and does not suffer it to be elevated into the Rational. Sig.

3242³. 'Midian'=those in the truth of simple good, who thus allow themselves to be easily persuaded.

3309³. 'To hunt'=to teach, and also to persuade ; and this in both senses ; namely, from the affection of truth, and from the affection of falsity. Ill.

3427⁴. **Persuasive** faith. (See FAITH, here.) S148². 9367. 9368. 9369. 9434². 10582². H.482. F.31. P.131.

[A.] 3463². Those who are solely in the doctrinals of faith . . . are not in any perception of good ; but in a species of persuasion that what their doctrinals dictate is true . . .

—^e. Things not true cannot be eradicated while they are inrooted even to persuasion.

3834². The evil can be in the persuasion that (these truths) are so ; and yet the truth of faith . . . may not be conjoined with them.

3865³. With some there is a Persuasive which counterfeits faith ; but the Persuasive is of this character : it is what is scientific confirmed, not because it is true, but because it is a source of profit . . . This penetrates no deeper than through the ears into the memory . . .

3869. The hearing at the same time persuades that it is so . . .

3895. The Persuasive of evil and falsity, and also the Persuasive of truth when the man is in a life of evil, is such in the other life, that it as it were suffocates others . . . and therefore those who are in a Persuasive are removed by the Lord, and are kept in Hell, where the one cannot injure the other ; for the Persuasive of the one is almost like that of the other, and hence their respirations are concordant. Certain who were in such a Persuasive came to me with the intention of suffocating me . . .

—². The Persuasive of truth, when the man is in a life of evil, is such that he persuades himself that truth is truth, not for the sake of an end of good, but for the sake of an end of evil . . . The worst of all can be in such a Persuasive . . . When such come into the other life, they at first believe themselves to be Angels ; but they cannot approach any angelic Society ; for they are as it were suffocated there from their own Persuasive. Sig.

4156². Those in a life of evil . . . by means of scientific confirm not only the life of evil, but also principles of falsity, and this arrogantly and with persuasion, because they believe themselves to be wiser than others ; and thus destroy their Rational.

4171³. He who leads a life of good . . . in case he suffers himself to be persuaded by another who is in evil . . . is said to be 'torn.'

4172. The evil which man has . . . confirmed in thought even to faith and persuasion cannot be amended ; but remains to eternity. Whereas the evil . . . of which man has not inwardly persuaded himself . . . adheres only in externals . . . Such is the evil through which is good. Ex.

4274^e. Those who succumb in temptation come into the confirmation of evil, and into the persuasion of falsity . . .

4352³. Trust or confidence, of faith, so called . . . is possible with diabolical Spirits, when they are in a state . . . of persuasion from the love of self and of the world.

4416. Their truths were of persuasive faith . . .

4478. Persuasion. Sig. . . For he who wills is in persuasion ; and he who inflows thence, communicates persuasion.

4658². In order to impose on falsities the appearance of truth according to the desire of persuading.

4802³. Two in Hell who had believed the truths of faith persuasively.

5032². Natural good not spiritual, that it is easily persuaded. Tr. and Ex.

5033. For his wife, who persuaded (Potiphar)= truth natural not spiritual . . .

5096. For they are in the persuasion that falsity is truth, and truth falsity. Persuasion is such that it takes away all freedom to think anything else, consequently that it holds the thought itself in a bond . . . This has been evident to me from much experience in the other life with those who have been in the persuasion of falsity through confirmations in themselves. They are such that they never admit truths ; but reflect, or strike them back ; and this with a hardness in accordance with the degree of the persuasion ; especially when the falsity is from evil, or when evil has persuaded them. Sig. . . 'The hard rock' (on which the seeds fell) = persuasion. Those who are such do not know that they are in . . . prison ; for they are affected with their own falsity . . .

—². But those who are not in confirmed falsity, that is, in the persuasion of falsity, easily admit truths . . .

5128³. Still worse are the sensuous who are in the persuasion of falsity ; for the persuasion of falsity completely closes up the Rational. It is one thing to be in principles of falsity, and another to be in the persuasion of falsity. Those in the persuasion of falsity have some light in their Natural, but such as is the light of winter . . . but as soon as heavenly light falls upon it, it is obscured, and becomes opaque according to the degree and quality of the persuasion. . . . Many of the learned are in such persuasion more than all others ; for they have confirmed falsities in themselves by syllogistic, philosophical, and many scientific things.

5464². Although they see the contraries, and at heart deny truths, they can still persuade others . . .

5554. (Those who correspond to the skin) suffer themselves to be persuaded by others that it is so . . .

5860. The Spirits who are with man put on his persuasions . . . Thus they put on the man's persuasions, not only in civil and moral things, but also in the spiritual things which are of faith.

5971. The doctrinal things thence which were persuading. Sig.

6359. For the falsity which has been confirmed even to persuasion, is hard.

6610. The ideas of man's thought . . . are extended to various and new Societies ; with those in evil, to infernal Societies, and so also with those in persuasions of falsity. But with those in persuasions of truth—that is, who are in persuasive faith—the ideas of thought are exceedingly confined.

6907^e. (This is why) those in falsities from evil from so strong a persuasion oppose themselves to those in truths.

6947². Such excel others in the gift . . . of persuading, especially the simple.

7272². These are evils of falsity, because he has persuaded himself from falsity that they are not evils.

7298. The magicians there . . . know how to inject a **Persuasive**, and thus to dull the apperception of truth.

—². It is according to the laws of order that no one ought to be persuaded in a moment concerning truth, that is, that truth should be so confirmed in a moment as not to leave any doubt. The reason is that the truth so impressed becomes **persuasive** truth, and is devoid of any extension, and is without anything yielding [about it]. In the other life such truth is represented as hard, and as what does not admit good into it . . .

7317. Pharaoh . . . = those who had been in **persuasive** faith . . .

7577. 'Hail, and fire together . . .' = **persuasions** of falsity together with the cupidities of evil. . . 'Hail' = falsity from evil; here, the **persuasion** of falsity, because it is said 'grievous exceedingly.'

—². When they have been devastated as to the things of the Church . . . there reign with them the **persuasions** of falsity together with the cupidities of evil . . . The **persuasions** of falsity and the cupidities of evil are inseparable . . .

— . They think it is so from **persuasive** faith, which is faith for the sake of gain, or honours.

7627^e. He who is in evil as to life . . . is in **persuasive** faith . . .

7778⁴. With some evil men there is a **persuasion** that the truth of faith is truth. This **Persuasive** is supposed to be faith . . . This **persuasion** is what is called **persuasive** faith. Sig.

8013². The former do not see truths, and confirm them, from illustration; but from a **persuasion** concerning the doctrinals of the Church . . .

8711. An aversion to **persuasions** from falsity and evil. Sig. 'Gain' = the falsity and evil which persuade.

8928². If those of the Spiritual Church should believe (that there is an internal sense of the Word), it would not be from any internal perception . . . but from a **persuasion** from some other source.

9182. 'If a man shall persuade a virgin who is not betrothed' (Ex.xxii.16.) . . . 'To persuade' (here) = to entice to conjunction.

9297³. **Persuasive** faith. See FAITH ALONE, here. 9363.

9364. There is **persuasive** faith when the Word and the doctrine of the Church are believed and loved, not with the end of serving the neighbour . . . consequently not for the sake of life . . . but for the sake of gain, honours, and the reputation of erudition . . . 9365. 9366.

H. 466². Would not believe until they were persuaded by scientifics . . .

508³. The **persuasion** (of the Papists) is so strong that wherever it inflows, it . . . induces darkness . . .

518. Had persuaded themselves that they would come into Heaven . . .

526². What is **persuasive** is not in the life of man, but is outside of it . . .

S. 13². 'A scorpion' = their **Persuasive**.

—³. 'Tails like scorpions' = **persuasions**.

F. 11. Faith in what is unknown, if confirmed, becomes **persuasion**. Ex. 31.

P. 131. Faith induced by miracles is not faith, but **persuasion**; for there is nothing rational in it . . .

317. That everything which has been persuaded and confirmed remains permanently as the proprium with the man. Gen.art.

R. 425. Their power of **persuading** that their falsities are truths. Sig. and Ex.

— . 'A scorpion' = a deadly **Persuasive**; and 'a scorpion of the earth' = a **Persuasive** in the Things of the Church. (Continued under SCORPION.) 428.

428. In the Spiritual World there is a **Persuasive** which takes away the understanding of truth, and induces a stupor, and thus pain of mind; but this **Persuasive** is unknown in the natural world.

462^e. 'To enchant' = to persuade of falsity, and thus destroy truth.

— . Enchantment by **persuasion**. (See ENCHANT, here.)

M. 227^e. Similitudes and dissimilitudes originate from . . . **persuasions** which have been imbued, etc.

T. 11^e. Natural faith is only **persuasion**. 339. 345. 359.

40². In proportion as anyone persuades himself of these things . . .

470⁵. This direful **persuasion** . . .

639^e. It is the like with all things which are fixed by **persuasion** and confirmation . . .

796². Luther contracted there a power of **persuasion**. See LUTHER, here.

Ad. 1002. These Genii infuse **persuasions** also . . .

D. 811. (On the use of those who are persuaded of the truth of a thing without reasoning.) But those who are good are not **persuaded** in any other things than those which they understand to be true and good.

890. A Spirit who could be impressed by all **persuasions** . . .

897. Concerning interior perception and **persuasion**. Gen.art. 1405.

1647^e. When Spirits wanted to persuade me, I perceived an interior **persuasion** that it was so, and not as they wanted . . .

1728. Easily suffer themselves to be **persuaded** . . .

1776. That Spirits judge from the **persuasion** of man. Ex.

1779. Concerning interior **persuasions**, from the Lord: that men are **persuaded** in faith . . . by no means from self, but from the Lord.

1780. In respect to things which do not agree with the life of Spirits . . . they cannot be **persuaded**, except by the Lord alone . . .

1853. That Spirits are **persuaded** by externals concerning internals. Ex.

[D.] 2283². These influxes are effected by internal persuasion; to wit, that it has been so commanded by the Lord; and, when there is such a persuasion, they cannot possibly resist it . . .

2371. That the thoughts of Spirits which are only persuasions have not been perceived so well as those which were cupidities.—There are two things which rule minds: persuasions and affections; and when persuasions only have been in the thought of Spirits, they have not been perceived by me . . .

2383. Concerning the persuasion of the things which are of faith . . . Many persuade themselves that they have faith, when they have it not. . . When such (truths) are confirmed from various persuasions and also experiences, they are distressed . . .

2384. In order that a Soul may be in a Society of Angels, he must be entirely persuaded of these things . . .

2385. They call faith only Knowledges, whereas there is no faith unless in the Knowledges there is persuasion; and, in the persuasions, the desire for things confirmatory; thus love . . .

2467. To know is not to believe; there must be a persuasion of the Truth . . .

2602. (Compulsory things) are not the means of persuading internally . . . There must be what is voluntary; and then there is effected internal persuasion, which remains in many states; for without internal persuasion nothing remains.

2671². Concerning the persuasion of Truths. —³.

2703. For a man or a Spirit to be in an angelic sphere . . . he must be in persuasion concerning the Lord.—Knowledge must precede . . . then what is intellectual, which is the first of persuasion; then the persuasion thence, which is only intellectual; and then interior persuasion. Unless man is in the interior persuasion of the Things which are of faith in the Lord, he cannot be in an angelic . . . sphere . . .

2734. Nor can man come into persuasion, except with the Lord's operation . . . Thence the Lord persuades man; otherwise the Word becomes only knowledge . . .

2764. Concerning the sphere of the persuasions of evil belonging to certain Spirits.

2765². Hence the Spirits who are around . . . whom the Lord does not protect with as it were immediate aid, cannot be otherwise than persuaded, or violently brought to believe.

2772. How efficaciously their sphere acts for persuading, was evident when they persuaded others that I was insane.

2782. There is correspondence when there is persuasion. Ex.

2787. That in the other life persuasions can only be extirpated with great difficulty; and in fact, according to the deeper and wider root of the persuasion. Ex.

— A certain Spirit was wholly persuaded that (a direful thing he had done) was familiar to all; and therefore when he came into such thought, his persuasion at once diffused itself so widely, that there was

scarcely anyone around me who did not suppose that he was guilty of that great crime.

2790. He thus arrives at a persuasion.

2816. Such, when they have imbued the nature, can be in the persuasion of any idea whatever, by removing all things which oppose or refute; so that nothing appears except the Persuasive . . .

2828^e. This lasted some time, with the persuasion that it is so . . . But I was kept in the persuasion that the other is the Truth . . . As it was kept in the persuasion which was communicated to me, I could not be extricated; but . . . still I was kept in the persuasion that the Truth is not to be receded from on that account . . .

2882. External Spirits do not know that persuasion puts on nature, and that they cannot be taken out thence. Ex.

2902. That evil Spirits cannot operate anything with those who have been persuaded. Ex.

2926. Persuasions put on the nature of the man; and such Spirits are associated with him. Ex.

2938. Concerning the persuasions with man: that Spirits cannot attack them.—For example, when I was persuaded that the Holy Spirit is the third Person . . . then, if I said a syllable over against certain Spirits, they were infested so greatly . . . that I scarcely dared think about the Holy Spirit; for there were then very many who supposed themselves to be the Holy Spirit. But, after I had become persuaded that the Lord alone is holy . . . I am no longer infested . . . because I am in the persuasion; and the persuasion is such that it is familiar . . . From this example it is evident . . . that persuasion puts on nature; and that Spirits can effect nothing against persuasion; nay, that with man, they are as it were in a like persuasion; for they put on his persuasions, which are of the memory, because from intellectual things.

2946². These things in the presence of those who have been of the doctrine of this faith, but not in interior persuasion; and therefore they could not deny . . .

2947. Concerning the four degrees of faith. . . The second degree is faith in the understanding . . . namely, that I have been intellectually persuaded . . . but still it . . . does not come forth in the life . . . The third degree is the first persuasion; namely, when one is persuaded by the Lord that it is so: in this case, whenever he is admonished that the Thing is so, he endeavours to act differently . . . The fourth degree is persuasion; and then he cannot act differently; for he perceives himself to be led by the Lord; and therefore this persuasion is conjoined with perception.

2955. First, there are those who completely reject (my writings) because they are in another persuasion. . . The fourth kind (receive them) persuasively, so that it penetrates to the amendment of their life: they occur to them in certain states, and they make use of them.

2969. Spirits suppose that they are speaking from themselves . . . when affection and persuasion are infused by others . . .

2976. There are four spheres of faith: the sphere of

knowledge; the intellectual sphere; the sphere of **persuasion**; and the interior sphere of **persuasion**. 2978. Ex.

2988. That **persuasion** cannot be insinuated except through courses and degrees of time. (Spirits who wanted to be different were told) that something of **persuasion** can indeed be given them . . . but to give **persuasion** is not sufficient, in one state and in one moment; for, when the state is changed . . . they are just as before; and therefore **persuasions** are given by many confirmatory things, little by little . . . and thus they are **persuaded** like the Angels, or are elevated into **persuasion**, by the Lord; for all states of **persuasion** are of the Lord.

2994. That pertinacity is . . . of **persuasion**.

3002. Concerning . . . the **persuasion** of the things which are of faith. Gen.art.

3107. When preaching, they were in a state of such **persuasion**.

3108. There is sometimes such **persuasive** preaching that those who believe nothing . . . seem to themselves to be as it were elevated into Heaven; but, as soon as they go out of Church, they believe nothing. . . When man is in such a **persuasive** state . . . the Lord operates, and inseminates . . . remains.

3200. That evil preachers can preach with **persuasion** . . .

3249. Concerning the bird; and concerning **persuasion**.

3363. If they acted into the left side of the head, it would be with their direful **persuasion**. . . They are in such a **persuasion** because their interior is so hostile to the Lord, that whatever they say, they infuse a very strong **persuasion**, and thus drive away everything good and true, no otherwise than as when the digits of the foot or hand are congealed by frost . . . Such was the **persuasion** . . . against which the Lord fought . . .

3365². They infused so much of **persuasion**, as that by their most chilly and pestiferous **persuasion** they could kill whomsoever they met.

—^e. The wrapping up in a cloth is preservation, lest their **persuasions** should operate more strongly than they can endure.

3374. It is not the force of argument . . . which makes their **persuasions** so deadly; but it is their phantasies . . . They are in such a **persuasion** that they murder everything alive; that is, good and truth.

3375. So that they are in the greatest **persuasion**; and thus infuse at the same time direful **persuasions**, and so mortify the ideas of a man or Spirit, like the frost which mortifies the members of man, driving away all the heat of good and truth.

3388. I spoke to them about **persuasion**; which is such that when the man is **persuaded** that evil is good, and falsity truth, then, when he hears others . . . he can seem to himself to be **persuaded** [of the contrary] from their well-connected arguments, eloquent speech, and the affection of the tone; and yet, when it is finished, he knows nothing of what the speaker has said . . . like those who . . . praise the sermon, and this

for many years; but still, being in the **persuasion** of what is evil and false, their life is not at all amended . . .

3395. Concerning the sphere of **persuasion**.

3431. In all other things he was **persuadeable** above others.

3437². He confessed it was so; but, being in **persuasion**, he returns even to his own **persuasion** . . .

3441. I observed that when the **persuasion** of that preacher . . . operated in me, the perceptions of truth and good were as it were taken away. . . Hence it may be evident how powerfully the **persuasions** of certain men can operate in those whom they are instructing . . . Such is the force of the sphere of **persuasion**. 3461.

3493². For the sphere of certain **persuasions** is such that they as it were extinguish spiritual things . . .

3514. Thus at last are (the Dutch) **persuaded**; for they are not **persuaded** by means of instructions.

3541. Concerning the **persuasion** of certain [Spirits]. —There was a certain one who entered into me with **persuasion**, and attempted to inflict evil on me with the **persuasion**. He was thrust down towards the lower parts, because such **persuasion** is not permitted . . . Such are those with whom in the life of the body all things have succeeded, and are thence **persuaded** that whatever they did would succeed with them . . . Those above the head . . . supposed that they could do all things by means of **persuasions**, and can infuse their **persuasions** into others. The sphere of their **persuasion** is widely extended . . . It is external, so that they can do nothing against interior things . . . It is among the magical arts . . .

3569. That in the other life they are prepared, so that they can be kept in a state of **persuasion**. Ex.

3571. Certain were let into the state of **persuasion** of others, that they do not live from themselves . . . (Their anxiety.)

3580^e. It was not the abundance of the arguments (of the Antediluvians); but it was their **persuasion** . . . So that whatever they thought was thus **persuasive**. 3583.

3583. For their **Persuasive** is such as to suffocate . . . others by taking away their respiration . . . 3585. Des.

3585. They tried by their strong **Persuasive** to infuse their deadly [influx] into me . . .

3589^e. As the men grew up they became deformed, in that [the hair] hung round their faces. Such a **Persuasive** is attended with this.

3593. Certain . . . induced on me something of [this] **persuasion** . . .

3594². By a **persuasion** like that of the Antediluvians (these adulterers) excited almost all whom they met to perpetrate such crimes . . .

3596^e. (These unseasonably compassionate Spirits) suffer themselves to be easily **persuaded** by such deceitful and unmerciful ones . . . and, so long as the deceitful **persuasion** is inspired, they persist.

[D.] 3597. (The monks and Jesuits) from the habit contracted in life by such a **persuasion** can inspire into others that they, above all others, must be saved . . .

3598. The world called Christian is thus almost as was the antediluvian . . . acting invisibly and covertly ; and, in fact, from a **persuasion** almost alike . . .

3601. Such deceitful ones, who **persuade** to mercy, and have acquired this **persuasion** in the life of the body, keep themselves beneath the occiput . . .

3617. Those who had been in the **persuasion** that faith alone . . . saves . . .

3618. A certain Spirit had in the life of the body put on the **persuasion** that in the other life he should have a sweet sleep, even to the day of Judgment ; and hence, in the other life, from this **persuasion** he has contracted an external nature such that he can induce a sweet sleep upon anyone ; for a **persuasion** [contracted] in the life of the body is attended with this : that he is able to act from the **persuasion** ; and the means are at once at hand . . .

3626. Some are so led by Spirits that they cannot return into truths . . . but they are in the **persuasion** that the Things are such . . . When this same kind appear before men they are called open insanities . . . All phantasies concerning spiritual things derive their origin from this, in proportion as they have induced **persuasion**.

3657². As the Pontiff was in the **persuasion** that he was a god, and David also, they strove together from the **persuasion** ; but David conquered, because he was not only in **persuasion**, but in cruelty, and thus in the **persuasion** of subjugating . . .

3658. It came into the Pontiff's **persuasion** that if he should deny the Lord, whose vicar he had been, he would become a nullity ; and therefore he came into this **persuasion** ; and, when David noticed it—for in that state he can instantly perceive the **persuasions** of another—he turned him into a cloud . . . in which he supposed himself to be nothing . . . From this is evident the nature of **persuasions** when they concur.

3659². For the idea of interior **persuasion** is attended with this : that [everything] is done quickly.

3661. The quality of the **persuasion** of those who aim to be worshipped as a god. Des.

3683. (David) attempted to call up others . . . from his **persuasion** . . .

3688. They were in the **persuasion** that it was not they, but David, and that thus they were not in fault . . .

3694. From this it is evident what the life of **persuasion** is : that when man has been **persuaded** concerning the Truths . . . of faith, he then has a life of light ; that is, intellectual life ; which life is diverse according to the **persuasions** of the things which the man has conceived concerning faith. When he is in the **persuasion** of the . . . Truths of faith, he is nevertheless as yet in nothing more than a life of light ; and the life of light cannot enter into the life of love . . . for from the life of love is born the life of **persuasions** . . . But he who is solely in the life of **persuasion** cannot on that account be in the life of love . . .

3695. Those who are in the **persuasion** of true faith have it from the Lord ; for it is of true faith that there is no faith except from the Lord ; and therefore they cannot come into the **persuasion** of faith except from the Lord . . . It is of true faith not only to know this, but also to be **persuaded** concerning it.

3696. But whatever differs from true faith, and by which one is **persuaded**, derives a life of **persuasion** opposite to true life ; and therefore there are innumerable species of life from **persuasion** . . . The life of **persuasion** constitutes the shell, and the life of nature the kernel, which for the most part conjoin themselves ; while there is **persuasion** ; for **persuasion** inflows and masters cupidities ; as cupidities are wont to do which induce **persuasion**.

3702. As she was a Subject of [both] evil and upright Genii, she could be in a **persuasive** life . . . But still the sphere of her **persuasion** from so many Societies congregated in herself was such that they could scarcely be **persuaded** ; for by her **persuasive** ideas and representations she was still with them . . .

3704. Those who constitute the external skin, are such in the world as suffer themselves to be easily **persuaded** . . .

3714. There is (with Sirens) no internal bond . . . still less the **persuasion** of anything true and good.

3747. From the success of their affairs . . . they had contracted the **persuasion** that they attributed it to their own prudence ; and therefore they are not to be punished on the instant of their coming into the other life, because they are in **persuasion** ; for thus they would be broken . . .

3782. These other Spirits infuse into him their own cupidities and **persuasions**, in such a manner that he cannot know otherwise than that they are from himself. (The same thing has frequently happened to me.) I said, then, that the Spirits with man cannot infuse **persuasions**, if he has not been in that **persuasion** previously ; but that they can infuse cupidities ; and thus **persuasions** from cupidities . . .

3783. The reason why Spirits cannot induce **persuasions**, is that they do not enjoy the corporeal memory ; but put on that of the man.

3787. With those in faith . . . good affections together with the **persuasion** of truth and good are insinuated into them by the Lord . . .

3909. A certain (female Spirit) . . . inspired nefarious things, together with **persuasion** . . .

3913. (The lascivious) are such that they can receive the **persuasions** of the Antediluvians . . .

3968^e. If they were to act from **persuasion** in the same way as they do from phantasy, they would be still worse ; but, as they are devoid of **persuasion**, and [act] from phantasy alone, they could be tolerated in the World of Spirits.

3980. (This Spirit) was let into the state of his **persuasion**—that good works are of no account, but faith only—and from his **persuasion** diffused around among many such, there arose a sphere so general that

the Spirits supposed themselves to disappear as if they were null . . .

4003^e. For there are states of **persuasions**, and states of cupidities.

4050. Concerning **persuasions**.—There are two lives, namely, that of **persuasions**, and that of cupidities, which at this day are distinct with the human race, who suppose that man can be saved by faith alone . . .

4051. Those who are in such a life of **persuasion** are vastated differently from those who are in a life of . . . cupidities. The life of **persuasion** is so vastated that he is reduced into plenary ignorance . . . and then into confusion, so that when he is thinking about those things, he is so confused that he is almost tortured. Thus there are various pains within, which torture when he returns into his life of **persuasion**, and which tortures are diverse according to the faith concerning which he has **persuaded** himself, or which he has confirmed. 4052.

4095. These (angelic ideas) are received according to the state of the **persuasion** and cupidities of the recipients, and also their contraries . . .

4096. When the loves (of the Most Ancient Church) were successively turned into cupidities, and thence into Falsities, there originated thence the direful **persuasions** of the Antediluvians; thus the life of **persuasions**.

4114a. A Spirit has two lives with him which he has taken from the body, which remain when he is not permitted to use the corporeal memory; namely, the life of **persuasion**, and the life of cupidities. As concerns the life of **persuasions**, I have marvelled that Spirits can speak together so [well], and that whatever they think and speak they can confirm by so many reasons . . . I have been instructed that confirmations so various and diverse, which are in prompt readiness, and as it were in presence, are from the life of **persuasions**; for when a Spirit is in **persuasion**, he at once excites things confirmatory from the memory of the man [with whom he is]; for the **persuasion** of a Thing excites them.

—². But with men to whom the power of speaking with Spirits has not been opened, the case is different; for to him such Spirits are applied as are of an almost like **persuasion**; for if two contrary **persuasions** were present, they would not accord. It is different with me . . . When a man changes his **persuasions**, other Spirits are applied to him; and therefore, such as is the **persuasion** of the man, such is the **persuasion** of the Spirit; and the Spirit continually excites things confirmatory. Moreover, the Spirit who is with a man is led away into his **persuasion**, and puts on a like one.

—³. The life of cupidities is distinct. But, when cupidity has induced **persuasion**, then both lives act. Therefore it is good for man not to be **persuaded** concerning Falsities; but to be confirmed in truths; for he is not easily withdrawn from a **persuasion** he has taken up.

4115. Concerning the life of **persuasion**.—The life which remains after death is the life of **persuasion** and the life of cupidity. When a Spirit is in the life of his **persuasion**, he excites all things whatever in the

memory of the man which conform with his **persuasion**, just as if the man knew it from himself. (From experience.) I supposed that the Spirit had taken it from his corporeal memory; but it is not so; but from that of the man . . . The Spirit merely comes into his own **persuasion**, and then the conformable things are excited . . .

4116. The life of **persuasion** regards what is true or false, and the confirmation of truth; being contracted from the Knowledges of Things and many other things.

4117. (Thus) **persuasion**, in the life of the body, can master cupidities. For example, when anyone **persuades** himself that a certain food is more wholesome than another, although . . . before the **persuasion** came, he had nauseated it, still he prefers it . . . But the life of cupidities is for the most part wont to induce **persuasion**; for that which is loved excessively is confirmed by many things even until the man is **persuaded**. D.Min.4613.

4119. With man are Spirits who are in a like **persuasion** and in a like cupidity, which Spirits may be called the Subjects of many; for the **persuasion** and the cupidity with the man at once excite those who are like him. Ex. . . But there still remains the general **persuasion**, or the regnant **persuasion** . . . and so there are Spirits with the man of a like kind until his **persuasion** and his cupidity are changed . . .

4202. The quality of the spheres of Spirits, originating from . . . other **persuasions**, is manifestly perceived. There inflows a General . . . which **persuades**, and all particular things then present themselves as confirmatory . . . The stronger such a . . . sphere is, the stronger is the **persuasion**, insomuch that often I could not feel otherwise than that falsity was truth, and evil good. Such a force of **persuading** is a general sphere . . .

4320. Concerning a certain kind of **persuasions** and of simulation.

—². (This Spirit was such) that his intellectual part was as it were **persuaded**, when the voluntary was not, being accustomed from the life of the body to say differently from what he willed; and this with asseveration, so that his Intellectual almost put on a certain voluntary **persuasion** . . .

4358. (Such preachers) are then in external **persuasion** . . .

4359. So that he could **persuade** many that he was innocent . . . They wondered that they should find such arts of **persuasion** so adroitly, so promptly and quickly, in the other life. It is done in a moment.

4398. Spirits conclude nothing from the memory of particulars, but from the **persuasion** which inflows . . .

4449. These Sirens . . . imbue the Lord in their thought and **persuasion**; and, wherever they are carried, they bear with them the **persuasion** as if the Lord is there; and thus pervert the sphere, equally as do the Antediluvians.

4452. At last they are surrounded with sulphur and the derivative fire, and . . . their **persuasive** exclamations in like manner . . .

[D. 4452]². It infects with **persuasion** those who have this in them . . .

4454. At this day that other part [of the mind] which had been restored, is destroyed in (these Spirits), and is thus made **persuasive**, as was [the mind] of the Antediluvians as to both [parts].

4475. There are **persuasions** completely assumed and formed, and affections completely simulated and deceitful, which act together . . .

4740². He then [acts] with **persuasive** faith, by means of which he enters into the affections of the good . . .

4748. (Charles XII.) was then in the **Persuasive** that the thing was . . . right in itself; because it was from his internal thought.

—². [Some] in the First and Second Heavens he attracted to himself by . . . his **Persuasive**.

4815^e. All who admit their **persuasive** heresy, (the Moravians) believe to be alive and saved . . .

4848. They then led themselves according to the form of some lower Heaven, or of the World of Spirits, and thus induced various **persuasions**, by means of influxes according to those forms.

4877. Such are those who . . . are in **persuasive** faith, and yet live evilly.

4934. Those from Christians who are in the **persuasion** that there is no Divine, have their Hell a little behind . . . where those are deepest down who have been in the greatest **Persuasive**; for there are degrees of **persuasion**. He who was in the greatest was Charles XII., who . . . was in so deadly a **Persuasive**, that he could murder men by means of his **Persuasive**.

4942. The preachers . . . are in **persuasive** faith that it is according to their doctrine . . .

5015. Concerning **persuasive** faith without saving faith: how hurtful it is. Ex.

5568. They were in the **persuasion** that Christ was present there. . . They can **persuade** as if the Lord were there, from such a faith in the world. . . If any simple upright Spirits are present, they at once draw them to their own side; for such is **persuasion**. 5739.

5911. Concerning the **Persuasive** and Luther. (See LUTHER, here.) 5913.

5920. See MELANCTHON, here. 5921.

5993. See ZINZENDORF, here.

D. Min. 4670. Concerning the **Persuasive**, and the light of **persuasion**.

— . I was then with those who are in the light of **persuasion**. It is such that **persuasive** things inflow very vividly; but the moment there were not such things I was in thick darkness, although they were truths; and it was said that such light is thick darkness to the Angels . . .

4671. This light of **persuasion** is with those who are in truths, and want to exercise command by means of truths; thus to seem to be greater than others . . . There are many of this kind, and among them are women.

4672. There is the light of phantasy when there are falsities; the light of **persuasion** when there are truths.

4733². These Spirits (who induce diseases) cannot be driven away by any **persuasions** . . .

4735^e. Those in the **persuasion** that they are wiser than others . . .

4778. Concerning those who are in a strong **Persuasive**. Gen.art.

E. 232. **Persuasive** faith.

325⁴. A certain **persuasive** from a false principle . . .

544. Their **persuasive**, and its effect and power. Sig. and Ex.

— . What this **persuasive** is . . . scarcely anyone in the world as yet knows; because it is the **Persuasive** of the spirit of a sensuous man in which he is when he becomes a Spirit; but not while he lives in the world. Ex. (But there) it infuses itself into the mind—*animam et mentem*—of another, and lulls and almost extinguishes his Rational and Intellectual, whence he cannot know otherwise than that what is spoken is true, even although it is most false. Those in such a **Persuasive** do not speak from any reason, but from blind faith without reason, because from the ultimate Sensuous; for in this there is no reason, but only a **persuasive** faith from such things as rise up from the body and inflow from the world, insuflated by the fire of the love of self. It is this fire which insuflates, draws forth, and infuses into another; and therefore those are especially in this **Persuasive** who have imbued falsities from the love of self, and have believed themselves to be wise above others. This **Persuasive** is called infatuating, because it induces a stupor on the understanding; and it is called suffocating because it takes away the free respiration of another; for everyone respire in conformity with the thought of his mind. But, as such a **Persuasive** is most hurtful and pernicious, because it induces as it were a swoon on the mind of another, so that he can see nothing rationally, Spirits are severely prohibited from using it; and those who do use it are separated from others, and are either chastised, or are let down into Hell. For, in the Spiritual World, everyone is allowed to confirm the sentiments of his mind, whether true or false, by means of rational and intellectual things; but not by means of any **persuasive** fascination. Refs. and Ill. 548. 549.

553^e. From these **persuasions** come forth phantastical visions . . . 554².

556. The **Persuasive** itself resides in the Sensuous, which is the ultimate of natural life . . .

557. The **persuasions** with which they gird themselves for combats. Sig. and Ex.

559. Sensuous scientifics which are **persuasive**. Sig. and Ex.

—³. The reason why they are so **persuasive**.

759⁴. Blind faith is . . . only **persuasion** . . . 769². 789³.

824. Testifications and **persuasions**. Sig. and Ex.

D. Wis. vii. 3. Spirits who from a strong **Persuasive** could take away from the understanding all the faculty of thinking . . .

Coro. 38. From this direful persuasion there is breathed forth from that Hell a deadly stench . . .

Pertinacity. *Pertinacia.*

Pertinacious. *Pertinax.*

D. 153. Concerning the pertinacity of evil Spirits in inflicting evil on men.

2994. Concerning pertinacity.

— . Pertinacity is of the imagination, of the cupidity, and of the persnasion. Pertinacity may be compared to a leader; and it has been shown me that there ought not to be the least pertinacity in man for him to be led by the Lord; but in proportion to the pertinacity, such is the proprium of man, which is taken away in those who are led by the Lord, not by breaking it, but by bending it with an indefinite variety.

3024a. See HARD, here.

3682. See DAVID, here.

Perturb. See DISTURB.

Pervade. *Pervadere.*

A. 8200². Such can go through the Hells . . .

8899. The Divine truth . . . goes through even to man.

M. 310². Other loves do not pass through to (the organs of generation).

T. 44. The sphere of the Divine love pervades the universe.

Can. God ii. 12. Prayer and Knowledge concerning Him pervades and infils all things.

Pervert. *Pervertere.*

Perversion. *Perversio.*

A. 272^e. The Lord's life . . . with such a man is perverted . . .

1321. All truth is then not only perverted, but abolished.

1589³. The man who is in . . . cupidity perverts good; but still life thence remains. Ex.

1820³. Evil Spirits do not combat by reasoning . . . But they pervert goods and truths . . . —⁴, Ex.

2045³. Then the influx of celestial love from the Lord is continually . . . perverted. Ex.

2162¹⁰. When natural things . . . pervert worship . . . —¹⁵. When the goods and truths of faith are perverted through natural lumen . . .

2284². Extinguish, suffocate, or pervert . . .

2374. To offer violence to truth is to pervert the things of faith; which are perverted when they are separated from charity . . .

2706. Those who . . . pervert the life of the love of His good and truth into the loves of evil and falsity . . .

3142. Reflect, pervert, or suffocate. 3147². 4214³, Ex. 5032³. 5127^e.

3398. 'To lie with' = to be perverted, or adulterated.

3399. To pervert and adulterate truth. Sig. and Ex.

3487. The first state of the perversion of the Church. Sig. and Ex.

3488. The second state of the perversion of the Church. Sig. and Ex.

3580⁵. The Church perverted. Tr.

3755³. The greatest degree of the perversion . . . of the Church . . . which is profanation. Sig.

3901³. The Rational (thus) made perverted. Sig.

4214³. The light of Heaven . . . is perverted, as when the light of the sun inflows into foul objects.

4227. Removed the upright . . . by perverting their counsels . . .

4335. To hatch doctrinals from truths which they pervert. Sig.

4511. That they perverted (charity). Sig.

4601. 'To commit adultery' = to pervert or adulterate goods.

5092^e. The light of Heaven . . . is either rejected, suffocated, or perverted . . .

5113⁴. The scientifics which pervert. Sig.

5223^e. Magic was nothing else than a perversion, and a perverted application of the things of order.

6052. Separation from perverted scientifics. Sig. and Ex.

—^e. Unless the internal and external man are conjoined, all the good inflowing . . . is either perverted, suffocated, or rejected.

6135². Celestial love continually inflows . . . but in its progress it is perverted by the man; whence comes infernal love.

6388. They thus not only defile, but also pervert, genuine mutual love . . .

6477^e. The opposite conatus . . . is nothing else than the perversion into evil of the good which proceeds from the Lord.

6534^e. The things of a perverted understanding; thus falsities. Sig.

6564. With the evil, this influx . . . is resisted and rejected, or perverted, or suffocated . . .

6626². In Hell . . . the Lord's influx through Heaven is . . . rejected, extinguished, or perverted.

6692. Had open communication with evil Spirits, who had perverted all the truths of the Church . . . Hence magic. . . By their hieroglyphics they signified spiritual things, and perverted Divine order. Magic is nothing else than a perversion of order . . . Ex.

7293². By general scientifics . . . the things of faith are perverted.

—⁵. The cupidities of evil pervert not only truths, but goods.

7296. 'Sorcerers' = those who pervert Divine order.

7297. To appearance they did the like by perverting the ends of order. Sig.

7298. Such dulness is induced (there) . . . by the abuse and perversion of order. Ex.

7343. When one in the affection of falsity applies truths to himself, he perverts and falsifies them. Ex.

[A.] 7491. The good and truth which inflow from the Lord are with them either rejected, extinguished, or perverted.

7492. With those with whom they are perverted, the good of love and the truth of faith are wrongly explained, and are applied in favour of evil and thence of falsity.

7781^e. The Egyptians perverted all truths and goods through applications to evil uses.

7796. An evil man vastates himself . . . by extinguishing, rejecting, or perverting truth Divine . . .

8149². Truths are falsified by wrong interpretations, and thus perversions.

8622². If Genii were to inflow . . . they would pervert the affections of truth and good . . .

8711. 'Gain'=all falsity from evil, which perverts the judgments of the mind.

8753³. The perversion of the truth of the Church, and its restoration. Tr.

8904. That the things of the doctrine of faith and of charity are not to be perverted. Sig. and Ex.

9086. That which perverts good or truth in the Natural. Sig. and Ex.

— Amendment by truth is possible with perverted goods and truths, but not with extinguished ones.

9088. The case is this: If good or truth is being perverted through falsity, that which is perverted is to be amended through truth . . . Ex. and Sig.

9252. 'To pervert' (Ex.xxiii.2)=to turn truth into falsity, and good into evil; and the reverse.

9267. 'Perverts the words of the just' (ver.8)=that they appear as the truths of good.

9324^e. When (truths and goods) are falsified and perverted, the man sickens; but, when they are denied at heart, he dies.

9325⁴. The things of abortion and barrenness are perversions of good and truth . . .

9340⁸. To pervert truths and goods . . . Sig.

9391¹⁴. To pervert the scientifics of truth and good from the sense of the letter . . . to favour their own cupidities, and still to worship them as holy . . . Sig.

9688⁵. 'To scortate'=to pervert truths by applications to falsities or evils.

H. 296^e. Animals could not pervert . . .

523. Man had perverted Divine order with himself . . .

W. 262. After the confirmations he either perverts, suffocates, or reflects goods and truths . . .

P. 180. That if man saw the Divine Providence . . . he would pervert and destroy it. Gen.art.

—⁶. If man knew all the operations of the brains into the fibres . . . would he not pervert . . . them? (So with all the other internal things of his body.)

T. 120. Even those are perverted (in the World of Spirits) who have been devoted to piety.

346. The two sights . . . as to their perverted states. Compared.

395^e. If these three loves are not rightly subordinated, they pervert and invert man. 403, Gen.art.

D. 284. In how subtle a manner he could pervert my thoughts. 1824.

318. The cunning of the devil in perverting truths and goods . . . Ex.

331. [Evils the perversion of what is good.] Des.

2240. Those . . . who study only those things which serve for the perversion of man. Gen.art.

4098. She perverted the vessels . . .

4784. The methods of perversion and inversion cannot be described, because they are in the spiritual sphere.

D. Min. 4793. He could turn and pervert, not only the affections, but also the thoughts and their affections.

E. 386². The perversion of the Church through falsity . . . and its perversion through evil. Sig.

591^e. The spiritual life is extinguished through perversions of good and falsifications of truth.

Perversity. *Perversitas.*

A. 1072³. 'A spirit of perversities' (Is.xix.14).

D. 2326^e. Hence come perversities.

4174. The cold of this place signifies the greatest perversity.

E. 239¹⁴. The perversities of those who teach truths and goods. Sig.

294⁹. Occurs. 313¹³. 701⁹.

329²⁷. 'Perversity' (Is.lix.3)=the evil of falsity.

727¹⁵. 'Lest the just put forth their hands into perversity' (1's.cxxv.3)=lest these should falsify truths.

Pestilence. *Pestis.*

Pestiferous. *Pestiferus.* D.3365.

A. 1327⁶. 'The sword, the famine, and the pestilence' (Jer.xxix.17) are the penalties of profanation.

2799¹⁰. 'The pestilence' (Jer.xxiv.10; etc.)=a wasting away even to consumption.

3353^e. 'Famines and pestilences' (Matt.xxiv.7)=no Knowledges of good and truth.

7102. 'Lest He fall upon us with the pestilence and with the sword' (Ex.v.3)=to avoid the damnation of evil and of falsity. . . 'Pestilence'=the damnation of evil.

—². There are four kinds of vastations and punishments mentioned in the Word . . . and by 'the pestilence' is signified the punishment of the evil which is not from falsity but from evil. Ill.

—³. That by 'the pestilence' is signified the punishment of evil, and its damnation. Ill.

—¹⁰. 'The pestilence which creepeth in darkness' (Ps.xci.6)=the evil which is in secret. 7505^e.

—^e. That 'pestilence'=evil, and the damnation of evil. Ill.

7495. The sixth degree of their vastation is described by 'the pestilence' (in Ex.ix.)

7505. 'A pestilence exceeding grievous' (ver.3)=consumption in general. 'A pestilence'=the vastation of truth; and, as it is called 'a pestilence exceeding grievous,' there is signified the consumption of truth. That 'a pestilence'=the vastation of truth. Ill.

7546. 'Smite thee and thy people with the pestilence' ver.15)=thus total devastation. 'A pestilence'=the vastation of good and truth; here, total devastation. Ex.

8364⁵. 'A pestilence'=the vastation of good and truth. Refs.

10219⁰. That David chose the pestilence, and that seventy thousand men died of it, = that with the Israelitish and Jewish nation all the truth and good of faith and love would perish . . .

R. 323². 'Pestilence,' and 'death,' = plenary consumption, and thus damnation.

M. 130⁴. Shuns the evil of adultery as the pestilence of the soul, commonwealth, and body.

E. 131¹². 'Pestilence'=the consequent consumption.

175¹³. 'Famine and pestilence'=the defect and consumption of truths.

336⁶. The evils which are not known to be evils are meant by 'the pestilence which creepeth in darkness.'

386⁷. 'Pestilence'=the deprivation of spiritual life.

—⁸. 'Pestilence'=the consumption and deprivation of spiritual life thence. 388²⁰.

654⁶⁶. 'Pestilence'=the vastation of good and truth.

734²⁴. 'Pestilences'=infections by falsities.

Dicta Probantia p. 26. 'Pestilence' (in the Prophets) = evil of life.

Pestle. *Pistillum.* D.4952.

Petal. *Foliolum.* P.332.

Peter. *Petrus.*

See under JOHN, and SIMON.

A. 2135, Pref.². 'Peter, James, and John' = faith, charity, and the good of charity. 2760, Pref.³.

2760, Pref.². They suppose that these things were said of Peter . . . although they know that Peter was a very simple man . . .

3750². Peter does not appear to anyone, and is a simple Spirit, who has no more Power than anyone else.

3994⁵. 'Peter' (John xxi.) as elsewhere, = faith; and, as faith is not faith unless it is from charity . . . and thus from love to the Lord . . . the Lord first asks him whether he loves Him; that is, whether there is love in the faith . . .

4368³. 'The rock' upon which the Church is to be built = the faith of charity; so, consequently, does Peter; and thus to this faith have been given the keys to open and shut Heaven. 4738⁰.

6000⁵. That Peter denied the Lord three times in that night represented the last time of the Church, when the truth of faith is indeed taught, but is not believed.

— . That Peter represented the faith of the Church. Ref.

6073³. Therefore faith, which is Peter, said with indignation, 'What is this man?'

—^e. That faith rejected the Lord, is evident from the representation by Peter, in that he denied Him thrice . . .

6344⁰. These words (concerning the keys) were said to Peter, because by him was represented faith . . .

8093². Faith alone is described . . . finally by Peter, when he denied the Lord thrice.

8581³. Peter represents the faith which is from the Lord; (and it is this which has the power to open and shut Heaven).

9212⁸. Peter, when a child, = the faith of the Church such as it is in its beginning; and Peter when old = the faith of the Church such as it is in its end.

9410³. Peter represented faith. Refs. 10087².

10087⁴. Those in faith separated, not only do not follow the Lord, but are also indignant (that those in the goods of charity should do so), as was Peter, then.

10134¹³. Peter represented the faith of the Church; or, what is the same, the Church as to faith. . . His trinal denial signified the plenary denial of the Lord at the end of the Church . . . For the Lord is denied when there is no longer any faith; and there is no faith when there is no longer charity . . .

10182². It is this power (of truth from the good of love) which is meant by 'the keys' of Peter. But by Peter, who is there called 'a rock,' is meant the Lord as to the truth of faith from the good of love. Refs.

J. 57. 'Peter,' in the Word, = the truth of faith of the Church which is from the good of charity; in like manner a 'rock' (in the words) 'Thou art Peter, and upon this rock I will build My Church;' by which is not meant that any Power has been given to Peter; but that it is in the truth which is from good . . . (thus) in the Lord. E.9².

R. 356. Reuben . . . = truth in the understanding, or faith . . . the like as by Peter . . .

768. They say that this Power has been given to Peter; and that it has been transferred into them as his successors; and that the Lord has thus left all His Power to Peter; and, after him, to them . . . But it is evident from the Lord's very words that He has not given a whit of Power to Peter; for . . . by the 'Rock' is signified the Lord as to His Divine truth; and the Divine truth which is the 'Rock,' is what Peter has confessed there . . . 'Thou art the Christ, the Son of the Living God.' This is the truth upon which the Lord builds His Church; and Peter then represented this truth . . . —².

790⁰. By 'the apostle Peter' is meant the Truth of the Church, or faith. 798⁵.

Ad. 1215. Peter seen. 2/1443. (See D.281.) D.421.

D. 1217. Peter represented intellectual faith.

2136. How is it with Peter, to whom were given the keys? . . . By Peter is meant faith; and the keys of the Lord's Kingdom are given to faith. Ex. 3648a.

3648a. Peter does not appear now.

D. Min. 4631. See PAUL, here.

E. S². 'Peter' = faith. 9³.

9. The Lord imposed on Simon the name 'Peter' . . . because 'Peter,' like 'a rock' = the Lord as to truth from good, or faith from charity.

[E. 9.]³. That Jesus said to **Peter** three times, 'Lovest thou Me?' and that **Peter** said three times 'I love Thee;' and that Jesus then said, 'Feed My lambs,' 'Feed My sheep,'=that those who are in faith from love ought to instruct those who are in the good of love to the Lord, and in the good of charity towards the neighbour. Ex.

—⁴. That when [**Peter**] was young he would gird himself, and walk whither he would=that in the first time of the Church [its members] would imbibe truths from the good of charity, and that they would act from freedom . . . 'When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldest not'=that in the last time of the Church [its members] would no longer . . . know truths from any other source than because they are said by another, and thus would be in a servile state . . . 195¹⁴.

—⁵. As, in the last time of the Church, faith is such that it rejects the good of charity, by saying that faith alone makes the Church, and saves . . . therefore Jesus said to **Peter**, by whom such faith is there meant, 'Follow thou Me.' 'And **Peter**, having turned, seeth the disciple whom Jesus loved, following, and saith, Lord, what is this man?' by which is signified that in the last time of the Church faith would avert itself from the Lord . . .

19². **Peter**=faith, and thence the Lord as to faith, because faith is from the Lord.

206³. '**Peter**' (Matt.xvi.), in like manner as 'David,' =in the supreme sense, the Divine truth proceeding from the Divine good of the Lord; and, in the internal sense, all truth from good which is from the Lord . . . The Lord's twelve disciples represented all the truths and goods of the Church in the complex; **Peter**, truth, or faith . . . 411¹². 785⁵.

209⁴. '**Peter**' (id.)=truth from good which is from the Lord; thus faith from charity; and 'the keys' given to him, power over evils and falsities. These things were said to **Peter** when he had acknowledged the Divine of the Lord in His Human; by which is also meant that those have power who acknowledge the Divine of the Lord in His Human; and, from Him, are in the good of charity, and thence in the truths of faith. 333².

229³. From this (appearance) **Peter**, by whom was represented the faith of the Church, has been called the first of the apostles; when yet John was the first. Ex.

434³. As **Peter** represented the like as Reuben, he was the first of the apostles . . . '**Peter**'=truth in light, and faith.

443⁴. The faith which is obedience, is signified by **Peter** when he is called 'Simon;' and the faith which is the affection of truth, when he is called 'Simon son of Jonas.' Ill.

—⁵. When **Peter** is called 'Simon,' he has a like signification to 'Simeon;' namely, obedience, the faith of charity, the affection of truth, and, in general, truth from good. Ex.

444¹¹. '**Peter**'=truth in the understanding; 'James,' truth in the will; and 'John,' truth in act.

514²¹. Their life from the Divine was represented by the walking of the Lord upon the sea; and their faith obscure and vacillating, by that **Peter** walking upon the sea began to sink, but, taken hold of by the Lord, was saved.

740¹¹. 'Jesus said to **Peter**, Get thee behind Me, Satan; thou art a scandal; because thou savourest not the things of God, but the things of men' (Matt.xvi.23). These things were said to **Peter**, because '**Peter**,' in the representative sense,=faith; and, as faith is of truth, and also of falsity, as here, **Peter** is called 'Satan' . . . **Peter** represented faith in both senses; namely, faith from charity, and faith without charity; and faith without charity is faith of falsity.

805¹². This is what the Lord foretold to **Peter** . . .

812². These things (about taking the sword) were said to **Peter**, because by him was represented the truth of faith, as also the falsity of faith . . .

820². The reason **Peter** was the first of the apostles, was that truth from good is the first of the Church . . .

—⁴. These things (about the keys, etc.) were said to **Peter**, because by '**Peter**' is meant truth from good which is from the Lord . . .

—⁶. From (John xxi.15-17) it is evident that **Peter** represented truth from the good of love to the Lord, and therefore he is here called 'Simon of Jonas,' (which) =faith from charity . . . That those who are in the doctrine of truth from love to the Lord should instruct those who will be of the Lord's Church, is meant by . . . 'Lovest thou Me?' Ex.

—⁷. What these things (in John xxi.18-23) mean, no one can know unless he knows that by '**Peter**' is signified faith from charity, and also faith without charity; faith from charity in the Church when it is beginning; and faith without charity when the Church is ceasing. Ex.

—⁸. That '**Peter**'=faith separated from charity. Ill.

—^e. (Thus) '**Peter**,' in the representative sense,=truth from good which is from the Lord; also faith from charity: and, in the opposite sense, truth separated from good, which in itself is falsity; and also faith separated from charity, which in itself is not faith.

Ath. 208. '**Peter**' (John xxi.)=those in faith alone . . . From the words to **Peter** it is plain that those in the doctrine of faith alone will not acknowledge the Divine Human of the Lord.

Inv. 35. The reason the keys of the Kingdom of the Heavens were given to **Peter**, is that he represented the Lord as to Divine truth . . .

Peter (the Great).

D. 5949. See RUSSIANS, here.

6022. Mentioned.

Petulant. See WANTON.

Phalanx. *Phalanx.*

A. 950. A phalanx of Spirits rising up . . . D.3741. 6926. The Spirits of (Mercury) go by cohorts and phalanxes . . .

T. 581. Phalanxes of horrible Falsities.

680². Armies . . . are organized into **regiments**, etc.

D. 3206. **Phalanxes** of Sirens . . .

E. 899². I have seen **phalanxes** elevated (from the Lower Earth).

Phantasm. *Phantasm.*

A. 2385². See **phantasms** in nocturnal light. 6400.

4335^e. As there is no internal in them, they are **phantasms**.

4623². When inspected by the Angels, their sensations appear like **phantasms** . . .

7290^e. He would reject the miracles as **phantasms**.

Phantasy. *Phantasia.*

Phantastical. *Phantasticus.*

Phantastic, A. *Phantasta.*

A. 129. Nor apprehends by **fancy**.

206². To live from the Lord they think is **phantasies**.

207. 'Pleasant to the eyes' = **phantasy**.

542. Their **phantasies** are lulled . . .

568². 'Sons' (then) = **phantasies**.

586. In place of perception succeeded a most obstinate and deadly **phantasy**.

641^e. An inundation into the left side of the brain with direful **phantasies** . . .

643³. That they served cupidities and **phantasies**. Sig.

—^e. 'Pitch' = direful **phantasies**.

655^e. Reasonings from **phantasies**. Sig.

819^e. Their **phantasies** thence have to them the reality of life.

868^e. Are (there) turned into infernal **phantasies** and penalties.

938. They are turned into direful **phantasies**. 939.

947. They have the **phantasy** that the universe is an orb which they walk round . . .

953. (The **phantasy** as of a great sea heaving with billows.) Ex.

954. **Phantasies** which have been in the life of the body, are (there) turned into others, which correspond. Examps.

963. The punishment of the veil is caused by **phantasy**. Ex.

1110. Their principles of falsity are (there) turned into **phantasies**. Des. 1111.

1266. A misty rock which bursts forth from their direful **phantasies** and persuasions.

1270³. This (rolling up) is effected by **phantasies**. Ex.

—^e. Their cruel **phantasies** against the Lord. D.3366, Ex.

1322. Evil Spirits are kept together by being bound by like **phantasies** and cupidities.

1368. 'Watch towers' = **phantasies**.

1380. (Spirits, by **phantasies**, appear anywhere.) Des.

1510³. I saw some things produced by **phantasy**,

which were aerial. . . He had had ideas that all things are only **phantasies** . . .

1512. The spheres of **phantasies**, when presented to view, appear like clouds . . .

1528. The life of their **phantasies** appears as (such) light . . .

1813². The human proprium is attended with such **phantasies** . . .

1820⁴. They keep the thought in one Thing, and thus infill it with **phantasies** . . .

1967. They *did* see (visions) but in **phantasy**. . . There are Spirits who induce such appearances by **phantasies** . . . If anything is seen in shadow . . . they keep the mind fixed in the thought of some Thing . . . and (thus) the **phantasy** is increased . . . and he sees just as if the things were there . . . Such things befall those who indulge much in **phantasies** . . . D.1752.

1969. Evil Spirits are scarcely anything but cupidities and **phantasies**. . . Their **phantasies** are such that they have no perception but that it is so. The **phantasies** of men cannot be compared with theirs . . . Such **phantasies** are perpetual with the infernals, where the one miserably torments the other by means of **phantasies**.

2129³. Every one reasoned according to his **phantasy** which he had contracted (here).

3224². Those in that light are in **phantasies**; and the things they see in the **phantasies** they believe to be truths . . . Their **phantasies** are also bound to filthy and obscene objects . . .

3640^e. Persuasive **phantasy** (there) counterfeits the position (where they are).

4293. On account of the contumacy which was in their **phantasies** and cupidities. Sig. and Ex.

— . Falsities are **phantasies**, because they are of **phantasies**.

—². The quality of the **phantasies** (of the Jews). Ex.

4623². They themselves . . . are nothing but **phantasies** as to the thoughts; and to see anything from **phantasies** is to see real things as not real, and things not real as real.

4674^e. They there appear to themselves from **phantasy** as Spirits not evil.

4715³. 'The valley of vision' = **phantasies** concerning spiritual things from sensuous ones.

4936. By **phantasies** they form many kinds of rods.

5127². The interior man is in the power . . . of not willing and thinking what the exterior man sees from **phantasy** . . .

7026². A rod avails within the Hells of magicians, because illusions and **phantasies** reign.

7297^e. These arts correspond to the **phantasies** by which the evil (there) present beautiful things as foul, and foul ones as beautiful; which **phantasies** are a species of sorceries; for they, too, are abuses of Divine order.

7680^e. In place of perception (such) have **phantasy** . . .

10286. All these things [are done] by art through **phantasies**. Des.

H. 249. Evil Spirits . . . destroy as to soul and body (those men) who have indulged much in **phantasies** . . .

354². Such are immersed in marshes, where they are harassed by the **phantasies** into which their falsities are turned.

569^e. When the light of Heaven inflows into the falsities of evil, it is turned into . . . **phantasies** of various kinds.

580. Operations by **phantasies** (one of the infernal arts).

C. J. 62. The **phantasies** of those who want to be invoked as gods. Des.

R. 204. To be neither in Heaven nor in Hell ; but in a place . . . where there are nothing but **phantasies**. Sig.

— . The ultimates of life . . . when separated from the interiors of life, are mere **phantasies**.

451. Their **phantasies** concerning faith alone as if it were in power. Sig. and Ex.

463⁶. The ideal thoughts which are called **phantasies**.

655³. All these things were induced . . . by means of **phantasies**. Ex.

926². By means of **phantasies** infernal Spirits can represent magnificent things by closing the interiors of the mind, and opening its exteriors alone.

M. 6³. The **phantasy** that they were the patriarchs, etc.

7². This mist was an aura of **phantasy** . . .

263². Thou art insane from the **phantasy** of supereminence.

— . I did not want to say. Thou art insane, because he was insane from **phantasy**.

264². You laboured under the **phantasy** that you had the keys . . .

—³. Everyone in Hell is left to his own **phantasy** . . .

—⁴. The images of their **phantasies** appeared thus to me.

267. Those in the **phantasy** of possessing the things of the world.

— . They were conversing about **phantasy**, concupiscence, and intelligence. Ex.

—⁴. I asked whether all in concupiscence are in the **phantasy** thereof. They replied, Those are in the **phantasy** of their concupiscence who think inwardly in themselves, and indulge their imagination too much, by talking to themselves. Ex.

268. Those who from the love of the world are in the visionary concupiscence, or **phantasy**, of possessing all wealth. Des.

— . Lest we enter into the mist of their **phantasy** . . .

—². The pupils of their eyes flashed in a green plane, which was from the light of **phantasy**.

— . They had magnified the grains of gold by their common united **phantasy**.

505². Harlots who by **phantasy** can induce on themselves pre-eminent beauty . . . The **phantasy** induced from Heaven is then taken away . . .

514^e. They are then in **phantasy** ; and **phantasy** appears to fly.

T. So. Sirens know how by **phantasies** to induce on themselves . . . forms of beauty and adornment. Des. . . . Such are harlots (there), and study **phantasies**. **Phantasy** is effected by sensuous thought, while ideas from any interior thought are closed.

—⁴. In their fancy these are devils.

— . Has introduced (it) into the **imagination**s of men.

110⁸. These things were induced on that statue by **phantasy**.

296⁴. What wise man . . . would not say, Alas, what a **phantasy** !

335⁷. As infants learn to prattle . . . there arises something obscure, belonging to fancy.

375². They cannot but be harassed by **phantasies** . . .

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

448^e. From the illusion of **phantasy**, they seemed in lovely forms.

598². What man would become in his **phantasy**, if a New Church were not instaurated . . .

D. 376. That diabolical Spirits, by their **phantasies**, inflict . . . tortures on themselves, and on men.

377. That various **phantasies** follow Souls from (this) life. Enum.

378. That the **phantasies** of the natural man, after Souls have been created anew, are turned into human images.

387. All **phantasies** . . . from the love of the body . . . have with them filthy animals . . .

389. That it is only **phantasies** which cause them so to appear ; and such **phantasies** that the Souls cannot possibly discern them from realities. Ex.

392. That idolaters . . . are ruled (there) by wonderful **phantasies**, and are thus devastated.

426. That unless Souls retain their **phantasies**, and are led by their **phantasies**, they cannot be led to Knowledges . . .

— . The natural mind, full of so many **phantasies**, is not broken ; that is, its **phantasies** cannot be at once extinguished ; for . . . no sensitive life would remain, because it is composed of mere **phantasies**. Ex.

461. That he is placed in the zenith is mere **phantasy** ; for by **phantasies** he can be thrust down, etc.

477a. Concerning **phantasies** : how they are put off, and what kind remain.

478. **Phantasies** are put off with resistance ; namely, the grosser ones which are of the body, and the natural ones of the soul ; but the interior ones remain . . .

1204. Such as are the **phantasies** of a man, such are the Spirits adjoined to him. Ex.

1715. Concerning the effect of **phantasy**. Gen.art.

1718. Souls who suppose themselves in the body, or who are in corporeal **phantasies** . . .

1719^e. (Thus) so long as man is not in the Truth of faith, he is made up of **phantasies**.

1720. Unless the Lord took away their **phantasies**, their bodily things would remain in their minds, and they would be tortured much more severely than in the body; for evil Spirits . . . not only have such **phantasies**, but also impress the like upon the minds of those whom they torture . . .

1741. **Phantasies** reign with all those who constitute the externals of man . . . Such **phantasies** or insanities are very numerous . . . They are tortured until such **phantasies** have been moderated so as to constitute an equilibrium.

1742. The Soul's **phantasies** are thus as it were exterminated . . . yet remain, and imitate the circle made by the saliva in digestion . . .

1853. Whatever is in the **phantasy** of man, comes into the **phantasy** of Spirits, and they are persuaded that it is so. Examp.

2306. I have wondered . . . that such ideas, which are mere **phantasies** . . . should have the same effect as the senses have in the body; for . . . the (Spirits) actually feel the pains . . . Therefore they could not know why they should be called **phantasies** . . . But, when they receive faith from the Lord, they . . . can be taken away . . .

2350. Their **phantasies** are turned into pleasant species of representations . . .

2621. David is acute, or pernicious, because his **phantasy** [reaches] higher than others.

2641^e. It is forbidden to induce on themselves in Hell (the idea of torment by fire) by **phantasies**, because they are then tortured most grievously; for they are intensely horrified at the **phantasy** of fire.

2831. Concerning the quarters whither **phantasies** take them.

2985. They were told that it is a **phantasy** (that they are carried in chariots) . . . Then one said that it is not a **phantasy** (that he has the body), because he feels his hand touching it . . . (See 3172.)

3009. The reason the **phantasies** of men are (there) turned into appearances of animals, and the like. Ex.

3056. Certain . . . were elevated into a higher region . . . and appeared behind a cloud . . . for this is permitted to those who have the **phantasy** that they can rule all others.

3057. They (then) came into the **phantasies** which they had had (here), that to speak with Spirits is a **phantasy** . . .

—². Meanwhile they were held in their **phantasy**, which they wanted to derive to others . . .

3059. How difficult (therefore) it is for a man to put off the **phantasies** which he has acquired, and confirmed (here).

3060. That through the **phantasies** of others, Spirits scarcely know but that they are as they are presented.

—². From the **phantasy** of others, I was among them . . . As I did not know that it was a **phantasy**—although I afterwards told them that I was in bed—I as it were saw myself with them . . .

3063. The reason Spirits are carried on high, and in a moment into the deep . . . is that there is a change of

Societies, which are adjoined through the **phantasies** of others . . . Sometimes the **phantasy** of one, together with his associates, forcibly drives another on high, or into the deep; but this is only apparently so; whereas when their **phantasy** adjoins itself, then there is a translation according to the **phantasy**.

3172. What are **phantasies**, and what are imaginations. Ex.

— . That man seems to live from himself . . . is such a **phantasy** . . .

3173. Angelic representations are not, although they appear; (but as) they = Truths . . . they are not **phantasies**; for they feel and are delighted with them inmosty . . .

3330. Such is the conflict of the **phantasies** from the external senses with reason . . . The reason they were seen afar off, was that the Rational of man is hidden within when **phantasies** reign . . . Meanwhile the man who is in **phantasies** is in a state as it were tranquil . . .

3336. There is a perceptible sphere of every **phantasy**.

3358. (The Antediluvians) labour with their **phantasies**. Des.

3366. They operated . . . by direful **phantasies**. Des.

— . For **phantasies** operate together with cupidities.

3375. They acted towards the left side of the breast, thus by **phantasies** from cupidities; thus not with **phantasies** without them . . .

3402. When I was thinking . . . he had such **phantasies** that . . . he perceived not a whit of my idea . . . (See also 3401. 3410. 3413. 3414. 3416.)

3417. Philosophers who have taken up **phantasies** concerning Spirits . . .

3421. That the learned who have taken up **phantasies**, see nothing except what confirms them.

3465. He wanted to conjoin by **phantasy** the innocent with himself . . .

3470. They had inrooted **phantasies** so that . . .

3479. How men fall into . . . direful **phantasies**.

3481. When I was led by them into such **phantasies** . . . 3482.

— . While kept in the **phantasy** that they were outside the universe . . .

—^e. The **phantasy** of confounding the Divine infinite with the infinite of space.

3483. The **phantasy** concerning the creation of the world . . . This **phantasy**, once imbued . . . easily recurs, and thus reigns.

3605b. The quality of the **phantasies** of deceitful Genii. Ex.

3606. This idea, being their filthy **phantasy**, (caused them to seem to be like it).

3614. Man is so carried along by his cupidities, which produce **phantasies** . . .

3625. From (the reflections of thought) come . . . insanities and **phantasies** . . . Those in solitude of life easily fall into such things . . .

[D.] 3626. Some have so inrooted their phantasies that . . . they are completely immersed in them . . . These are called open insanities ; for they do not suffer themselves to be removed from this insanity or phantasy, appearing sane in all other things . . . All phantasies concerning spiritual things originate thence, in so far as they have induced persuasion.

3640. (The phantasies of those in the interior sphere.)

3644. Phantasy can cause him to appear above when he is below, and so on.

3647. For one phantasy produces another.

3653. By phantasy it was induced that with these knives they would cut my throat ; for evil Spirits are such, that in phantasy, they suppose themselves to be in the act.

3717. (The direful phantasies of Sirens, represented.)

3751. The Quakers inhere obstinately in their phantasies . . .

3797. The Quaker Spirits rushed by phantasies upon an innocent person ; but, as they acted by phantasies—as they are wont to do in life—they could not excite him . . . Such a phantasy may be called an illusive phantasy, when they suppose it to be him, when it is nothing but their phantasy . . . So that there is no other subject, but only a phantasy thus formed into his image, which, also, is an aerial phantasy . . .

3851. They elevated me among themselves by phantasy . . .

3869. By phantasies Spirits can present anything to view in another place . . .

3923. They contrived how to produce infants by phantasies . . . and thus infuse the phantasy that he is a husband.

3968^e. See PERSUADE, here.

4017. That distances are phantasies . . .

4086. That they appear so very high up, is a phantasy of their altitude . . .

—^e. When the phantasy of magic and deceit comes, they seem to be elsewhere . . . But still they are in Hell ; for the other place is only a phantasy.

4089. He becomes as one dead ; for nothing corresponds to his phantasies.

4155. An inundation is twofold . . . of phantasies on the left side of the head. Ex. (Compare A. 5725.)

4198^e. They want to obsess man, whence come the direful phantasies of man . . .

4305. On those who suppose all things to be phantasies . . . and that there is nothing real.

4339. Concerning phantasies.—It is wonderful that the phantasies of evil Spirits should appear as quite real . . . They touched their garments . . . and said that they were real ; but they can be taken away by phantasies, and others put on . . . All things which are from the Lord are real, and those who are from Spirits are not real . . . as a man who is in phantasies supposes evil to be good . . . If phantasies had not a semblance of reality, [these Spirits] could not be ; for they are mere

phantasies . . . But good Spirits have no such phantasies.

4353. Concerning hypocrites, and their phantasies. (Troops of fleas.)

—². Where nothing is believed to be true, there is nothing but phantasy which is produced in its place.

4360. Concerning phantasies.—The phantasies with Spirits are as if they were alive. They suppose they have garments . . . The reason is that they [themselves] are mere phantasies, and their life consists of nothing but phantasies, because of falsities. In order that they may live, it has been provided . . . that their phantasies should appear to them as if they really existed. But with those who are in faith from the Lord there are no phantasies ; but appearances attended with all delight and happiness. Ex.

4380. On the phantasies which reign in Hell.

— . If they had not a life of phantasies, they would have none at all ; and therefore phantasies are to them as it were living, with every sense. . . They said they knew they were phantasies . . .

4381. The genera of phantasies are very numerous, and the species still more so ; and the Hells are the same in number . . . I have seen how they mutually torture each other by phantasies. Examps.

4428. (The phantasy that they possess treasures.)

4434. As they are permitted to act according to their phantasies and cupidities . . .

4468. She thought that by phantasies she would enter into my (bodily organs) . . .

4485. After death, Souls do not at once come into their consociations, because their phantasies are not those of their cupidities. Ex. 4487.

4512. (Punishments in Hell by phantasies.)

4541. Subjects whom they multiplied by phantasies . . .

4542. They have the phantasy that if they could by phantasies eject the filthy things in them, they would be free from all sins ; but they were shown that this is a phantasy. Examp.

4740. He had made these things for himself by phantasy. Enum.

4905. Concerning elevation into Heaven by phantasies.

5004. They made, from phantasy, as it were the Sun, where the Lord is.

5026. The Dutch know better than others what is phantasy, and what real appearance . . .

5172. They call those who change their garments and faces according to the quarters, phantastics.

5207. They adored that phantastical Sun . . .

5223. The phantasies of Hell.

— . They torture each other . . . by phantasies. By phantasies they make them into any monsters whatever.

5224. By phantasies Sirens induce on themselves lovely forms, and most ornate garments. They present beautiful houses . . . But, as they are (mere) external forms, they perish in a moment, and then foul things are presented to view. 5225, Des.

5455. (The Russians) operate very strongly by **phantasies** . . .

5786b. By **phantasies** they induce ways and streets . . .

5792b. They had made use of **phantasies** to procure for themselves an image of Heaven . . .

5799. The quality of magical and **phantastical things**. Ex. 5802.

5806. Concerning **phantasy** such as is in Hell.—All things which appear in the Hells . . . appear real, because they themselves are in **phantasy**. Examp.

5816. They had raised themselves up into the mountains and hills by **phantasies** . . .

5830. I wanted to speak with (the infernals), but they could not understand, because they were in **phantasies** . . .

5850. When the spiritual are speaking in this way, they are still not in **phantasies**; but if they are in evil, then, when they are let into their interiors, and come into Hell, they are in **phantasies**. Ex.

5896. Concerning **phantasies**.—The quality of **phantasies** was evident from a certain one who was in **phantasies**. Des.

5905. As their thought is of falsity, and is then **phantastical** . . .

—^e. They see things which are not, exactly as if they were, which is the reason there are mere **phantasies** there, and nothing real.

5929. By **phantasies** the evil ascend on high, and then believe they are in Heaven.

6013. Concerning those who are in **phantasy**. Kal-senius.

6042. Melanethon found out how by **phantastical art** to make appearances of decorations.

D. Min. 4551. Concerning the cruelty of some by fire and tow in **phantasy**.

4672. The light of **phantasy** is when there are falsities; the light of persuasion when there are truths.

E. 510². As they revolve (the ascent of mountains) in their **phantasy**, they attempt it . . . In **phantasy** they cast themselves on high . . .

553^e. From these persuasions come forth **phantastical** visions.

575². Unreal visions . . . are produced by Spirits by **phantasies** . . .

—³. In the Spiritual World there are also appearances which are not correspondences, which are produced chiefly by evil Spirits by **phantasies**. (Palaces, garments, etc.) But as soon as the **phantasy** ceases, all these things vanish, because they are external things in which there is nothing internal. Such visions, being from **phantasies**, = fallacies.

1050². Hence Heaven from its light inflows through the spiritual mind (of these profaners) into things not corresponding, and into things opposite thereto, in the natural man, from which comes forth a **phantasy** so direful that they seem to themselves to fly in the air

like dragons, while flakes and chaff appear to them like giants and troops; and a little ball like the whole globe . . . The cause is that they have Heaven in the spiritual mind, and Hell in the natural . . . (They are in a perpetual delirium of **phantasy**. 1055⁴.)

De Conj. 11. (These lascivious women) know how to make themselves beautiful by **phantasies** and also how to decorate places with various utensils; but only for a few moments; for, when the **phantasy** ceases, the appearances cease, and then all things are foul.

Phantom. See SPECTRE.

Pharaoh. *Pharao.*

A. 31². See EGYPT, here. 1482. 5077. 5079. 5366. 6639. 6651. 6673. 6679. 6799. 6907. 7103. 7220. 7766. 8528.

42. 'Pharaoh' . . . by whom is represented human wisdom or intelligence; that is, knowledge in general; is called 'a great whale.' III.

665^e. Even **Pharaoh**, who exalted Joseph over Egypt, (represented the Lord's royalty). 1361².

1201². 'Pharaoh,' or 'Egypt' = scientific.

1482. 'The princes of **Pharaoh** saw her' (Gen. xii. 15) = the primary precepts.

1485. That the knowledge signified by 'Pharaoh' did well to . . . the Lord when a boy. Sig.

1487. 'Jehovah smote **Pharaoh** with great plagues' (ver. 17) = that the scientifics were destroyed; for 'Pharaoh' = knowledge in general, and therefore the scientifics which are of knowledge. (Ex. under KNOW-scire.)

1491. 'Pharaoh called Abram' (ver. 18) = that the Lord remembered; (for) 'Pharaoh' = knowledge. Knowledge itself, or the scientifics themselves, which the Lord imbibed when a boy, are here called 'Pharaoh.' Thus it is knowledge itself which thus addresses the Lord, that is, Jehovah through knowledge.

1499. 'Pharaoh commanded the men upon him' (ver. 20) = that scientifics left the Lord. 'Pharaoh' = knowledge. 1547.

2049^e. 'Pharaoh' = knowledge in general.

2588¹¹. 'Egypt,' and 'Pharaoh' = knowledge.

3325¹¹. The successive recession of the Church from charity, and its deflection to faith . . . is represented . . . finally by **Pharaoh** and the Egyptians, in that they treated evilly the sons of Israel. —¹², Ex.

3448¹⁰. 'The army of **Pharaoh**' = falsities thence.

4789. 'Pharaoh' = scientifics.

5080. 'Pharaoh was wroth' (Gen. xl. 2) = that the new natural man averted itself. 'Pharaoh,' or 'the king of Egypt' = the new natural man, or the new state of the natural man.

5094². The interior Natural is that which is represented by **Pharaoh** the king of Egypt . . .

5095. **Pharaoh**, or 'the king of Egypt,' in (Gen. xl.) = the new state of the Natural; consequently the interior Natural; for this is made new.

— . **Pharaoh** here represents the Lord as to the new state of the Natural, or as to the interior Natural.

[A.] 5118. 'Pharaoh's cup in my hand' (ver. 11) = the influx of the interior Natural into the exterior, and the beginning of reception.

5120. 'I gave the cup upon the palm of Pharaoh' (ver. 11) = appropriation by the interior Natural. 5126.

5133. 'Cause me to be remembered to Pharaoh' (ver. 14) = communication with the interior Natural.

5147. 'Of all the food of Pharaoh' (ver. 17) = full of celestial good for nourishing the Natural. 'Pharaoh' = the interior Natural, and also the Natural in general; for the interior and the exterior Natural make a one when they correspond. 5160.

5160. 'On Pharaoh's birthday' (ver. 20) = when the Natural was being regenerated.

5192. 'Pharaoh' (in Gen. xli.) = the Natural in general, which now rested, and left all things to the Celestial of the Spiritual.

5195. 'Pharaoh dreamed' (ver. 1) = what was foreseen concerning the Natural.

5208. 'Pharaoh awoke' (ver. 4) = a state of illustration in the Natural. 5218.

5244. 'Pharaoh sent' (ver. 14) = the propensity of the new Natural . . . to receive the Celestial of the Spiritual. Ex.

5249. '(Joseph) came to Pharaoh' (id.) = communication with the new Natural.

5251. 'Pharaoh said to Joseph' (ver. 15) = the perception of the Celestial of the Spiritual from the Natural . . . (for) the Lord is represented by both Joseph and Pharaoh . . . by Pharaoh, as to the Natural.

5264. 'What God doeth He hath told to Pharaoh' (ver. 25) = that it was given to the Natural to apprehend what was provided.

5272. 'This is the word which I have spoken to Pharaoh' (ver. 28) = that which the Natural thought from the Celestial of the Spiritual.

5274. 'He hath made Pharaoh see' (id.) = the apprehension of the Natural.

5282. 'Upon the dream being repeated to Pharaoh two times' (ver. 32) = because it was foreseen concerning both Naturals.

5286. 'Now let Pharaoh see' (ver. 33) = the looking forward of the Natural. Ex.

5296. 'Under the hand of Pharaoh' (ver. 35) = for necessity and consequent disposition in the Natural.

5304. 'The word was good in the eyes of Pharaoh' (ver. 37) = the complacency of the Natural.

5306. 'Pharaoh said to his servants' (ver. 38) = the perception of the Natural with all things there.

5308. 'Pharaoh said to Joseph' (ver. 39) = the perception of the Natural from the Celestial of the Spiritual.

5315. 5325. 5937.

5317. 'Pharaoh removed his ring from upon his hand' (ver. 42) = . . . that the Natural abdicated the power which it before had . . .

5326. 'I am Pharaoh' (ver. 44) = that . . . the Natural is from the Celestial of the Spiritual. Ex.

5336. 'In his standing before Pharaoh king of Egypt' (ver. 46) = when his presence was in the Natural. . . 'Pharaoh king of Egypt' = the new state of the Natural, or the new natural man; thus the Natural in which now was the Celestial of the Spiritual; and which the Celestial of the Spiritual now has made its own.

5337. 'Joseph went forth from before Pharaoh' (id.) = when the Natural in general was his.

5365. 'The people cried unto Pharaoh for bread' (ver. 55) = the need of good for truth in the Natural.

5366. 'Pharaoh said to all Egypt' (id.) = . . . apprehension in both Naturals, in general and in particular.

5449. 'Let Pharaoh live' (Gen. xlii. 15) = what is certain; (for this expression) is a form of asseveration. 5454.

5799. 'As thou art, so is Pharaoh' (Gen. xlii. 18) = that the Internal has dominion over the Natural.

5875. 'The house of Pharaoh heard' (Gen. xlv. 2) = through the universal Natural; (for) 'Pharaoh' = the Natural in general. 5933.

5902. 'He hath set me for a father to Pharaoh' (ver. 8) = that now the Natural is from . . . internal good. This, by influx, ordines all things in the Natural, and at last causes the Natural to be from itself.

5935. It was good in the eyes of Pharaoh' (ver. 16) = joy everywhere in . . . the Natural in general.

5941. 'Pharaoh' = the Scientific of the Natural in general.

6015. 'Pharaoh' = the Scientific of the Church in general; for Egypt = the Scientific of the Church; and therefore its king = this Scientific in general. III.

6042. 'I will go up and tell Pharaoh' (Gen. xlvi. 31) = communication with the Natural where are the scientifics of the Church.

6047. 'It may be that Pharaoh will call you' (ver. 33) = if the Natural in which are the scientifics of the Church is willing to be conjoined.

6059°. The Scientific into which these truths are insinuated, is 'Pharaoh' (in Gen. xlvii.).

6063. 'Joseph came, and told Pharaoh' (ver. 1) = the presence of the Celestial Internal in the Natural, where scientifics are, and thence influx . . . 'Pharaoh' = the Natural, and thence the Scientific in general.

6071. 'Set them before Pharaoh' (ver. 2) = insinuation into scientifics. 'Pharaoh' = the Scientific in general.

6072. 'Pharaoh said unto (Joseph's) brethren' (ver. 3) = perception concerning the truths of the Church in the Natural. 'Pharaoh' = the Natural and the Scientific in general.

6081. 'Pharaoh said to Joseph' (ver. 5) = perception in the Natural where scientifics are.

6092. 'Pharaoh said to Jacob' (ver. 8) = perception in the Natural where scientifics are concerning the general truth of the Church.

6099, 6100. 'Jacob blessed Pharaoh' = a devout wish for conjunction, and consequent fructification. 'And went out from before Pharaoh' (ver. 10) = separation as to time . . . from the Natural where scientifics are.

6115. 'Joseph brought the silver into the house of **Pharaoh**' (ver.14)=that it was all referred to the General in the Natural.

6138. 'We and our ground will be servants to **Pharaoh**' (ver.19)=total submission . . . to the Natural in general, which is under the auspices of the Celestial Internal. —^e.

6142. 'Joseph bought all the ground of Egypt for **Pharaoh**' (ver.20)=that he appropriated to himself the whole natural mind where scientifics are, and placed it under the general auspices in the Natural. —^e.

6145. 'The land was **Pharaoh's**' (id.)=that all things were subjected to the Natural which was under the auspices of the Internal.

6149. 'A part was assigned to the priests by **Pharaoh**' (ver.22)=that therefore it was ordained by the Natural, which was under the auspices of the Internal.

6150. 'Which **Pharaoh** gave them' (id.)=. . . according to ordination . . . in the Natural (which was) under the auspices of the Internal.

6153. 'I have bought you . . . and your ground for **Pharaoh**' (ver.23)=that he procured these things for himself, and subjected them to the General in the Natural, which was under the auspices of the Internal.

6156. 'Ye shall give the fifth part to **Pharaoh**' (ver.24)=remains, that these are for the General which is under the auspices of the Internal.

6163. 'We will be servants to **Pharaoh**' (ver.25)=that they abdicate what is their Own, and submit it to the Natural which is under the auspices of the Internal.

6236^e. By '**Pharaoh**' is represented the Natural, but not as to truths, but as to scientifics . . . into which truths can be initiated . . . which is represented by the coming of Jacob and his sons into Egypt.

6511. 'Joseph spake to the house of **Pharaoh**' (Gen. i.4)=the influx of the Internal into the natural mind.

6523. 'All the servants of **Pharaoh** went up with him' (ver.7)=that he adjoined himself to the scientifics of the Natural. (For) '**Pharaoh**'=the Natural in general.

6651. **Pharaoh**, who is here 'the king'=the Scientific in general . . . (here) the false Scientific, that is, the Scientific which is against the truths of the Church. Hence he is called 'a new king;' for he who was in the time of Joseph represented the Scientific which is in accord with the truths of the Church.

6661. 'They built store-cities for **Pharaoh**' (Ex.i.11)=doctrines from falsified truths in the Natural where are alienated scientifics.

6683. 'The midwives said to **Pharaoh**' (ver.19)=appereception concerning these scientific truths in the Natural. . . '**Pharaoh**'=false scientifics in general.

6692. '**Pharaoh** commanded all the people' (ver.22)=a general influx into the scientifics contrary to the truths of the Church. . . A *general* influx, because from **Pharaoh**, by whom is represented the Scientific in general.

6693⁴. '**Pharaoh**' (Ezek.xxix.)=the Natural where is the Scientific. Refs.

6729. 'The daughter of **Pharaoh** went down' (Ex.ii.5)=what is religious there. . . Here, what is religious from false scientifics, because she was the daughter of **Pharaoh**, by whom is here represented the false Scientific. (See also 6739. 6745. 6750.)

6771. '**Pharaoh** heard this word, and sought to kill Moses' (ver.15)=that the false Scientific, on appereceiving this, wanted to destroy the Truth . . .

6864. 'Go, I will send thee to **Pharaoh**' (Ex.iii.10)=the Holy proceeding . . . by which the infesting falsities would be dissipated. . . '**Pharaoh**'=falsity.

6867. 'Who am I that I should go unto **Pharaoh**?' (ver.11)=that he was not yet in such a state as to seem to himself able to go and remove the infesting falsities.

6907². These are the things which are represented by **Pharaoh**, in that he so often set himself in opposition; and the removal of such Spirits, and their detrusion into Hell, is represented by the destruction of **Pharaoh** and the Egyptians in the Sea Suph.

7031. 'Do (these portents) before **Pharaoh**' (Ex.iv.21)=against the infesting falsities.

7033. 'Say to **Pharaoh**' (ver.22)=exhortation (to) the falsity which is infesting the truths of the Church . . . 7090.

7094. '**Pharaoh** said' (Ex.v.2)=contrary thought . . . by those who are infesting.

7097³. '**Pharaoh**' represented those in the Hells who are in falsities, and infest those of the Spiritual Church; being mostly such as have said that faith alone saves, and yet have lived a life contrary to faith. (Their state in the Spiritual World des.). 7317.

7107. '**Pharaoh** said' (Ex.v.5)=the will of those who infest the truths of the Church. 7110.

7142. 'They cried to **Pharaoh**' (ver.15)=indignation displayed before those who were infesting.

7159. '**Pharaoh**'=falsity infesting. Refs. 7167.

7187. '**Pharaoh**'=those who infest by means of injected falsities. Refs. 7224.

7228. '**Pharaoh**,' when called also 'the king of Egypt,'=those who infest by mere falsities. 8142. 7237. 7243.

7268. 'I have given thee a god to **Pharaoh**' (Ex.vii.1)=the power of the Law Divine over those in falsities.

7272. 'I will harden **Pharaoh's** heart' (ver.3)=obstinaacy from the evil of falsity.

7275. '**Pharaoh** will not listen to you' (ver.4)=that those in falsities will not receive.

7286. '**Pharaoh**'=those who are in falsities and infest. 7390. 7396. 7397. 7429.

7295. '**Pharaoh** and his servants'=those who infest by falsities.

7301. **Pharaoh**, of whom it is here said that he 'listened not' represents those who are in falsities and infest; and, so far as they infest, so far they are in evil from falsities; for infestation is from evil, and is effected through falsities.

7331. '**Pharaoh**'=those who infest by means of falsities. 7348.

Pharisee. *Pharisaius.*

Pharisaic. *Pharisaius.*

A. 1354^f. Better ill the Pharisees, who openly denied the Lord's Divine . . .

6103^f. 'The Pharisee' also, went forth justified. Luke xviii. 12 because he had done works by command.

Life 108. This good which overlays faith may be compared to pharisaic good.

P. 2317. Many of this kind of profeness are hypocrites and Pharisees . . .

T. 326. The internals, which are pharisaic, are the concupiscentes . . .

325. Sixth. Hypocritical or pharisaic faith . . . 328.

D. 2387. The Pharisees who defended the life after death . . .

E. 746^f. 'To stand over the justice of the Scribes and Pharisees' *Maadwat* = that there must be internal life . . .

794^f. The works which the Pharisee enumerated were works from himself, and these also meritorious.

939^f. It is pharisaic and hypocritical good. Ex.

Pharmacy. See **MEDICINE-pharmacy.**

Phenomenon. *Phenomenon.*

M. 178. The cause of this rare phenomenon . . .

315. That phenomenon was above this house.

T. 335. In the Spiritual World such phenomena appear in the atmospheres . . .

308^f. They pass away like phenomena.

D. 219. Whatever is taught by the sciences concerning the natural causes of phenomena . . .

E. 719. If this phenomenon is not illustrated by the rational man . . .

Phicol. See under **APPREHENSION.**

Philadelphia. *Philadelphía.*

Philadelphian. *Philadelphianus.*

R. 172. 'To the angel of the Church in Philadelphia write' *Revel. iii. 7* = those, and concerning those, who are in truths from good from the Lord.

E. 90^f. The Philadelphian Church.

203. 'The Church in Philadelphia' = those of the Church who are in the faith of charity.

236^f. In the things written to the Churches in Philadelphia and Laodicea it has treated concerning faith according to life.

Philautie. *Philautia.*

A. 1326. From philautie, that is, the love of self, or the proprium, flow forth all evils.

Philippians. *Philippii.*

Ath. 160. Those who separate the Divine called 'the Father' from the Lord, and who set the Divine of the Father outside the Human of the Lord, are to be called **Philippians**, from Philip, who asked to see the Father . . .

Philistine. *Philistinus.*

Philistia. *Philistia.*

See **ANIMATE.**

A. 703^f. By the Philistines are represented those who take up false principles, and reason thence concerning spiritual things, which is called 'man' as they call the Antellectual.

1127. 'From whom went forth the Philistines' *Pharisaus* = manna = a nation that is of man, that is, signified the knowledge of the Knowledge of truth and charity.

— In the Ancient Church all were called Philistines. He spoke much concerning faith, and said that salvation is 'in fact', and yet had no life of fact. Therefore they were called the unchristianized, that is, without charity. III and Ex. 310^f.

— Such are everywhere signified by the Philistines in the prophetic of the Word, and also in the historical. III.

— As by the Philistines' were signified the Knowledge of faith, Abraham signified that he and Isaac were . . .

— That the Philistines' = in general the knowledge of the Knowledge of faith, and in special, that which is faith and salvation in Knowledge alone. III.

1038. 'The Philistines' is more seen from natural knowledge concerning spiritual and celestial things, but they learn the Knowledge of faith and love, them in the memory with no other end than to not know them . . . As the Philistines' are said, they cannot improve the Knowledge of faith by reasonings from them, and thus from the themselves false doctrines; and therefore they . . . can with difficulty be regenerated, and receive charity. Ex.

1000. 'The Philistines' *Pharisaus* = the knowledge of the Knowledge of faith and charity.

1038^f. Philistia a country of the Ancient Church. 1085.

1030^f. Tyre, Sidon, and Philistia = Knowledge.

1268^f. 'The Philistines' *Israhel* = those in the knowledge of the Knowledge of truth, and not in charity.

1302. By Philistia is signified the knowledge of the Knowledge of faith. 310.

1266. 'Abraham signified in the land of the Philistines many lays' *Gen. xxi. 34* = that the Lord adjoined to the doctrine of faith very many things from the knowledge of human Knowledge.

— 'The land of the Philistines,' that is, Philistia = the knowledge of Knowledge.

1839^f. 'Philistia' *Israhel* = the knowledge of the Knowledge of faith; or, what is the same, those in the knowledge of the same, but not in the goods of faith.

3383. 'The king of the Philistines' *Gen. xxi. 1* = internal things. . . For 'the Philistines' = the knowledge of Knowledge, which is also that of internal things. 3390.

3410. 'The Philistines envied Isaac' *Gen. xxv. 20* = that those in the knowledge alone of Knowledge did not apprehend.

[A.] 3412. 'All the wells . . . the Philistines stopped up' (ver. 15) = that those in the knowledge of Knowledges did not want to know interior truths which are from the Divine, and thus obliterated them. 3420.

—². In the Ancient Church, and afterwards, those were called Philistines who studied life but little, but doctrine much, and who in process of time even rejected the things which are of life, and acknowledged for the essential of the Church the things which are of faith, which they separated from life; consequently, who made nothing of the doctrinals of charity . . . and instead of them vaunted the doctrinals of faith, and placed the whole of religion in these. Further des.

3419³. These doctrinals, of love to the Lord and of charity, . . . are rejected at this day . . . partly by those who are called 'Philistines,' and also 'Egyptians.'

3427². Those in the knowledge alone of Knowledges, called 'Philistines' . . . cannot but deny that there is an internal sense of the Word. Ex.

3459. In the good of truth are they who are here represented by . . . 'the Philistines;' namely, those who make faith the essential of the Church, and set it before charity. They who are such are in no other good than the good of truth. Ex.

3463. Such are the doctrinals of those called 'Philistines' in a good sense; that is, those who are solely in the doctrinals of faith, and as to life are in good, but in the good of truth . . .

4763⁴. By 'the Philistines' who killed Saul, were represented those in faith separated. Refs. 9468⁴.

4855. 'The woman' Samson took from 'the daughters of the Philistines' = truth from non-good; thus truth obscured. . . For 'the Philistines' = those in the doctrinals of faith, and not in a life according to them.

8093. 'God led them not by the way of the land of the Philistines' (Ex. xiii. 17) = it was provided by the Divine that they should not pass to the truth of faith which is not from good.

— . In the historicals, where it treats of the wars between the sons of Israel and the Philistines . . . by 'the Philistines' are represented those in faith separated, or with whom the knowledge of the Knowledges of faith is the principal thing, but not a life according to it; consequently those who teach and believe that faith alone saves.

8096². As to the assaults by those who are in the truth of faith which is not from good, who are signified by 'the Philistines' . . . in the other life they infest the upright, and continually assault . . . charity . . . until they have been vastated; that is, deprived of all the knowledge of the Knowledges of faith . . . At this day such are very numerous. (Their position, etc., in the World of Spirits.) 8099².

8313. 'Pain caught hold of the inhabitants of Philistia' (Ex. xv. 14) = despair of enlarging dominion with those who are in faith separated from good.

— . They are distinguished from 'the Egyptians' in that they exclude the goods of charity, believing that man is saved by faith without them. (Their subsidiary doctrines enum.) These are 'the Philistines,' and they are called 'the uncircumcised,' from the evils of the love of self and the world, in which is their life.

—⁴. 'The Philistines' . . . in the other life constantly affect dominion, by fighting against others, and this so long as they are not yet devastated as to the knowledge of the Knowledges of faith.

9340. 'To the sea of the Philistines' (Ex. xxiii. 31) = extension . . . to the interior truths of faith . . . For by the land of Philistia is signified the knowledge of the interior things of faith . . . because the Ancient Church was there. Ill. —⁴.

—⁴. The Philistines, like all the nations of Canaan, represented both the goods and truths of the Church, and also evils and falsities . . .

—⁵. That 'the Philistines' = the interior truths of faith. Ill.

L. 65. The Church was . . . afterwards turned into Philistia. P. 264².

F. 49. That those who are in faith separated from charity are represented in the Word by the Philistines. Gen. art.

—^e. The other religiosity (into which every Church degenerates), which derives its origin from the conceit of Own intelligence, is meant in the Word by 'Philistia.' At this day . . . to Philistia belong those who are in faith, and not in charity. 50, Ex.

50^e. As this religiosity, which is of faith separated from charity, continually wants to invade the Church, the Philistines remained in Canaan . . .

51. As 'the Philistines' represented those in faith separated from charity, they are called 'the uncircumcised,' by which are meant those devoid of spiritual love, and thence in natural love alone . . .

52. That those in faith separated from charity are represented by 'the Philistines.' Shown from the Word. 53.

P. 264³. Philistia, by which is meant faith separated from charity, would have profaned also the spiritual sense of the Word. Ex.

326¹². 'The Philistines' (who captured the ark) = those in faith separated from charity . . .

R. 812³. Until . . . the Philistines—who are those who profess faith alone—had been separated in the Spiritual World . . .

T. 200³. 'The Philistines' (in the spiritual sense of the Word) = faith without charity.

487⁴. 'Philistia' (Is. xiv. 29) = the Church separated from charity.

E. 275¹⁸. 'The Philistines' (Ezek. xxv. 16) = those in the doctrine concerning faith alone.

315¹⁶. 'Philistia' = truth without good, or faith without charity. 581⁸.

386³. Those who believe that the interior sight alone of the natural man is faith, and that by this they are . . . saved, denying that the good of charity effects anything . . . are meant by 'the Philistines;' and the congregation of them by 'Philistia.'

406¹³. 'The Philistines' = those in faith alone, or in faith separated from charity.

433⁷. 'The Philistines towards the sea' (Is. xi. 14) = those who separate faith from charity, or from good life . . .

—¹⁴. 'The Philistines' (Joel iii.4)=those who have falsified the truths and goods of the Word.

518¹⁷. 'The sea of the Philistines,' where Tyre and Sidon were,=the Knowledges of truth and good from the sense of the letter.

700²⁰. The Philistines represented and thence signified those who make nothing of the good of love and of charity, and thence nothing of the good of life, by placing everything of religion in knowledge and Knowledge . . . Hence it is evident why the Philistines so often fought with the sons of Israel, and that now the Philistines conquered and now the sons of Israel. The Philistines conquered when the sons of Israel had receded from the statutes and precepts . . . and the sons of Israel conquered when they had lived according to them. Ill.

727²¹. 'Philistia' = the religion concerning faith separated from charity. 741².

817⁶. 'The Philistines,' in the Word, =faith separated from love . . .

— . All the wars which the sons of Israel waged with the Philistines represented the combats of the spiritual man with the natural man, and thence also the combats of truth conjoined with good with truth separated from good . . .

—⁷. As this religion is with all in the Churches who love to live a natural life, the Philistines were not subjugated in Canaan as were the rest of the nations . . .

— . The Philistines represented a religiosity, separated from spiritual good . . . Hence, whenever the sons of Israel fell away from the worship of Jehovah . . . they were delivered to . . . the Philistines. Ill. . . But, when they returned to the worship of Jehovah . . . the Philistines were conquered. Ill.

—⁸. 'Philistia' = the Church, or those in the Church, who are indeed in truths from . . . revelation, but still are in filthy loves.

—¹⁰. 'The daughters of the Philistines' = the affections of falsity.

1029¹⁸. Then, from being a Church, it becomes either Babylon, or Philistia . . . Philistia, with those who love the world above all things.

Coro. 34². 'The Philistines' = those not in charity, and thence not in truths.

Philosophy. *Philosophia.*

Philosopher. *Philosophus.*

Philosophical. *Philosophicus.*

Philosophically. *Philosophice.*

Philosophize. *Philosophare.*

A. 196². Philosophers . . . speak of the spirit by terms which they themselves do not know . . .

—³. All who reason from sensuous, scientific, and philosophical things . . .

233². Cannot be apprehended by the senses, knowledge, or philosophy.

1385^e. Had confused truth and good by scientific and philosophical things.

1626^e. Has extinguished spiritual ideas by the terms and definitions of human philosophy.

1911⁵. The more the Rational thinks from scientific which originate from . . . philosophical things . . .

1919^e. This is true, philosophically; but still the philosophers themselves . . . think differently.

2124. At this day they not only reason from the senses, but also, by a philosophy unknown to the ancients, concerning Divine arcana.

2492². Those who have wanted to penetrate Divine arcana . . . by philosophical things . . .

2568⁵. The more they consult . . . philosophical things . . .

— . But those who think from the affirmative can confirm themselves . . . by philosophical things.

2588⁷. If one is wise in philosophical things, he can confirm himself by this : . . .

4574³. As the word form savours of human philosophy . . .

4658². (Origin of the philosophics of Aristotle.)

— . The philosophics (of the schoolmen) are means of being insane . . .

—³. A little child speaks more philosophically . . . than he could describe in volumes.

—⁵. When they had lived as men, they had been delighted with ideas . . . but without philosophy.

4966. The scientifics which are now called philosophics, such as those of Aristotle, were unknown to the Ancients.

—⁴. The scientifics which . . . are properly called philosophics, rather withdraw the mind from knowing such things, because they can also be applied to confirm falsities; and also let the mind into darkness when truths are confirmed by them; because very many of them are bare words, by which the confirmations are made, which are apprehended by few, and concerning which even these few dispute.

5556^e. Many have become such from the confounding of good and truth by philosophical things . . .

6326. A philosopher more celebrated and sane, who died some years ago, with whom I spoke concerning degrees . . .

—^e. The philosopher confirmed it, and avowed that such things had been known to him . . . and that the world should apply philosophical things to such uses . . .

H. 353. By the sciences are meant philosophics, etc.

M. 130. The Ancients, [who were] after the Most Ancients, acknowledged for wisdom the wisdom of reason; and these were called philosophers.

182. Three novitiates, of whom . . . the third was a philosopher.

—^s. The philosopher told like things about himself . . .

I. 1. Therefore the ancient philosophers and scholastics believed that influx from (the organs of the senses) was derived into the soul.

20. How, from being a philosopher I became a theologian . . .

[I. 20]⁴. What Christian theologian has not studied **philosophy** in the schools before he is inaugurated . . .

T. 79. There came some from the Christian world who . . . had been most celebrated **philosophers** . . .

695⁴. Excepting the **philosophers** . . .

Ad. 914. This understanding is not acquired through **philosophy** such as is this day in human minds ; for this rather destroys all faith ; but such as is **philosophy** in itself, which is true **philosophy** when it accords with the things in the Divine Word as do external things with internal, or as does nature in itself with Heaven . . . Such must be the **philosophy** of the human mind that by it is clearly seen what is spiritual and celestial ; and such also exists, because it is such in itself . . .

2/1076. Hence, as soon as they consult any **philosophy**, they fall into the worship of nature . . . and thus faith is almost unamendable, unless all their **philosophy** is first shaken off . . .

2/1283. Who doubts more about spiritual and celestial things than those who study **philosophy** . . .

D. 226². Man imbibes from himself, and from the operations of his mind, **philosophical** scientifics . . .

—^e. (Thus) how poor and [good for] nothing is **philosophy** . . .

302^e. Those who live there are such . . . as are of sound reason, and do not extend the **philosophy** of the mind into heavenly things.

341^e. Therefore faith is destroyed by human **philosophy**.

591. How they **philosophize** on this Earth. Des.

609. That **philosophy** is worthless. Ex.

649. That human **philosophy** has disclosed many Truths . . .

650. Thus **philosophy** can be present when it is a servant.

676. [Conversation] with a celebrated **philosopher** concerning certain things in **philosophy**.

767. As to **philosophy**, every part of it has hitherto done nothing else than darken minds, and thus close the way to the view of interior things . . . for it stops short in mere terms . . . Rational **philosophy** so confines the ideas that the mind cleaves in mere particulars . . . so that in the other life, a **philosopher** who has indulged much in such things, is stupid . . .

866. That **philosophical** things so confine the human mind that at last it can see nothing.

1602. Concerning **philosophy**, useful and useless.

— . They represented a wild boar, with blood sprinkled on his back . . . because I have interspersed **philosophical** terms, or have formed ideas **philosophically**.

1603. But they were instructed that my **philosophics** are nothing else than certain ideas pronounced in simpler terms. Examp.

—². Thus it is a kind of **philosophical** speech, more concise than other speech . . . and, indeed, more clear . . .

1604. But the abuse is that **philosophers** remain in

terms . . . Thus an unlearned man has much more extended ideas, and sees what truth is better than a **philosopher** ; for such a one remains in the mire, like a swine . . . and becomes a wild boar in the forests ; for he ranges about . . . in Truths, which he tears to pieces and kills. 1605. 1606.

1607. By human **philosophy** or intelligence are also meant fables . . . and also the magic of the Egyptians.

2263. That the **philosophy** of men is only that of vocabularies.

2313. Concerning the **philosophy** of man : how it blinds minds.

2606. How base and worthless is the syllogistic **philosophy** . . .

2634. Natural knowledges and human **philosophy** not only obscure, but also completely . . . extinguish the light of spiritual Truths.

2637. Those who have been reduced into Falsity through **philosophy** . . .

3095. That **philosophical** Truths convince such more strongly . . .

3417. That **philosophers** who have taken up phantasies cannot believe . . .

3421. Whatever **philosophical** and scientific is with men, they turn into confirmations.

3479. When men reason from things **philosophical**, etc.

3703^e. From the confusion of truth and good by **philosophics** and scientifics . . .

3949. The **philosophy** (of Aristotle) has come forth from thought, (and not from terms to thought).

3950. The **philosophy** of such things is of no use, except for the sake of delight.

3952. Formerly they could think much better without **philosophy** . . .

4446. Aristotle formed his **philosophics** in the natural order . . .

4744. He had studied instrumental causes only, . . . as **philosophics**, etc.

D. Min. 4578. Some sciences completely destroy the faculty of thinking . . . as **philosophics**, when [a matter] is determined by a series of conclusions from definitions of terms . . .

4655. Concerning **philosophy** and freedom.

4657. (**Philosophics** included among the useful sciences.)

Phinehas. *Pinchasus*.

A. 1038⁴. By 'Phinehas' (Num. xxv. 12, 13) is meant the priesthood which was represented by him, which = love and the things of love.

7230^e. 'She bare him **Phinehas**' (Ex. vi. 25) = the derivation thence.

E. 502¹⁰. Mentioned.

Phlegm. *Phlegma, Dephlegma.*

Dephlegmate. *Dephlegmare.*

Dephlegmation. *Dephlegmatio.*

A. 5724². Those of them who correspond to the less

vital viscid **phlegm**, keep the thought intent on these anxieties.

D. 5496^e. In the light of Heaven [they appear] like **phlegm**, with very little interior life.

D. Wis. x. 6². The blood of the heart is **dephlegmated** in the lungs . . . The quality of the **dephlegmation** and nutrition of the blood in the lungs with the good, and with the evil. Ex.

Phlegm. *Pituita.*

Phlegmy. *Pituitosus.*

A. 5386. In the brains there are the ventricles and mammillary processes which carry off the **phlegmy things** there . . . To these correspond . . . tenacities of opinions, and scruples of conscience in things not necessary.

5718. Such relate to the gross **phlegm** of the brain . . .

D. 1267. There are those who relate to the **phlegmy** or viscid excretions . . .

1791. Concerning those who constitute the **phlegm** in the brain.—They are Spirits who, because they want to dominate, and alone rule man, excite among other Spirits enmities, and even combats, to insanities . . . 1792.

1793. These are they who constitute the **phlegm** of the brain, which is wont to obstruct the lamina cribrosa, so that the excrementitious humour of the brain stagnates, whence come dulnesses and the like insanities. Further des. 1794.

D. Love v. 3. (The second use of the wind-pipe is) to purge the lungs from viscid **phlegm**.

D. Wis. x. 3. The **phlegmy matter** in the nostrils and mouth is partly from (the defecation of the blood in the lungs).

Phoebus. *Phoebus.* T.822^e.

Phoenix. *Phoenix.* Coro.40.

Phthisis. *Phthisis.*

M. 253^e. Scorbutic **phthisis** . . . and also certain **phthises**, by which the body is consumed (causes of legitimate separation). 470.

D. 1812^e. From (these spurious Spirits) come **phthises**, etc. Ex.

Phut. See PUT.

Phylactery. *Phylacterium.*

E. 395¹¹. 'The **phylacteries** which they make broad' (Matt.xxiii.5)=goods in the external form; for they were upon the hands, (which)=deeds . . .

Physical. *Physicus.*

Physics. *Physice.*

A. 6057. All the arcana of . . . **physics**, etc. are inscribed on (the human body).

6322². They believed that influx is **physical** and not spiritual. Ex.

9110. **Physical** influx is contrary to order . . . thus

impossible. 9401². 9419^e. 10199². 10299³. W.166^e. I.1.19. T.695³. D.5686. E.1215^e.

H. 353. By the sciences are meant **physics**, etc.

T. 184. Demonstrate that three are one by various things in **physics**, etc.

665⁴. Among them were many skilled in the **physical** art.

696². (Argument) that influx is from nature, or **physical**.

D. 2299. Concerning those who want to enter into Divine mysteries by natural philosophy, or **physical things—physicalia**.

4744. He had studied instrumental causes only, . . . as **physics**, etc.

6071. See POLHEM, here.

D. Min. 4578. The useful sciences are **physics**, etc. 4657.

E. 739⁷. This order is called **physical** or natural influx, which is quite impossible in heavenly things.

Physician. *Medicus.*

Medics. *Medica.*

See MEDICINE.

A. 2661². 'The strong have no need of a **physician**' (Matt.ix.12). Ex. 8365^e.

6502. '**Physicians**' = preservation from evils. (See MEDICINE, here.)

T. 665. One (of the four companies) consisted of **physicians**.

—⁴. Which, by **physicians**, is called ataxy.

D. Min. 4613. Takes up this persuasion (in regard to food) from some **physician**.

4657. (**Medics** included among the useful sciences.)

Pia Mater. *Pia Mater.*

A. 4047. Those who pertain to the province of the **pia mater**, (which) by emitted threads communicates with the cerebrum and cerebellum. Des. D.1727.

T. 213^e. Mentioned.

Picture. See under PAINT.

Piece. *Frustum.*

A. 2165. 'Accept a **piece** of bread' (Gen.xviii.5)= something celestial.

3812⁵. Occurs.

9391¹⁴. 'To be made into **pieces**' (Hos.viii.6)= to be dissipated. E.279⁹.

R. 463^e. In garments of rags.

J. (Post.) 219^e. A **piece** of bread is given them daily.

Piece. *Gleba.* A.382². M.232². T.339². D.Love. viii.

Piece. *Segmentum.*

A. 1862. 'It passed between the **pieces**' (Gen.xv.17)=it divided those who were of the Church . . . E.539³. 540⁷. 701²⁴.

[A.] 10048. 'Thou shalt cut the ram into pieces' (Ex. xxix.17) = that interior things are to be ordained distinctly. Ex. 10057.

Pierce. *Transfigere.*

R. 26. 'Him whom they have pierced' (Rev.i.7) = that those in the Church who are in falsities will see. 'To pierce' Jesus Christ = to destroy His Divine truth in the Word . . . and 'to pierce the side' of the Lord = to destroy by falsities Divine truth spiritual and natural, thus the Word in the spiritual and the natural sense . . . E.38.

Pierce. *Transfodere.*

L. 16^e. That they 'pierced His side' = that they had completely extinguished all the truth and all the good of the Word.

Piety. *Pietas.*

Pious. *Pius.*

Piously. *Pie.*

Pietist. *Pietista.*

A. 9. In the third state, he, from the internal man, speaks piously and devoutly.

1110^e. Of those who have led a pious life, the Lord takes much care . . .

1679². He who believes that piety of life is not possible without merit being placed in works . . . extinguishes with himself all piety of life, and gives himself up to cupidities . . .

3147². In misfortunes . . . the man begins to think piously . . . and also to exercise the works of piety . . .

3688⁴. As in what is good and pious the Lord is present . . .

3769³. They may indeed read the Word . . . from piety . . .

8252. With the man of the Church there must be the life of piety and the life of charity. They must be conjoined. The life of piety without the life of charity is conducive to nothing; but the former with the latter to all things. H.360². 535³.

8253. The life of piety is to think piously and to speak piously, to pray much, to behave humbly then, to frequent places of worship, and then to hearken devoutly to the preachings, and to approach the Sacrament of the Supper frequently every year, and so with all the other things of worship according to the ordinances of the Church. N.124.

8254. The life of piety without the life of charity is to want to consult for one's self alone . . . But the life of piety with the life of charity is to want to consult for one's self for the sake of the neighbour . . .

8256. Hence the life of piety does not remain with man to eternity, except in so far as it accords with the life of charity.

8762^e. Hence those who think about eternal salvation place it in a life of piety . . .

10177⁵. What is holy and pious, but is not from love, is indeed heard, but is not gratefully received. Ex.

H. 535^e. A life of piety abstracted from a life of charity is difficult, and leads away from Heaven . . .

N. 123. Concerning piety. Chapter.

— . Piety without charity . . . does not make spiritual life; but piety from charity.

124. Divine worship consists . . . secondarily in (a life of piety). E.325⁶.

— . He who leads a life of piety (only), does not worship God. Ex.

125. External holiness is like such piety . . .

126. To be continually in pious meditation . . . and reading pious books . . . is not to renounce the world. Ex.

128. (Thus) a life of piety avails and is accepted by the Lord, in proportion as a life of charity is conjoined with it . . .

Life 9. He reads . . . books of piety, etc., and does not know whether he does these things from himself, or from God. Ex.

25. That if man thinks and speaks pious things, and does not shun evils as sins, the pious things are not pious. Ex.

—^e. The exercises of his piety are either merely a matter of habit, or are meritorious, or hypocritical. Enum.

30. The Word teaches that in proportion as man has not been purified from evils . . . his pious things are not pious. Ill.

P. 231⁴. The fourth kind of profanation is [committed] by those who speak pious and holy things . . . and yet at heart do not believe and love them. Ex. E.1061². 1062³.

M. 405. Love them on account of their actual piety, or piety of life . . . —².

T. 34². If man (then) worships God with actual piety, he becomes an image of God . . .

—³. But if he does not worship Him with actual piety, he puts off the image of God . . .

120. Even those who have been devoted to piety are perverted by them.

459⁴. He said, Piety inspired by piteousness is charity. Ex. . . My boat is piety; and besides, piety is useful for all things.

535^e. All pious men . . . will assent to this . . . but few will act accordingly.

568³. You have followed the pursuits of piety; but have you ever examined your internal man . . .

D. 1013. (The Spirits of the gall-bladder) are such as in life utterly despise what is pious . . .

3206. Sirens who by an appearance of piety enter into the minds of others . . .

3294. From misfortunes they have exhibited themselves as pious . . . But they are distinguished by the Angels in every state of piety.

4615. (Those who affect the tongue with pain) are such as . . . have simulated piety in every manner . . .

4740². As he has been among the pietists . . .

4855^e. Such are those in a life of piety, and not in one of charity.

4908. Some of these have been revengeful . . . but still have exercised **piety**.

5070⁵. See **LAST JUDGMENT**, here. 5342. 5377. 5378. 5392. 5768.

5135. He said he could not go bowed, like those in such **piety**. He was told that such **piety** does not make Heaven . . .

5939. Those who adore **piously** in places of worship: and, then, think solely about God, and nothing as to the life, correspond to adultery with a sister. $\frac{5}{2}$

5948³. Very many who had led a life of **piety** . . . but, as they had not loved any use, they were cast out . . . —⁴.

6038. See **DEVOTION**, here.

D. Min. 4612. He who adopts the principle that **piety** and the goods of charity effect nothing . . .

4660. They are modest and **pious**, but study self essentially . . .

E. 325⁴. Those who place all Divine worship in oral **piety**, and not in actual **piety**, greatly err. Ex. Actual **piety** is to act from what is sincere and right, and just and fair, in every work . . .

— (This) is external **piety**, (Des.) and is not **piety**, but hypocrisy, habit, or what is persuasive . . .

—⁵. Heaven is insinuated into the actual **piety** of man, and not into oral or external **piety** separated therefrom . . .

— When it was perceived . . . that their external **piety** did not proceed from actual **piety** . . . they were cast down.

803³. Their **pious things** are not **pious things** . . .

D. Wis. xi. 5. (These) are the uses of external charity, which charity is called **piety**.

De Conj. 97. Those who seduce by a show of **piety** . . . 98.

Inv. 20. A **pious** and good man receives both (Heaven and the world) . . .

Pig. *Porcus.*

See **SWINE**.

A. 1742³. See **AVARICE**, here.

R. 727². 'Cast not your pearls before **swine**' (Matt. vii.6). '**Swine**'=those who love worldly riches only, and not spiritual riches, which are the Knowledges of good and truth from the Word.

M. 500. Afar off, adulterers appear like **pigs** rolling themselves in ordure. 521⁴.

—^e. They descended dancing, and, like **pigs**, immersed themselves in unclean things.

T. 514^e. No more than young **pigs** lying in the mud . . . are sensible of the stench.

614³. (The removal of sins) may be compared to the demons sent into the **swine**, which afterwards immersed themselves in the sea, (which) here=Hell.

642. Like a pearl fastened to the nostrils of a pig.

D. 3450^e. The quality (of those who have communion of wives) was shown by **pigs** in the light: thus they are filthy **pigs**.

4764. (Charles xii.) was sent into a very squalid Hell where there are **pigs**.

D. Min. 4566. He said he could thus lead man; but was told that he leads swine and **pigs**. . . He was sent into a **pig** that he might rule him—that is to say, into a **pig** into which had been turned one who had polluted himself with the obscenities of adulteries—and he became similar.

E. 659⁶. The reason the demons were cast into the **swine**, was that when they had lived in the world they had been in sordid avarice; for such avarice corresponds to **swine** . . .

1044⁴. '**Swine**'=filthy loves, such as are in the Hells of adulterers. As these are in the infernal marriage . . . they utterly reject the Knowledges of goods and truths, and treat with ignominy . . . and therefore it is said, "Cast not your pearls before **swine**, lest they trample them with their feet, and turn and rend you' . . .

1200³. In the Hells are seen **pigs**, etc.

Pigeon. See **DOVE**—*columba*.

Pigmy. *Pygmeus.* R.424.

Pi-hahiroth. *Pichiroth.*

A. 8130. 'They encamped before **Pi-hahiroth** . . .' (Ex.xiv.2)=the beginning of the state of undergoing temptations. 8157.

Pilate. *Pilatus.*

R. 20^e. **Pilate's** question. 'What is truth?' Ex. D.3537. E.31³. 635^e.

Pile. *Rogus.*

E. 578⁴. 'The **pile** thereof' (Is.xxx.33)=the evils (of the direful and fierce love of destroying all the truths and goods of the Church).

Pillage. *Direptio, Diripere.* A.1488². H.530².

Pillar. See **COLUMN**, and **STATUE**.

Pillow. *Pulvinar.* (*Pulvillus.* E.750⁵.)

See under **NECK**.

T. 511^e. Poisonous herbs stuffed into the **pillows**.

D. 3957. When I laid my right ear on the **pillow**, they were heard in the **pillow**.

6072. Idleness is the devil's **pillow**. E.831⁵. D. Wis. xi.4. C.168.

Pillows. *Capitalia.*

A. 3965. 'He put it for his **pillows**—*sub capitalia sua*' (Gen.xxviii.11)=most general communication with the Divine; (for) 'a **pillow**—*sub capitalium seu cervicalium*'=communication with external things; thus communication most general. E.375¹⁰.

Pilot. See under **CAPTAIN**, and **GOVERN**—*gubernare*.

Pimp. *Leno.* M.376.

Pimple. *Papula.*

See **PUSTULE**.

A. 7524³. The signification of a pimple. Ad.3/5570. 5573. 5576.

Pindus. *Pindus.*

De Verbo 7³. The hill beneath the mountain, which was Pindus, =the Heaven below the higher one.

Pine. *Pinus.*

See PITCH-PINE.

R. 936^e. The leaves of the pine, etc., =rational truths from sensuous light.

Pineal gland. *Glandula pinealis.* M.315⁴.

Pinnacle. *Pinna.*

A. 1691^e. The Lord led by the devil upon a high mountain, and upon a **pinnacle** of the temple=into combats of temptations the most extreme of all . . .

D. 1376. Only some of the **tip** (of the nose).

Pipe. See TUBE.

Pipe. *Fistula.*

See under FLUTE.

A. 8337⁴. 'Tabrets and **pipes**' (Ezek.xxviii.13)=the affections (of good and truth), and the joys of these [affections].

M. 86^e. The various instruments of sound ; as **pipes**, flutes, etc., sound from a like blowing . . . according to their forms.

T. 452^e. The sound of their speech is like that of a bird-catcher's **pipe**.

E. 323^e. 'The **pipe**,' etc.(Is.v.12), in the opposite sense, here = exultations and gloryings from the falsities of evil.

Pirate. *Pirata.*

Piratical. *Piraticus.*

A. 5387. He had been addicted to **piratical** practices. —². (The character and correspondence of a **pirate**.)

P. 199. So a **pirate**, when he sees vessels.

M. 511. They are like robbers and **pirates** . . .

T. 148. Like **pirates**, who on land are men ; but at sea are crocodiles.

317. To act the **pirate** in time of peace.

380⁴. Like **pirates** who hang out the flag of a kingdom at peace ; but when a ship approaches . . . hoist a **piratical** flag . . .

D. 2953. Concerning **pirates**, or sea robbers. Ex.

C. 170. They hold no share with **pirates**.

Pisgah. *Pisgah.* E.435⁶.

Pison. *Pischon.*

A. 110. The first river, or '**Pison**' (Gen.ii.11)=the intelligence of faith from love. See 130.

Pit. *Fovea.*

See under WELL-*puteus*.

A. 2455³. 'A **pit** of salt' (Zeph.ii.9)=truth vastated.

2702³. Doctrine in which there is no truth is called 'a **pit**,' or 'well,' in which there is no water. Ill.

3703³. The Lord is called 'a **pit**' (Is.li.1) as to Divine truth.

4503⁶. Those 'in the **pit**' (Ps.lxxxviii.4). Ex.

4728. 'Let us put him in one of the **pits**' (Gen.xxxvii.20)=among falsities. The reason '**pits**'=falsities, is that men who have been in principles of falsity are kept for some time after death beneath the Lower Earth, until falsities have been removed from them . . . The places there are called '**pits**' . . . Beneath the Lower Earth are the places of vastation which are called '**pits**.' 4743.

—². 'The **pit**'=the falsity which is to be vastated.

—³. 'Those who go down to the **pit**'=those who are let into vastation . . .

—⁶. That 'the **pit**'=the vastation of falsity ; and, in the abstract sense, falsity. Ill.

4757. 'They drew up Joseph out of the **pit**' (ver.28)=aid, that he should not be among falsities.

4761. 'Reuben returned unto the **pit**' (ver.29)=that the faith of the Church came to look at the falsities which are of separated faith. 4762.

5037⁵. 'To send forth the bound out of the **pit**' (Zech.ix.11)=those who are in vastation, and who are in temptation.

5038^e. The places where the bound of the king were, were called **pits**. Ill.

5138. 'That they should put me into the **pit**' (Gen.xl.15)=rejection among falsities.

5246. 'They hastened him out of the **pit**' (Gen.xli.14)=the hasty rejection of such things as impeded, from the state of temptation . . . 'A **pit**'=a state of vastation, and also of temptation. 5249.

6854². The spiritual were kept in the Lower Earth, in the places there which in the Word are called '**pits**.'

7950. 'The captive in the house of the **pit**' (Ex.xii.29)=him who is in the corporeal Sensuous ; thus in mere thick darkness concerning truths and goods, because not even in the faculty of perceiving . . .

9084. 'If a man shall open a **pit**' (Ex.xxi.33)=if anyone shall receive falsity from another.

9085. 'Or if a man shall dig a **pit**, [and not cover it]' (id.)=or if he himself shall invent what is false.

9086. 'To fall into a **pit**' (id.), when predicated of good and truth in the Natural, =to pervert. Ex. and Ill.

—². As 'a **pit**'=falsity, the Lord said, when He had spoken about the falsities of the Church : 'When the blind leads the blind, both fall into the **pit**' (Matt.xv.14). 'To fall into the **pit**'=to pervert truth. 537⁸.

9087. 'The lord of the **pit** shall repay' (Ex.xxi.34)=that he with whom is the falsity shall amend. E.537⁷.

9348⁴. 'The **pit** in which he was taken by the nations' (Ezek.xix.4,8)=the falsity of evil.

9396^e. 'The bound in the **pit**' (Zech.ix.11)=those of the Spiritual Church [who] were saved by the Advent of the Lord into the world. It is said 'a **pit** where there is no water,' because 'water'=truth. R.884^e.

10409^e. When they are being devastated they are

cast into a **pit** with a wide bottom, where there is thick darkness . . .

10570⁵. '**Pits**' (Jer.xiv.3)=where truths are ; thus doctrine.

D. 228². (On the state of the damned, or) 'bound, in the **pit** ;' and that 'the **pit**'=Hell.

243. Those rising up were the bound from the **pit**.

244. The liberation of the bound from the **pit** is like childbirth, when the fetus comes to the mouth of the womb. Ex. 261.

259. That very many of the bound in the **pit** are ascending . . . Ex.

272. God Messiah alone sets loose the miserable ones from the **pit** . . .

297. Those who are [elevated] from the Lower Earth, or **pit**, into . . . Heaven. Ex.

424. The Gospel is preached to those only who are to be let out of the **pit** . . .

1551. See whether the reading is *fovea* [or *puteus*].

4897. In the Hells there are . . . **pits** as of wells, into which they descend.

E. 177⁷. '**Pit**,' and 'fountain'=the Word as to truth.

328¹³. 'To redeem from the **pit**'=to deliver from damnation.

329¹⁷. 'A **pit** in which is no water'=where there is no truth. (=doctrinals in which are no truths. 537¹¹.) 644¹¹.

—'. 'The bound in the **pit**'=those in falsities from ignorance, and yet in the desire to know truths.

372^e. '**Pits**'=the things which contain ; which are doctrinals from the Word and the Word itself, in which they no longer see truths.

411⁶. '**Pit**'=the Word.

—'. 'To be dug out of the **pit**' (Is.li.1)=to be regenerated from . . . Divine goods. Ex.

—²³. '**Pit**'=the Word where are truths.

419⁷. '**Pits**'=falsities of evil.

455¹⁶. '**Pits**'=falsities.

483⁸. 'Broken **cisterns**' (Jer.ii.13)=doctrinals which do not cohere . . .

537¹². 'The bound in the **pit** in which is no water'=those in falsities from ignorance. 'The **pit**'=doctrine not of truth ; and also=the Lower Earth where those who were in falsities from ignorance were detained until the Advent of the Lord.

—¹³. 'Broken **cisterns** which do not hold waters'=doctrinals from Own Intelligence, which, being from proprium, are false.

—¹⁴. 'A land of a **pit** and of dense shade' (Jer.ii.6)=a state of ignorance of truth and of the derivative falsity.

—¹⁵. Deliverance from falsities of ignorance is signified by 'he shall not die in the **pit**' (Is.li.14).

—¹⁶. '**Pit**'=infernal falsity ; the like as 'well.'

—¹⁷. 'The **pit** into which Jeremiah was let down' (Jer.xxxviii.)=the truth of doctrine falsified . . .

—^e. (Thus) 'well,' and 'pit,'=the Word, and the truth of doctrine ; and, in the opposite sense, the Word

falsified, and the falsity of doctrine thence. In some places also the like is signified by 'well' and 'pit' as by 'fountain.' Ref.

654³⁶. '**Pit**'=where are those who are in falsities of doctrine.

659⁴. '**Pit**'=the Hell where such dead scientifics reign . . .

—⁷. 'With those who descend to the **pit**' (Ps. lxxxviii.4)=as if in Hell.

—'. 'Thou hast put me in the **pit** of lower things' (ver.6)=in the places of Hell where such are.

—¹⁵. Those who were kept in the places called '**pits**.' Tr.

—²⁰. 'Went down to the stones of the **pit**' (Is.xiv.19)=to the Hell where are falsities of evil.

666⁵. 'The **pit** of devastation' (Ps.xl.2)=falsity of doctrine.

684³². '**Pits**'=falsities of doctrine.

721¹¹. 'The Lord as to . . . the doctrine of truth is meant by 'the **pit** out of which they have been dug.'

730³⁸. 'A land of solitude and of a **pit**' (Jer.ii.6)=a state of temptations as to the evils and falsities which emerge.

1029¹³. 'The sides of the **pit**' are places in Hell where there are mere falsities of evil.

Pitch. *Pix.*

Pitch-Black. *Piceus.*

A. 643. '**Pitch**'=direful phantasies.

1299^e. '**Pitch** and sulphur'=falsities and evils of cupidities. 6724.

1861⁴. 'Burning **pitch**' (Is.xxxiv.9)=direful cupidities. (=dense and direful falsities. 2446²).

6724. See BITUMEN, here.

M. 380². Built of **pitch-black** stones. T.35².

D. 3210^e. He was **pitch-black** . . .

E. 304⁷. 'Burning **pitch**'=all evil springing from the love of self . . .

578⁵. 'The streams shall be turned into '**pitch**' (Is. lxxxiv.9)=the Hell into which will be cast those who are in the falsities of evil. The evil of infernal love and its penalty is signified by 'burning **pitch** not extinguished night or day.'

Pitch-pine. *Taeda.*

A. 2162¹¹. 'The fir, **pitch-pine**, and box'=celestial natural things ; thus the things which are externals of worship. (=natural goods and truths which correspond. 9406².) E. 375³³.

M. 460^e. The torch of the love of the sex . . .

T. 619⁴. Extinguishes the conjugal torches . . .

E. 730²⁴. 'To set in the solitude the fir, **pitch-pine**, and box' (Is.xli.19)=natural truths, which are scientifics and Knowledges, with their understanding. . . 'The **pitch-pine**'=lower natural truth.

Pithom. *Pithom.*

A. 6662. '**Pithom** and Raamses' (Ex.i.11)=the quality of the doctrines from truths falsified.

Pity. See under COMPASSION.

Place. *Locus.*

See under SITUATION and SPACE.

A. 699. To be let down into Hell is not to be transferred from **place** to **place** . . . 1268.

831². They can speak as if in another **place**. . . And as if in many **places** at the same time. 1380.

1008². When the idea of a **place** occurs, (all things done there come forth).

1273. Concerning . . . **place** and distance there. Gen. art. 1376.

—^e. The changes of **place** were nothing but changes of state, my body remaining in the same **place**.

1274². Distance of **place** has no effect there.

1275. Change of **place** and distance is only an appearance, according to the state . . .

1277. It matters not that many are together in one **place** on Earth . . .

1376. The idea of **place** and distance with Spirits is not anything real, but appears as if it were. It is nothing but the states of their thought and affection which are thus varied . . .

—². Change of **place** is only an appearance, and a fallacy of sense. For there are two species of changes of **place** there; one . . . when it is said that all Spirits . . . constantly keep their own **place** in the Grand Man—which is an appearance. The other is, that Spirits appear in a **place** when they are not there; which is a fallacy. 1380^e.

1377. That **place**, change of **place**, and distance, are an appearance (there), is evident from the fact that all Spirits . . . appear constantly in their own **places**, and never change their **places**, except when their state is changed; and, as it is changed, so are the **places** and distances with them varied. But as everyone has a general state, which reigns . . . after these changes, they return to their own situation.

1378. Spirits, as to the organics which constitute their bodies, are not in the **place** where they are seen. Ex.

1379. They appear in the World of Spirits as changes of **place**; but in Heaven, as changes of state.

1380. That **place**, and change of **place** . . . are also a fallacy. Shown.

1381. Those not yet in their permanent situation are carried to various **places**. Ex.

1463. Whenever translation from **place** to **place** occurs in the Word, the Angels (think) of nothing but such a change of state . . .

1556. 'Unto the **place**' (Gen. xiii. 3). Ex.

1582. 'Right and left' refers to no fixed **place**. Ex.

1604. '**Place**'=state. 2262. 2288. 2393. 2395. 2401. 2456. 2553. 2562. 2786. 2790. 2810. 2836. 3143. 3355². 3692. 3696. 3719. 3729. 3831. 3842. 3973. 4217. 4237. 4310. 4392. 4578. 4580. 4583. 4889. 5038. 5086. 8587. 9011. 9422. 10580. E. 304⁵.

1691⁵. **Place** has nothing to do with being in the Hells; but state.

1882. To be 'carried by the Spirit into another **place**.' Ex. 1884. H. 441. R. 36, Ex.

2760. Pref. (The internal sense is to be searched out in other **places**.)

2775. The **place** and state of temptation. Sig.

2909. The **places** in Canaan were variously representative. 9340². 10559⁴. W. H. 12.

3115. '**Room**' (Gen. xxiv. 25)=state.

3387³. In Heaven there is no idea of **place**, thus none of distance, but instead of them ideas of state. Ex. and III.

3436. (Dark **places** in the Word are understood by a wise reader from other **places**.)

3652³. 'Standing in the holy **place**' (Matt. xxiv. 15)=vastation as to all things of good and truth. '**The holy place**'=a state of love and faith.

3686³. Origin of the representatives of **places**. 4447².

3716. '**Jehovah is in this place**' (Gen. xxviii. 16)=that the Divine is in this state.

4210². No **place**, nor time, in what is interior.

4242. Truth and good in the first or second **place**. Ex. 4243. 4245. 4247². 4248. 4249. 4250. 4256. 4269. 6217. 6267. 6269². 6271. 6287. 6294.

4298. (Method of naming **places** formerly.)

4728. (**Places** in the Spiritual World.)

4882². Progressions from **place** to **place** (there) are changes and progressions of the state of life.

5387². A Spirit who varied his **place** . . .

5605². These changes (of state) appear exactly like progressions from **place** to **place**. Ex.

6342. Faith, which is apparently in the first **place**. Sig.

6389. Are in the lowest **place** in His Kingdom.

6809. (Things associated with **places** in the memory.) Ex.

6845. '**The place** on which thou standest' (Ex. iii. 5)=the state in which he still is.

6858. '**To the place** of the Canaanite and the Hittite' (ver. 8)=the region occupied by evils from falsities.

—². As soon as any **place** is left by good Spirits, it is occupied by evil ones . . .

7111². These emissaries appear in their own fixed **places** in the World of Spirits; and from the **places** themselves where they appear it may be known from what Hell they are. Enum.

7233³. Results from many **places** in the sense of the letter . . .

7236. Their **place** in the Grand Man is allotted according to the quality of their good.

7246^e. The state of life presents every appearance of **place** and state.

7337³. The state of affection and thought make the idea of **place** and distance (there).

7358. The **places** of the planets are constant in the idea of Spirits . . .

7418. The **places** where evil Spirits are. Des.

8103. Changes of state are signified by journeys from one **place** to another.

8325. It is states of truth and good, (or) of falsity and evil, which are represented by . . . distances and **places** (there). Refs.

8328. 'In a **place** for Thee to dwell' (Ex. xv. 17) = . . . a state of good from the Divine; because Heaven is meant.

8367. All the **places** to which the Israelites came = the state and quality of the Thing treated of.

8722. 'To come to a **place**' = to the state to which they shall be led.

8938. In the internal sense, '**place**' is not meant, but every man with whom are faith and charity; for '**place**' = state.

9210². As non-essentials; thus in the lowest **place**.
— . Regard themselves . . . in the first **place**.

9261². Those who appear in one **place** are in a like state of affection and thought . . .

9305. 'To bring thee to the **place** which I have prepared' (Ex. xxiii. 20) = introduction into Heaven according to the good of love and of faith.
—^e. **Place** (there) corresponds to the state of life; and therefore the **place** (there) appears according to the state of life; and, in itself, is the state. Refs.

10734. A Spirit is brought from **place** to **place** no otherwise than by changes of the state of his interiors; which changes appear to him as if they were moving from one **place** to another. Examp.

H. 41. The Angels of each Heaven are not in one **place** together . . .

149. From the form of Heaven everyone knows his own **place**.

191. The Angels have no idea of **place** and space. Ex.

195. When anyone is progressing from one **place** to another (there) . . . he arrives more quickly when he longs to do so, and less quickly when he does not long . . .

197. Hence it is that by **places** and spaces, in the Word, are signified such things as are of state. Enum.

422. The World of Spirits is a **place** intermediate . . . 428, Ex.

J. 32². When a Spirit is in such a state, he appears in many other **places**, and everywhere as if present in the body; but this is only an appearance; and therefore as soon as he is brought into his reigning love, he vanishes . . . and is with his own in the Society to which he is attached.

48². Therefore everyone is Known (there) from the quarter and **place** where he dwells . . . In like manner when they go from **place** to **place**. Ex.

W. H. 3. A **place** (there) called the Assembly of the Intelligent . . .

L. 2². The names of persons and **places** (in the Word) = something of the Lord; and thence something of Heaven and the Church from Him; or something opposite.

S. 102^e. In our Word, many names of **places** are retained (from) the ancient Word.

W. 13. Everyone is allotted a **place** (there) according to his idea of God as a Man. T. 110². 163. E. 957⁴.

285². Spirits and Angels appear in the **place** where their thought is . . .

P. 67^e. Thus everyone . . . is prepared for his **place** in Heaven. 68.

69. But (such a man) is prepared for his **place** in Hell. Ex.

— . This **place** is opposite to a certain **place** in Heaven.

164². From these things everyone is allotted his **place** in the Lord; thus in Heaven, according to the quality of the conjunction . . . with Him.

—⁴. Everyone is initiated into his **place** by the Lord according to his life.

203. The **place** of everyone is foreseen, and at the same time provided. R. 262.

333². The Lord provides their **places** for the evil by permitting and withdrawing; and He provides their **places** for the good by leading.

338⁴. No one can sit in another's chamber except in his own **place**; in any other he becomes imbecile and dumb. Everyone knows his own **place** when he enters the chamber. In like manner in the temples; and in meetings. M. 23. D. 5972. 6056^e.

R. 336. 'To be moved out of their **places**' (Rev. vi. 14) = to recede.

547. 'A **place** prepared by God' (Rev. xii. 6) = the state of that Church then. Ex. E. 731.

549. 'Their **place** was found no more in Heaven' (ver. 8) = that they were sundered from their conjunction with Heaven, and cast down. See E. 736.

—². They are (then) relegated to their **places** (in Hell), everyone according to his own evil and falsity.

707. '**Place**' = the state of a Thing.

906². Everyone after death comes into his own **place**.

961⁴. The Divine Esse is not in **place**; but with those and in those who are in **place** . . .

M. 10². (The idea of Heaven as a mere **place**. Des.)

—⁷. There are **places** (there) as (here) . . . But still **place** there is not **place**; but is an appearance of **place** according to the state of love and wisdom.

500⁴. There are three **places** . . . where such things are explored. Des.

530². After death his journeyings are collected into one, and a **place** is assigned him accordingly . . .

T. 476. Every man, from infancy to old age, is changing his **places** or situations in that World. Des. —².

D. 1702. Spirits change **places** according to the change in them . . .

1985. That **place** or situation where Spirits appear is only an appearance. Ex.

— . Yet they were all in one **place**; (and) myriads can appear in the same **place**, when not one of them is there . . .

[D.] 1986. No Angel or Spirit was for a moment out of his **place** . . .

2319. That a multitude of men who are . . . in one **place** on earth may be widely separated (there). Ex. 2651, Ex.

2333. For they must be in some **place**.

2336. They also change **places** . . .

2337. Such changes of **places** are fallacies . . .

2338. If they were really all there, one would be inside another ; thus entirely in one **place**.

2366. That Spirits are in **place**. Ex.

2982. Besides [the fact that] a Spirit is in one **place**, everyone can be in another sphere ; for conjunction by **places** effects nothing . . .

3116. Spirits are not only seen in certain fixed **places** ; but their bodies [are also seen] in a fixed position. Ex.

3405. They then seemed not to be in their own **place** . . . They were no longer heard in their own **place**.

3605. Concerning the idea of **place**.—I observed that whenever I heard anything, I conceived the idea of a **place** . . .

— . When I have been long in one **place**, I can command my ideas better there . . . For the Spirits want to have the idea of **place** joined . . . I noticed, further, that one **place** has an advantage over another on account of the vicinity of the Spirits who seem to themselves to haunt it ; and also on account of the men who are near and in the house. 3608.

3608. That the ideas of Spirits are attached to **place**, and to the things which are in the **place**. Ex.

3644. The Spirits began to doubt whether it is a fallacy, or an appearance, that Spirits appear at the right, left, etc. ; supposing that such is their genuine **place**. But . . . it is thought which conjoins. Examps.

—². **Places** are allotted (there) according to the nature and disposition ; and therefore when the thought is perverted . . . he appears to himself to be elsewhere, which is a fallacy ; but when the **place** is constant to them, it is an appearance.

3857. The Spirits do not know but that they are in the **place** of which one is thinking . . . They are then without the reflection of **place** . . . (But when they are) Subjects, they have the reflection which the man has ; as that of **place**, persons, etc.

3942. As changes of **places** come from changes of Societies ; and phantasies and ideas cause them to be changed as to **places** . . .

4086. Although evil Spirits appear in other **places**, as overhead, this is a mere phantasy, and they are really in Hell.

4087. Unless the Societies were in Divine order . . . a Spirit could not possibly move himself from **place** to **place** . . . To be moved from **place** to **place**, which is translation and progression, is an appearance and a fallacy ; but it is circumstanced according to the variations of the idea or phantasy ; thus of the corresponding Societies which are inflowing . . . Hence appear the changes of **place** . . .

4403. That every **place** (there) is a change of state. Ex. 4652^e.

4716². When a Spirit comes into another **place**, he does not know where he was before . . .

5125. Heaven is not a **place**, but a state of life. Ex.

5162. The World of Spirits is not a fixed **place** . . . but is the state in which they are . . .

5312. All such know how to expatiate as to the thoughts, (and) thus to appear in many **places**.

5363. All the **places** (there) are appearances of Divine truth in ultimates.

5789a. Everyone (there), wherever he appears, is really in that **place** where is his reigning love . . .

6058. Every Spirit at last comes into that **place** (where) he is as it were in his own centre. Ex.

D. Min. 4554. The ideas of **places** also are presented simultaneously . . .

E. 50. All by whom the Word was being written were brought to the **places** which had the [required] signification.

543¹⁰. 'Their **place** is not known' (Nahum iii. 17) = that no (truth and good) are left.

606. 'The **place** of the Lord's feet' (Is. lx. 13) = all things of Heaven and the Church ; and, in a particular sense, the Church.

625⁴. The idea of **place** limits and bounds the thoughts . . . Angelic thought is devoid of **places**, etc.

654⁶⁶. 'Ye shall see this **place** no more' (Jer. xlii. 18) = that not anything of the Church shall be with them any longer.

731². The reason '**place**' = state, is that spaces, **places**, and distances (there) are, in their origin, states of life. They appear exactly as in this world ; but differ in this : that the quality of everyone is known from the **place** where he dwells . . . Thus is it in general as to the **places** of all according to the quarters ; in particular as to their **places** in the Societies ; and in the singular as to their **places** in the houses ; nay, in the chambers. Hence it is evident that the **place** and the quality of the state make a one . . .

—^e. 'Through dry **places** seeking rest' = a state of evil and falsity which are of his life.

Inv. 11. The Lord is in **place** ; but not by means of **place** . . .

Plague. *Lues.* T. 324^e. D. 1787.

Plague. *Plaga.*

A. 730. **Plagues** = vastations.

1487. 'To be smitten with **plagues**' (Gen. xii. 17) = to be destroyed.

2781³. '**Plague** of horse, mule, camel, and ass' (Zech. xiv. 15) = intellectual things affected with **plagues**. 3048⁷.

3147¹⁰. All the captivities and **plagues** of the Israelites were to the end that . . .

7264. The process of their devastation is described by the eleven **plagues** (of Egypt).

7541. 'I will send all My **plagues**' (Ex. ix. 14) = that

all the coming evils would rush on them together. 'Plagues' = evils.

—². It is according to order that one plague should follow another; and that the evil should thus be successively cast down into Hell. Ex.

7574^e. The miracles, or plagues, in Egypt, = falsities and evils. . . Each one = some kind of falsity and evil.

7766. 'Yet one plague [more]' (Ex.xi.1) = the last of vastation.

7879. 'No plague of the destroyer upon you' (Ex. xii.13) = that damnation from Hell shall not inflow.

7926. 'To inflict a plague upon Egypt' (ver.23) = damnation to those who have been in faith separated from charity. 7930. 7941.

9042. 'Hurt a woman with child' (Ex.xxi.22) = the injuring of the good which is from truth.

9056^e. 'Wound' is predicated of the injuring of good; and 'plague,' of the injuring of truth. Ill.

9057. 'Stripe for stripe' (ver.25) = something of affection in the Intellectual which is extinguished or injured. Ex. . . 'Stripe,' in the Original, is expressed by a word which means gore . . . Hence 'stripe' = truth injured or extinguished. This is signified by the plagues in the Apocalypse, etc.; and by 'the wounds' inflicted on the man who fell among thieves (Luke x.) . . . The Samaritan's binding up his wounds = the healing of that injured affection. (Compare E.444¹⁴.)

9090. See Ox, here.

9103². The injury remains there, like a scar . . .

9272⁷. 'The stroke of their wound' (Is.xxx.26) = the evil of life thence.

9437². 'Forty stripes' (Deut.xxv.3) = the penalty to the full.

10219. 'A plague' (Ex.xxx.12) = the penalty of evil.

—⁴. There are three plagues which follow those who attribute to themselves the truths of faith and goods of love . . . Enum. . . These three penalties are signified by the three plagues which were proposed to David. Enum. and Ex.

W. 345^e. (The origin of the plagues of Egypt.)

R. 456. 'Who were not killed by these plagues' (Rev.ix.20) = those not so spiritually dead from visionary reasonings, and from the love of self, the conceit of Own intelligence, and from the concupiscences thence.

—³. That 'plagues' = spiritual plagues. Ill.

498. 'To smite the earth with every plague' (Rev. xi.6) = to bring ruin upon the Church by falsities and evils of every kind.

503⁴. The plagues (of Egypt) significative of the cupidities of the natural man separated from the spiritual. Enum.

577. 'His wound of death was healed' (Rev.xiii.3) = the cure of that head of doctrine . . . E.786.

657. 'The seven last plagues' (Rev.xv.1) = the evils and falsities in the Church, such as are in its last state. . . . 'Plagues' = evils of love, and falsities of faith; for

they are the things described in the following chapter. Enum. 670.

—². That 'plagues' = spiritual plagues, which affect men as to their souls . . . and which are evils and falsities. Ill.

—^e. The plagues of Egypt, which were in part like those described here = nothing else than evils and falsities.

670. 'The seven plagues' (ver.6) = all evils and falsities, universally understood.

674^e. 'The seven plagues of the seven Angels' (ver.8) = the evils and falsities which devastate the Church and make an end of it.

692. 'To have Power over these plagues' (Rev.xvi.9) = that from Him inflow all the good of love and truth of faith by which evils and falsities are removed.

715. 'The plague of it was exceeding great' (ver.21) = on account of those direful and atrocious falsities from confirming the dogma of justification by faith alone. (=the total destruction of genuine truth. Ex. E.1028.)

760. 'That ye receive not of her plagues' (Rev. xviii.4) = lest they perish; for by 'plagues' are signified evils and falsities; and at the same time destruction by them.

765. 'In one day shall her plagues come' (ver.8) = at the time of the Last Judgment the penalties of the evils which they have done will return upon them. Enum. and Ex. E.1124.

957. 'God shall add unto him the plagues which are written in this book' (Rev.xxii.18) = that (such) cannot but perish from the falsities and evils which are signified by the plagues described in this book.

T. 635. In seven chapters in the Apocalypse is described the devastation of the present Church, in like manner as is described that of Egypt; and both are described by similar plagues, each of which signifies some falsity which promoted its devastation even to destruction. (Parallel between the plagues of Egypt and those of the Apocalypse.)

E. 444¹⁴. 'To beat-infligere plagas' (Luke x.30) = to injure the mind and the spiritual life with falsities. (Compare 584^e.)

503³. Like things are signified by the plagues of Egypt as by (these) plagues in the Apocalypse; for by . . . the plagues of Egypt are signified those changes which precede the Last Judgment . . .

543⁶. The Egyptian plagues = spiritual plagues . . .

584. 'Who were not killed in these plagues' = who had not perished from the above-named cupidities. . . These are called 'plagues,' because by 'plagues,' in the Word, are signified such things as destroy the Spiritual life with man, and consequently the Church; consequently, which induce (spiritual) death; and which, in sum, relate to the cupidities springing from the loves of self and of the world . . . Ill.

633⁵. As reformation succeeds punishment, it is said that 'he shall not be smitten with many stripes' (Deut.xxv.3).

[E.] 646. 'To smite the earth with every plague' = that the Church with them perishes through the concupiscences of evil.

654⁷⁴. The plagues of Egypt = the vastation of the natural man as to all the truths and goods of the Church. Enum.

786. 'Wound of death' = discordance with the Word.

928. 'The seven last plagues' = the evils and falsities in the complex which completely devastate the Church. 949. 957.

962². 'Wound, and scar, and recent sore' (Is.i.6) = the evils of the will, and the derivative falsities of the thought, continually more.

—⁸. The miracles in Egypt, which were so many plagues, and are also called 'diseases,' = so many infesting evils and falsities, devastating and destroying the Church which is with spiritual men.

985. 'Having Power over these plagues' = no fear of the Last Judgment . . . and of the damnation and punishment of the evils and derivative falsities which have devastated the Church.

Plain. *Planities.*

See under FIELD-*campus.*

A. 1585. 'He saw all the plain of Jordan' (Gen.xiii.10) = those goods and truths which are in the external man. The plain near the Jordan = the external man as to all his goods and truths. Ex.

1592. 'Lot chose all the plain of Jordan' (ver.11) = that the external man is such.

1597. 'Lot dwelt in the cities of the plain' (ver.12) = that the external man was in scientifics.

2418. 'Stop not in all the plain' (Gen.xix.17) = that he should not tarry in any of (the doctrinals). 'The plain' = everything of what is doctrinal. Ill.

—². 'The plain of the earth' (Rev.xx.9) = the doctrinal things of the Church.

2450. 'And all the plain' (Gen.xix.25) = all things which pertained to those truths.

2456. 'When God destroyed the cities of the plain' (ver.29) = when they perished through the falsities of evil . . .

2702¹⁵. 'To descend into the plain' (Ezek.xlvii.8) = the doctrinal things which are of the Rational.

4236³. 'The plain of the earth' = the truth of the Church. 'A plain' = the truth which is of what is doctrinal.

4715⁴. 'Inhabitant of the valley and of the rock of the plain' (Jer.xxi.13) = the faith in which is no charity.

9340⁹. 'The plain of the Philistines' (Obad.19) = the truth of faith; for 'plain' = that which is doctrinal of faith.

10608². Those not yet made Angels dwell in the plains between the mountains and the rocks.

H. 583. The Spirits in the plains and valleys see each other . . .

M. 76. Beyond the valley there was a plain . . .

77². The summit of the mountain was a plain . . .

D. 4895^e. When (these rocks) become a plain, it is well.

5184. See LAST JUDGMENT, here. 5474. 5768.

E. 179⁷. 'The waters descending into the plain' = influx into the natural man.

223¹⁷. See CITY, here.

304². Those in the First Heaven dwell beneath in the plains and valleys.

342⁷. 'The plain into which the waters descend' = the ultimates of Heaven and the Church . . . 422¹⁵. 513⁷.

411²⁹. 'Valley,' and 'plain' = the ultimates of the Word . . .

449⁵. 'A plain' = good and truth in the natural man, because those in the Ultimate Heaven dwell in plains . . .

518⁴. 'The plain of the desert' (Is.xxxv.6) = where there is no intelligence.

Plane. *Planus.*

A. 762. Conscience is their plane . . .

1276. In a horizontal plane, and in a vertical one . . .

1555². (The formation of three planes in man.)

1937⁵. Freedom the plane of reception . . .

2280⁵. (The good of infancy is the plane for the good of wisdom.) 2306.

2679^e. Erroneous things serve for ultimate planes.

2776^e. The plane itself into which that light can operate . . . is the good of faith; thus conscience.

2915². Honour, decorum, etc., are planes with man upon which conscience is founded; and, consequently, intelligence and wisdom . . .

— . In these there is no plane . . .

3183. Man is first introduced into innocence in order that it may be a plane for all the other states.

3293². The spiritual life is terminated in the natural as in an ultimate plane . . .

3539². In the other life man has with him his natural affections, doctrinals, and scientifics . . . for these are the planes in which his interiors are terminated . . .

3639. All situations there are determined . . . according to planes; as, in the plane of the head, etc. 4321².

3679⁵. The natural memory serves Spirits and Angels as a plane . . .

3954. The sense of the letter serves the internal sense as a plane . . .

3957⁷. If there is not some recipient of good and truth, as a soil, or plane, in the interior man which lives after death, the influent good and truth cannot be received; and therefore man, while he lives in the world, ought to be solicitous to procure for himself interiorly such a plane . . . This plane is acquired through charity towards the neighbour . . . This plane is what is called conscience . . .

3969¹⁰. The Spiritual Kingdom is as a plane to the Celestial.

4167. There are in man two **planes** upon which are founded the celestial and spiritual things which come from the Lord. The one **plane** is interior, and the other exterior. The **planes** themselves are nothing else than conscience. Without the **planes** . . . nothing celestial and spiritual from the Lord can be fixed : it flows through like water through a sieve : and therefore those devoid of such a **plane** do not know what conscience is. (Continued under CONSCIENCE.) 5145⁴. 6207.

—³. These three **planes** act as a one with the regenerate ; for the one inflows into the other . . .

4288⁵. With those of the representative Church, externals served as a **plane** . . .

4353². The Natural must be the **plane** . . .

4360². Sensuous scientifics serve as **planes** for the Knowledges of spiritual things.

4403. Spirits known from their **plane**. Enum.

4588. The natural memory is there as a fundamental **plane**, into which interior truths and goods fall ; and if this **plane** is not receptive of (them), they are extinguished, perverted, or rejected.

4738³. In the **plane** of the sole of the foot.

4797. Still the genuine face is as a **plane** . . .

—². Into innocence as into a **plane** inflow love and charity from the Lord.

5032³. Therefore with them there is no **plane** into which Heaven can operate ; but whatever inflows from Heaven, flows through ; and, when it comes into the natural man, it is not received there . . .

5036³. The Angels then have a **plane** (in the man) into which they operate . . .

5079². The interiors of the Natural, man carries with him into the other life, where they serve as a **plane** for spiritual and celestial things. Ex.

5081. The things which inflow through the external way, are (really) called forth by the internal man, to serve as a **plane** for the celestial and spiritual things which inflow through the internal way.

5145³. When the degrees are terminated . . . every degree is a **plane**, in which rests . . . the good which inflows from the Lord. (Continued under DEGREE, and TERMINATE.)

5165². Without such a **plane** (as is formed by sensuous things in the exterior Natural) a man in the body cannot think about the things which are above sensuous things. Ex.

— . The speech of words is the **plane** in which is the meaning.

— . Therefore this **plane** (the exterior Natural) is the first formed.

5180. From the **plane** of the septum of the nose towards the **plane** of the left ear.

5492. The internal sense serves as a **plane** (to the affections of love and charity of the Inmost Heaven).

5651². The Natural is the **plane** in which the influx terminates ; and therefore unless the Natural . . . becomes nothing, good cannot inflow. 6406.

5874^e. When the understanding has been formed,

scientifics form an ultimate **plane**, in which the man thinks no longer ; but above it. 6007.

5893³. (Thus) the truths of faith, inrooted by the affection of truth, are the **plane** into which the Angels operate ; and therefore those who have not this **plane** cannot be led by the Angels . . . for the operation of the Angels . . . passes through. But this **plane** cannot be acquired unless the truths of faith have been put into act . . . 6207. 6208. 6213.

5906^e. The progression takes place in order, from exteriors to interiors . . . for exteriors then serve as a **plane** for interiors.

5945². Such doctrinals, being the first which man learns, then serve him as an ultimate **plane**.

6491. (In embryos,) one part is always a **plane** for another.

6495². Into these (external) bonds, which make the ultimate **plane**, the Lord then inflows . . . But this **plane** is nothing in the other life . . .

6602. In the **plane** of the lower chest.

6645². The prior state then serves as a **plane** for the following one ; and so continually.

6750. Scientifics must first be learned, because they are a **plane** for the things of the understanding . . . (Thus) the Scientific is the first **plane** when man is being regenerated. 6751.

—². That the Scientific was also the first **plane** with the Lord . . .

6751^e. When man is being regenerated, the generals of faith, or the rudiments of the doctrine of the Church, are the first **plane** ; then come the particulars of doctrine ; afterwards, successively, things more interior. These **planes** are what are illustrated by the light of Heaven. Hence is the Intellectual, and the Perceptive . . .

6845^e. The Divine influx (then) inflows into the interior **plane** into which the man has been elevated.

7111². These emissaries appear . . . in **planes** from the head down to the soles of the feet.

7171. A little above the **plane** of the head.

7270². (The successive [**planes**] of creation.)

7358. The planet Mars appears . . . in the **plane** of the breast.

7761. The good which is formed through the truths of faith is the **plane** into which Heaven can inflow . . .

8002². Through the good of the Church is formed conscience, which is the **plane** into which the Angels inflow . . . whereas through natural good not any **plane** can be formed for the Angels.

8250. The part of the face devoid of life (is) for a **plane** interiorly . . .

8413^e. After regeneration . . . the delight of pleasures serves for . . . an ultimate **plane**, in which spiritual good . . . is terminated.

8487⁴. At last (these things) become the ultimate **planes** of celestial good.

9122. They cannot be saved, because they have no **plane** into which Heaven can inflow . . . for conscience is the **plane** and receptacle of the influx of Heaven.

[A.] 9334^e. The regeneration of man in the world is only a **plane** for the perfecting of his life to eternity.

9407². To these three things the speech of man serves for an ultimate **plane**.

10021². This state (of external innocence) is the **plane** of the new life when the man is being regenerated . . .

10110⁴. This good inflows with infants, that it may serve in advancing age . . . for a **plane** to receive truths. 10134².

10225⁷. A prior state is a **plane** for the following ones, continually.

10236². This (ultimate) Sensuous is the ultimate **plane** in which the life of man is terminated, and upon which it reposes . . .

10243². Such as is the quality of the natural man when he dies, such he remains . . . for this is the **plane** into which the interior things inflow. Ex.

10379. The Spirits (of the Third Earth) appear in the **plane** of the head . . .

10436². By the interior things of worship the man of the Church communicates with the Heavens, to which the external [thereof] serves as a **plane** upon which the interior things stand . . .

10734^e. I seemed to be elevated from the horizontal **plane**.

H. 341. The innocence of infants is the **plane** of all the affections of good and truth.

345. Those who die as adults have acquired a **plane** from the material world, and take it with them. This **plane** is their memory and its corporeal natural affection. This remains fixed, and is quiescent; but still it serves their thought after death for an ultimate **plane**; for the thought inflows into it. Hence it is that such as is this **plane**, and such as is the correspondence of the Rational with the things which are there, such is the man after death. But those who die as infants . . . have not such a **plane**; but a spiritual natural **plane** . . . and therefore they cannot be in such gross affections and thoughts.

356². The **planes** of this light, in which come forth the variegations as of colours, are the interiors of the mind.

370. Conjugal love is the very **plane** of the Divine influx. Ex. 371.

480². The reason man cannot be reformed after death by instruction, is that the ultimate **plane**, which consists of natural Knowledges and affections, is then quiescent, and cannot be opened, because it is not spiritual; and, upon this **plane**, the interior things of the mind rest . . .

553². There is a general likeness, from which, as from a **plane** of derivation, the several faces have some likeness.

R. 463². Out of man's will they make as it were an oval **plane**; and (affirm) that when the operation of the Holy Spirit approaches this **plane**, it deflects itself . . . T.462.

M. 436. (These spheres) meet in the rational **plane**

with man; which is intermediate between Heaven and Hell.

439. For the ultimate **plane**, in which the delights of both (conjugal and scortatory love) cease . . . is the same.

446. That which is in the memory from parents and masters then serves (the understanding) for a **plane**.

447. The reason man progresses (from corporeal to sensuous, natural, rational, and spiritual) is that **planes** may be formed, on which the higher things may rest . . . The ultimate **plane** . . . may be likened to the soil . . .

—². As this is the ultimate **plane** (of the love of the sex) . . .

D. 856. Concerning a certain **plane** in man, as to his affections. Ex.

1701. The quarters . . . in the **plane** of the head, etc.

3391². Which is the first **plane** . . . 3393.

3397. Concerning inauguration into the first **plane**, or first faculty . . .

3852. Natural and corporeal things are the **planes** of their thought.

4037. How a **plane** of ideas, in which order is terminated, is formed in this world, and in this world only. 4038.

4042. The vessels of the memory are **planes** in which ideas are determined . . .

4167². The memory of man is their ultimate **plane**.

4396. That the worst men may have a **plane** to receive the truths of faith.

4399. As the ultimate **plane** is with man, in his affections . . .

4683. Because man is the ultimate **plane**.

4695^e. For they have no **plane** . . .

4696^e. Hence it is evident that a **plane** ought to be formed from the truths of faith, or from the Knowledges of good and truth in both doctrine and life . . .

5240^e. All (in the World of Spirits) when taken together, are not extended into a **plane**; but into a globe . . .

5552². Hence while man lives here he acquires a fixed **plane**, which cannot be changed after death . . . This **plane** he has with him, but it is altogether quiescent; but still his interior things cease in it. Unless it has correspondence with the internal things with him, it cannot be well with him . . .

5608. Man's natural thought is the **plane** in which cease all things of angelic wisdom . . . Into this **plane** fall all things which the Angels think. Hence, such as is the **plane**, such is their wisdom . . .

5617. This **plane** and ultimate is with an intelligent man, whether he is thinking about such things, or about other things, or whether he is sleeping . . .

— . Many men together may serve as one **plane** for one Angel. The Lord so disposes that what is wanting in one is in the other . . .

D. Min. 4545. The first **plane** is the inmost of the Rational . . . The second **plane** is the middle of the

Rational . . . The third **plane** is that of the conscience of what is just and right . . . The fourth **plane** is that of honourableness and decorum . . . These **planes** can be conjoined, and the interior inflow into the exterior; and then the last **plane**, namely, that of honourableness and decorum, is good . . .

4546. But when the exterior **plane** is separated from the interior . . . it is only simulatory . . .

E. 30². All spiritual things cease in natural ones; for in these they have their ultimate **plane** . . .

Plane-tree. *Platanus.*

A. 4013³. Some species of trees signify exterior goods and truths, which are of the natural man; as the poplar, hazel, and **plane-tree**.

4014. 'Hazel and **plane-tree**' (Gen. xxx. 37) = the power thence of natural Truths. 'The hazel and **plane-tree**' = natural Truths.

—^e. 'Fir-trees,' and '**plane-trees**' (Ezek. xxxi. 8) = natural things . . . '**plane-trees**,' as to truth.

T. 78. On the north were groves full of **plane-trees**, etc., and other foliaceous trees.

Planet. *Planeta.*

A. 6697. The **planets** cannot be empty masses. Ex.

—². That the **planets** are Earths. Ex.

7078. How a **planet** appears to Spirits.

7171. The spiritual position of the **planets**. Des.

—^e. Spirits appear near their own **planet**; but outside it.

7247. No **planet** is seen by Spirits. 7800, Ex.

—^e. The **planets** do not appear to wander as in the world; but appear constantly in their own places. 7358.

7800. The Spirits of the several **planets** are separated from each other; and are near their own orbs. Ex.

9441. The fixed stars have **planets** round them, which are Earths.

H. 417. All the **planets** . . . are Earths; and there are innumerable ones in the universe, all full of inhabitants.

I. 9. The Earths which are called **planets** . . .

D. 1425. When I represented Earths to them . . . They said that they know there are many Earths . . . And when I represented in a spiritual manner the **planets** called Mercury and Venus, they directed my sight to the **planet** Venus, (by which) I perceived that they were from the **planet** nearest the sun.

3238^e. They were relegated towards their own **planet**.

3244^e. Whether **planet**, moon, or satellite.

E. 1219³. The inhabitants of the **planets** have been present with me.

J. (Post.) 312. Makes a vortex around the **planets**.

Plank. See BEAM, and under TABLE-*tabula*.

Plant. *Planta.*

Plant, To. *Plantare.*

Plantation. *Plantatio.*

See under VEGETABLE.

A. 1069³. 'To plant vineyards' = the **plantation** of the Spiritual Church. III.

3610³. In each **plant** lies hidden the endeavour to produce fruits or seeds; but this endeavour does not manifest itself until it has first produced all the means; namely, the branches, leaves, and flowers . . .

8326. 'Thou wilt **plant** them' (Ex. xv. 17) = regeneration continually. 'To **plant**' = to regenerate; for regeneration is circumstanced like **plantation**. Ex.

9258². The Prolific in **plants** corresponds to the good in man . . .

— . As the Prolific in the seed produces a new tree, or a new **plant**.

9272³. 'To **plant plants** of delights' (Is. xvii. 10) = such things as favour the affections.

9577. In the First Heaven they see . . . flowers and **plants**, etc.

W. 65². Mediates are . . . **plants**, etc.

E. 340¹³. '**Plants**' (Ps. exxviii. 3) = truths.

386²¹. 'To **plant** them' (Ps. cvii. 37) = to receive them spiritually; that is, to understand them.

405¹⁵. 'To **plant** a vine' (Ps. lxxx. 8) = to instaurate the Spiritual Church.

458⁶. '**Plantation**' (Ps. xcii. 13) takes place in the interiors of man, where is the good of love and of charity; and 'growth,' in the exteriors, where is the good of life.

654¹⁷. 'To **plant**,' etc. (Ps. lxxx. 8) = instruction according to order . . .

706¹⁷. 'To **plant** vineyards' = the implantation of truth and its reception.

724¹¹. '**Plants**' (Ps. cxliv. 12) = truths.

727³. 'To be **planted**' (Ezek. xix. 13) = to be instaurated.

734¹². 'To **plant** a vineyard' (Deut. xx. 6) = to instaurate the Church.

840⁵. 'To **plant**, and build' (Luke xvii. 28) = to confirm themselves in evils and falsities, and to live in them.

D. Love viii. By all things of the world, are meant **plants**, etc.

—². There is no tree, **plant**, etc., and nothing in a tree, **plant**, etc., which is not for use.

x³. In the vegetable kingdom there are two universals; in one are the trees of fruit; and in the other are the **plants** of seeds . . .

xxi. By vegetable forms are meant . . . **plants**, etc.

D. Wis. xii. 3⁴. Whether it be a tree with its fruit, or a **plant** with its seed.

5. By vegetative souls are meant trees and **plants** of every kind.

Plantation. *Arboretum.*

A. 2722⁷. A grove, or **plantation**, = the things which are of the rational things which are adjoined to doctrine and its Knowledges; for trees in general = perceptions; but, when predicated of the Spiritual Church, they = Knowledges . . .

[A.] 6832. All the small trees=scientifics; but the greater plantations=Knowledges and perceptions.

10194². Around those who are in truths, which are not from good . . . plantations sometimes appear; but unlovely and barren.

10517². The inhabitants of (the Third) Earth love plantations of trees, and an edifice from them . . . for trees and wood=goods.

Plaster. *Emplastrum.* T.134⁵.

Plaster. *Gypsum, Gypseus.*

A. 5393^e. There appeared a wall as it were of plaster, with sculptures . . . D.943.

Plaster, To. *Incrustare.*

Plastering, A. *Incrustatio.*

Plasterer. *Incrustator.*

A. 739². 'A wall plastered with what is unfit' (Ezek. xiii.10,11)=fiction appearing as truth. 7553³.

P. 318⁸. Such are but plasterers of the wall.

R. 442³. They live in . . . huts of rushes and reeds plastered over with lime.

M. 78³. The houses were built of bricks, with beams between, and plastered over.

231². The light, by its flickering on the plastered walls, presented birds of night.

T. 519. They are like plastered walls, the plastering beautifully coloured, within which fly birds of night.

797³. The walls of (Melancthon's) room appeared plastered with lime.

—^e. The former plastering and emptiness then returned.

D. 245. Concerning Spirits who pervert holy things; [represented] by a plastering of what is unfit.

— . They as it were plaster over holy things, and thus bring them to the perception of man.

943. Such dwell within a wall . . . white, as if of plastered gypsum, with beautiful sculptures made of the gypsum.

4721. A chamber plastered within with something snowy; built of brick work, but plastered. . . There was profanity there.

4739. A large continuous building . . . of stone plastered with lime of a grey colour . . . Temples also of plastered stone . . .

E. 237⁵. 'Plastering' (Ezek. xiii.)=application, and the derivative apparent confirmation.

503⁹. 'Those who plaster what is unfit' (id.)=those who confirm falsities, so that outwardly they appear like truths.

644²³. 'The plastering of what is unfit' (id.)=the confirmation of falsity by means of fallacies, through which falsity appears like truth. Coro. 34³.

Plastic. *Plasticus.*

M. 238². This propagative or plastic force in seeds . . . and in souls . . . is from the conjugal sphere . . .

E. 1201³. There is in everything spiritual a plastic force, wherever homogeneous exhalations are present in nature . . .

Plate. *Bractea.*

A. 9930. 'Thou shalt make a plate of pure gold' (Ex. xviii.36)=illustration from the Lord's Divine good. 'A plate'=illustration. . . The reason 'a plate'=illustration, was from its resplendence; for it was resplendent with gold upon Aaron's forehead . . .

—². As by 'the plate' was signified illustration from the Lord's Divine good, it was called 'the plate of the crown of holiness,' and also 'the crown of holiness.' Ill. R.189³.

9932². The reason 'Holiness to Jehovah' was engraved on the plate of gold . . .

R. 347². As 'the forehead'=love, it is said of the plate that . . . E.427⁷.

E. 272¹¹. That 'a crown'=Divine good from which is Divine truth, was represented by 'the plate of gold' . . . which plate was also called 'a crown,' and 'a coronet.' Ill.

Plate. *Lamella.*

M. 182^e. They gave them copper plates, on which were engraved some hieroglyphies.

380². Covered with glazed plates . . . like those called mica. T.35².

Plate. *Patella.*

M. 14². Dishes and plates loaded with food.

16. Take each of you a plate . . . and instantly new plates appeared.

D. 3135. A bunch of grapes upon a plate.

Platform. See PULPIT—*suggestum.*

Plato. *Plato.*

Platonist. *Platonicus.*

M. 151a. I asked about Plato and Aristotle; and he said, They and their followers dwell in another region, because they taught rational things which are of the understanding (as distinguished from moral things which are of life).

153a. Among them was a certain Platonist; who said . . .

182. Demosthenes is with Plato.

T. 9^e. See ARISTOTLE, here.

Platter. See under DISH.

Plausible. *Plausibilis.* P.213^e.

Play, To. *Ludere.*

Play, Game, Sport. *Ludus, Lusus.*

Play. *Lusorium.*

Stage-player. *Ludio.*

Sport. *Ludicrum.*

A. 983^e. The affections of truth are signified by 'confession and the voice of them that play' (Jer. xxx.19). See 3880¹.

2298^e. Infants on earth have similar ideas, when in their **plays**-*lusoria*s.

2403. 'He was . . . as one who **jested**' (Gen. xix. 14) = derision. 'To **jest**' = to utter as it were a joke, fable, or trifles.

3470^o. Boys first learn **games**-*lusoria* . . .

4581². They would be nothing but **games**-*lusus*-like those of infants . . . or like **plays**-*lusus*-on the stage.

6494. Once when I was **playing** the familiar **game** of dice . . . the Spirits with me spoke about fortune in **games**, and said that what is fortunate is represented to them by a bright cloud, and what is unfortunate by a dusky cloud; and that when (the latter) appeared with me I could not possibly win; and from that sign they also foretold the alternations of fortune in that **game** . . . D. 4567.

10416. 'They rose up to **play**' (Ex. xxxii. 6) = the festivity of their interiors thence, and consent. 'To **play**' = the festivity of the interiors; for **play** is thence, being an activity of the body which comes forth as the effect of gladness of mind; and all festivity and gladness are from the delights of the loves in which the man is. . . And all interior festivity has in it consent; for if anything dissents . . . the festivity perishes. Interior festivity is in man's freedom . . .

—². The joys and gladnesses which are in the interiors of man are described in the Word by **plays** and dances. III.

—^e. 'To **play**' (Ps. civ. 26) = the delight from these things.

H. 281^e. Hence there is the **sport** as of infancy in conjugal love.

288³. As infants are in peace, all things with them are full of **sport**.

335^e. Infants are brought into Knowledges of truth and affections of good by means of representatives; as by **games** suited to the minds of infants. Examp.

358. Man may frequent **places of amusement**-*lusoria* . . . provided that inwardly he thinks becomingly about God, and acts sincerely and justly with the neighbour.

382. Before the minds (of consorts who are in conjugal love) heavenly delights are almost like the **sports** of innocence . . .

489³. (In the Inmost Heaven) all things as it were laugh, **play**, and live, before their eyes.

P. 217^e. Like an actor, when the **play** is finished.

R. 655. The dragon said, Now you shall see our **sport**. Des.

M. 6. Eternal happiness supposed to consist in **plays** and spectacles.

—⁵. In Heaven there (really) are **plays** and spectacles . . . in the highest perfection. Such things are also for joys to them, but not for happiness: this must be in the joys . . . and is possessed by everyone from the use in his employment. Ex.

17. Outside the city (on the days of festivity in Heaven) there are **plays** and spectacles

—³. After noon, **games** of boys and girls are seen in the streets, which are regulated by their nurses and masters . . .

—⁴. At the outskirts of the city there are various **games** of boys and youths: **games** of racing; **games** with balls; **games** . . . called rackets . . .

75⁷. In its origin, conjugal love is the **sport** of wisdom and love . . .

132. The **schools** of wisdom (there). T. 48.

155a⁴. This (sixth sense of the female sex) is called in the Heavens the **sport** of wisdom with its love, and of love with its wisdom.

183⁸. The celestial nuptials of the **sport** of love and wisdom in the soul . . .

189. From the **sports** so called of heat with light in plants. Ex.

207⁶. They were conducted to the . . . places where they had their literary **sports**; (those namely) of the Heliconides, Parnassides, Athenaeides, and of the Virgins of the fountain. . . The **sports** so called were spiritual exercises and trials of skill.

256. That joys become tiresome from commonness, is evident from **plays** and spectacles . . . which in themselves are sweetnesses, because they are vivifications.

282^e. (In this case, conjugal favours) are **sportive**-*lusoria*.

326. I said, I am neither a **stage-player**, nor a Vertumnus . . .

—². You have taught in the public school **exercise**-*ludo gymnasiaco*-that . . .

D. 180. Concerning Spirits of various kinds, and their **sports**-*lulicris*.

2844. That when infants **play** with objects, they suppose them to be alive.

3100. A place where (there are) **sports**, dances, and the like. 3212, Ex.

4008. The Lord's Providence . . . in **games**.

5932². (**Sports** allowed in Hell.)

E. 223⁹. 'To **play**' = that which is of the interior festivity which is of the affection of truth and good.

314³. 'The suckling shall **play** upon the hole of the viper.' 410⁹. 581⁵, Ex.

514¹¹. Leviathan is said 'to **play** in the sea' (Ps. civ. 26) from the delight of knowing . . .

652¹². 'Boys and girls **playing** in the streets' = the affections of good and truth, and their delights.

863¹². As all spiritual gladness is from the affection of truth, 'to **play**,' 'dance,' and 'sing,' are said in the Word of virgins and girls.

996². As love truly conjugal is innocence, there are **sports** between married partners like the **sports** of infants together; and there are such **sports** in proportion as they love each other . . .

1000⁴. Conjugal love begins . . . to inspire **sports** for the sake of proliferation.

C. 189². **Games**-*lusoria*-at home, played with dice, balls, and cards, (are diversions of charity).

Pleasant. *Amoenus*.

Pleasantnesses. *Amoenitas*.

See under DELIGHT-*jucundum*.

A. 1588^e. It is not the paradisiacal pleasantnesses and beauties which affect; but the celestial spiritual things which are in them.

1622. They not only affect the sight with pleasantness; but also the mind with happiness.

1629^e. Their habitations will be changed into more pleasant ones.

1759. The fluidity and pleasantness of the speech is thence.

3512. Desire and delectation from pleasantness thence. Sig.

3577. Delights of good, and pleasantnesses of truth . . . 3589.

5662². See PEACE, here. H.288. 289.

6392. 'And the land that it was pleasant' (Gen.xlix. 15)=that in this happiness are those in the Lord's Kingdom. Ex. E.445⁴.

—'. 'The land pleasant,' has relation to truth.

6410. What is pleasant from truth. Sig. and Ex.

8339. The pleasantness or gladness of the affection of spiritual truth. Sig.

H. 56². See BEAUTY, here.

R. 763². The pleasantness of the love of filling the mind and body with delights derived from opulence . . . is turned into sorrow.

D. 755². Inject perceptible pleasantnesses . . .

2614. Such a dog is represented when anyone is carried away to a contrary pleasantness.

448¹⁵. 'The pleasant harp with the psaltery' (Ps. lxxxii.2).

C. 193. Pleasantness is said of wisdom and the derivative perception of the understanding.

Please. *Placere.*

Pleasure. *Placitus.*

Complacency. *Complacencia.*

A. 1483. That they were pleasing. Sig. See 1480^e.

5304. 'The word was good in the eyes of Pharaoh'=the complacency of the Natural. 'The word good'=to please.

6624. When the Lord so pleases.

R. 31. The Lord has pleased to describe . . .

T. 341. From freedom and pleasure . . . 425.

D. 4843². Say . . . whatever pleases another.

E. 324²⁰. Complacency, occurs.

866⁸. The things which inflow into the thought are like objects . . . of which some please, and some do not please; and those which please enter the delight of his life, but those which do not please are rejected. Thus is it with everything which inflows into man's internal sight . . . If it pleases, it enters his will, and adds itself to his life; but if it does not please, it is rejected.

Pleasing. See under GOOD PLEASURE, and GRATEFUL.

Pleasure. See GOOD PLEASURE.

Pleasure. *Libitum.*

Pleases. *Libet.*

Pleasure. *Lubens.*

A. 8408. Life according to pleasure. Sig. and Ex.

8971. They had lived altogether at their pleasure . . .

9349⁴. Laws which may serve for use if one pleases. Ill.

9394⁵. The muscles . . . concur . . . according to the pleasure of the will.

10808^e. So that evil was not allowed to act at its pleasure.

P. 215⁹. Pleasure=*volupe et lubens.*

R. 442. Thus they live at their pleasure. Sig. and Ex. 449².

T. 503. When the humour seized him . . .

E. 1029². If the Lord did not give them the Power to do all things at their pleasure.

Pleasure. *Voluptas.*

Pleasure. *Volupe.*

Voluptuous. *Voluptuosus.*

A. 45^e. Lower things, which derive more from the body, are called 'wild beasts,' and are cupidities and pleasures.

207. 'Desirable to give intelligence'=pleasure.

760. By continuous pleasures . . . man has acquired (such) a life . . .

810. 'Creeping thing'=pleasures.

892. He is then carried away by the delight of cupidities and of the derivative pleasures . . .

—'. (The idea that) no one can come into Heaven except by . . . privations of pleasures.

943. Those who have had as their end mere pleasures . . .

—'. There is a place where there is nothing but pleasures . . . They are brought there . . . But the scene is changed . . . 831.

944. Women who . . . have given themselves up to pleasures . . . become like furies.

945. It is otherwise with those who have been born into the pleasures and Delights of life . . .

—^e. To esteem pleasures . . . as nothing in comparison with the Lord . . . is what is meant by renouncing them, in the Word.

954^e. Those who have been delighted with mere pleasures . . . delight to stay in privies . . .

994. 'Every creeping thing that is alive'=all pleasures in which there is good which is living.

—'. As man's affections are perceived only in his pleasures, inasmuch that he calls them pleasures.

—². Pleasures are of two kinds: those of voluntary, and those of intellectual things. In general, there are the pleasures of the possessions of land, and of wealth; the pleasures of honours, and of offices in the commonwealth; the pleasures of conjugal love, and of love towards infants and children; the pleasures of friendship, and of social intercourse; the pleasures of reading, of

writing, of being wise; and many others. There are also the pleasures of the senses. Enum. These kinds of pleasures, being felt in the body, are called of the body. But no pleasure ever comes forth in the body unless it comes forth and subsists from some interior affection . . .

—³. The things which are interior in order even from the inmosts are the source of pleasures. . . The pleasures are only the ultimate effects. . . Yet it may be evident . . . that all pleasures are such as are the affections interior in order; and that they receive from these all their essence and quality.

—⁴. As the affections interior in order are felt in the extremes . . . as pleasures, they are called 'creeping things' . . .

—⁵. Elsewhere also in the Word pleasures are called 'creeping things; clean, and unclean;' that is, the pleasures of which the delights are alive, or heavenly, and the pleasures of which the delights are dead, or infernal. Ill.

—⁷. Filthy pleasures, also, which originate from the proprium, and thus from its filthy cupidities, are called 'creeping things.' Ill.

995. 'They shall be food for you' . . . Any pleasure not only affects man, but also sustains him, like food. Pleasure without delight is not pleasure; but is something inanimate: it derives from delight that it is, and is called, pleasure. Such as is the delight, such is the pleasure . . . (Thus) such as is the life of the interiors, such is the delight of the pleasures . . .

—². Some opine that no one ought to live in the pleasures of the body . . . who wants to be happy in the other life . . . But no one is forbidden to enjoy the pleasures of the body and of sensuous things; namely, the pleasures (as above enum., 994²). For these are the extreme affections which originate from the interior ones . . .

—³. And as genuine pleasures have this origin, they are denied to no one. Nay, they (in this case) indefinitely surpass the delight which is not thence . . . for example, the pleasure of conjugal love . . .

—⁴. That the pleasures mentioned above are never denied to man . . . and that they are first really pleasures when from their true origin, may be evident from the fact that very many who have . . . had all pleasures in abundance . . . are among the blessed . . . And as they had regarded all their pleasures from charity and faith, they had regarded them from use . . . The use itself was the greatest delight to them; and thence was the delight of their pleasures.

996. For the pleasures which are in the extremes originate from delights interior in order. Ex. . . Therefore . . . man's delight of pleasures is vile relatively to his delight after death . . . (Continued under DELIGHT-jucundum.)

997. Those in charity . . . from which is all the delight of pleasures which is alive, do not regard the enjoyment of pleasures except for the sake of the use . . . Therefore every pleasure which is from charity has its delight from the use . . .

1029. The exterior (things with man) are scientifics and pleasures. Sig.

1327⁴. Man is permitted to live in pleasures, etc., (rather than to profane).

1357. The third (kind of idolatry) is that of the love of pleasures. Sig.

1435^e. The affections which are from the good pleasures of the body are the vessels of celestial things.

1486. The pleasures (of scientifics) are 'the maid-servants and she-asses.'

1514. With those who have indulged in mere pleasures . . . the odour of the sphere is excrementitious.

1528. The life of cupidities and of the pleasures thence sometimes appears like a coal fire . . .

1542. One thing which prevents man's becoming celestial, is the pleasures from the cupidities which he favours.

—^e. That the pleasures which . . . constitute the outermost sensuous man, left the Lord. Sig.

1547. For in proportion as man indulges in the pleasures which originate from cupidities, he is drawn away from the celestial things which are of love and charity, because there is in them love from self and from the world . . . But there are also pleasures which altogether agree with celestial things, which in the external form appear alike. But the pleasures which originate from cupidities are to be restrained and wiped off, because they block up the approach to celestial things. These are the pleasures which are treated of in (Gen. xiii.).

1563. The organic vessels of the external man, which are to be the recipients of the particulars and singulars of the internal man, are not opened except by means of the senses . . . Those which belong to the will are opened by pleasures and delights.

—². It must happen that . . . pleasures and delights insinuate themselves which cannot agree with celestial goods; as is the case with all those things which regard corporeal and worldly things as ends, (which) drag the external man downwards . . . and therefore unless such things are shaken off, the internal man cannot agree with the external. Sig.

1568. There are many things in the external man with which the internal man can dwell; as the affections of good, and the Delights and pleasures thence originating; for these are effects of the goods of the internal man, and of its joys and happinesses, and which, when they are effects, altogether correspond . . .

1773^e. The heat of those who are immersed in filthy pleasures (putrefies).

1824². The exterior Celestial is . . . also all the pleasure which is from the affection of good.

1860. Whatever favours man's pleasure . . . he feels as good . . .

1941². So long as man lives in the body, the (Divine) seed . . . is in the midst of jungles and thickets, which are scientifics and pleasures . . .

2184⁷. The good of the Natural is the delight which is perceived from charity . . . from which delight comes forth the pleasure—*volupe seu voluptas*—which is properly of the body.

[A.] 2203. 'Shall I (Sarah) have **pleasure**?' (Gen. xviii. 12)=that this was not its affection.

2757. Those who had indulged in **pleasures**; but had not extinguished the natural desire to procreate offspring.

3425². He who is in what is opposite believes that . . . all the **pleasures** of the body and the world are to be renounced . . . whereas in themselves they are not opposite to spiritual life; but correspond. For they are means to an end; namely, that the internal man may . . . live content in a healthy body.

— The internal and external man are opposite when the . . . **pleasures** become ends . . .

3849⁴. The most external affections are those of the body, and are called appetites and **pleasures**.

3951^e. Therefore he who is a spiritual man does not despise bodily nourishment, nor yet its **pleasures**; but he does not have them for an end . . .

4038². The delight, **pleasure**, and cupidity in (the Natural) pertain to the will, and are called natural goods.

4054. There is an incredible number of Societies which have no end of use; but only that of being among their friends, and in **pleasures** there . . .

4117³. 'Gilead'=the first good, which is that of the sensuous things of the body; for it is the good, or **pleasure-volupte**-of these into which the man who is being regenerated is first initiated. 4255⁴. 4748.

4459⁶. He who is in mere external **pleasures** takes care of his skin, indulges his stomach, loves to live richly, and places the height of **pleasure** in the dainties of the table; but with him who is in internals, although he also has pleasure in these things, the regnant affection is that the body may be nourished by foods with **pleasure** for the sake of its health . . .

4464². If his life has been in . . . **pleasures** from hatreds . . . revenges . . . adulteries, self-eminence . . . clandestine rapines, avarice, deceits, luxury, and the like, his spiritual sphere is as foul as that of carcasses and dung.

4948. (The lot in Hell of those who have lived in mere **pleasures**.)

5023. 'Maid-servants and men-servants'=the **pleasures** and scientifics which minister and confirm.

5025. Spiritual truth and good will that man should have nothing of **pleasure** in dignities . . . but in services . . . and thus should have **pleasure** in the use of dignities. The merely natural man is altogether ignorant of what this **pleasure** is . . . and makes **pleasure** from dignities for the sake of self the lord, and **pleasure** from dignities for the sake of societies . . . the servant.

—^e. As the natural man feels no **pleasure** thence . . . he regards it as vile . . . and as nothing, relatively to the **pleasure** which he feels inflowing through the senses of the body, and through cupidities . . . But this **pleasure** is dead, because from Hell; whereas the **pleasure** from spiritual influx is alive, because through Heaven from the Lord.

5059^e. Excrements correspond to adulterous **pleasures**.

5141². When man is in **pleasures** . . . his apperception is from the Sensuous . . .

5145³. Good then flows through . . . and is turned into . . . mere **voluptuousness** . . .

5159. (In the second state of regeneration) something inwardly dissuades lest sensuous delights and corporeal or earthly **pleasures** should reign . . .

5214^e. Glory and **pleasure** (as ends) are of no use, because they are of no benefit to the neighbour.

5395. There are those who live . . . for no other end than that of **pleasure**. Such cannot be in company with good Spirits . . . for with these use makes the delight . . . Those who have lived solely for themselves and for **pleasure** . . . are beneath the buttocks; and, according to the species, and the ends, of the **pleasures**, pass their time in filthiness.

5712². The origins of diseases, are, in general, **pleasures** merely corporeal, etc.

5714. (One) who had been devoted to **pleasures** . . . inflicted pain on the periosteum . . .

5723. Those who have been habituated to . . . **pleasure** only (cause a severe oppression in the stomach).

5786². The External dominates when man has as an end the **pleasures** of the body and the senses . . .

—³. Freedom from proprium is to indulge in all **pleasures** whatever, etc.

6188³. 'Beds of ivory'=the **pleasures** of the lowest Natural, which are the **pleasures** of the proud.

6201². In sensuous life are very many who indulge in corporeal **pleasures** . . . At this day such Spirits abound . . . The influx from them prompts man to . . . live for himself and the world, and not for others, except in so far as they favour him and his **pleasures**. For man to be elevated from them, he must think about eternal life.

6310^e. In this gross lumen are . . . also those who have lived in mere **pleasures** . . . They consequently think filthy things . . .

6315. (Such a man) is alternately in sensuous and in interior lumen. When he is in . . . **pleasures**, he is in sensuous life. Des.

6392². They do not know that there is any other happiness than . . . in living in **pleasures**, etc.

6564^e. (When the interiors are closed) **pleasures** and appetites carry everything away. Des.

7161⁴. The stink of the Hells . . . where are those who have had filthy **pleasures** as an end.

8378. Hence comes the insanity of placing all the delight of life . . . in luxury and **pleasure** . . .

8410. That thus they would enjoy the good of **pleasures** as much as they liked. Sig. and Ex.

8413². When the good of charity is to be insinuated . . . the delight of **pleasures**, which has made the natural life, is removed. When this delight is removed, the man comes into temptation; for he believes that if he is deprived of the delight of **pleasures**, he is deprived of all life . . . But he does not know that when this [part] of life is removed, there is insinuated by the Lord

in its place spiritual delight and good. It is this good which is signified by 'the manna.' The former good or delight is meant by the flesh and bread in the land of Egypt, and the privation of it by the 'hunger.'

—³. But . . . the man who is being regenerated is not deprived of the delight of the pleasures of the body and lower mind; for, after regeneration, this delight is fully enjoyed; more fully than before, but in an inverted way. (Continued under DELIGHT—*ju-cundum*.)

8744. When the external man is not regenerate, he places all good in pleasure—*volupte*, gain, etc.

9140. 'A beast of burden' = the pleasure or appetite of the body. Ex.

9276. These affections . . . are those of sensuous things, which are called pleasures and Delights.

9341³. 'Euphrates,' in this sense, = the pleasure originating from the loves of self and of the world . . .

10407². 'A calf' = the delight of pleasures, etc.

H. 488⁵. Those who have passed their life in mere pleasures . . . loving these as the highest good of life, in the other life love excrements and privies . . . for the reason that such pleasures are spiritual filthinesses. D.3211. 4141.

500. By will, is meant . . . also all the delight and pleasure which are of the affection and love . . . since what a man wills . . . he feels to be delight and pleasure; and, conversely, what a man . . . feels to be delight and pleasure, he wills.

W. 363². There are many things of love . . . as affections, etc., and their pleasures and Delights.

P. 215⁹. See PLEASURE—*libitum*, here.

R. 952². 'Dogs' . . . in special, = those in mere corporeal pleasures, especially those in the pleasure of feasting.

M. 16². In the body itself (the delights of the soul) are felt as pleasures.

294¹. The wife of such a man has only pleasures; which, on the part of the man, are to be called the pleasures of scortatory love.

—⁷. In externals, the pleasures of insanity appear like the deliciousnesses of wisdom; but not in internals . . .

—⁸. The pleasures of scortatory love descend to the lowest Hell, and, on the way, and there, conjoin themselves with the pleasures of all infernal loves; and thus enter into their own infelicity . . . The reason is that the pleasures of this love are also the pleasures of insanity.

496. In the second degree (of the natural man) are those who . . . set the heart on luxuries and pleasures of every kind. These are properly meant by the sensuous.

D. 755. Concerning the difference between the deliciousnesses of pleasure, and true happiness.

2128. Concerning pleasures.—When separated from interior pleasure, the pleasures of the body and senses are as gross as those of beasts, because they are of the body only; as the pleasure of drinking. But interior pleasures, in which is peace, or innocence, are sweet . . .

2170. As there are genera and species of pleasures . . .

2508. That pleasures are never denied to men . . . 3623, Ex.

2523. That . . . pleasures are not rejected, but applied.

—^c. For pleasures are the life of the body . . .

4547. These are voluptuous; in excrements.

4627¹³. He who is in this gross lumen . . . is also in the pleasures of the body . . .

4629⁷. In such lumen also are the voluptuous.

D. Min. 4794. King Frederick was led into privies . . . by which was signified that he had been given to mere pleasures.

E. 789⁹. The delight of the flesh, which is called pleasure—*volupte*, etc.

991³. The reason there is all Delight and pleasure in the love of prolificating . . .

Plebeian. See COMMON PEOPLE.

Pledge. *Arrhabo*.

A. 4872. 'If thou wilt give me a pledge' (Gen. xxxviii.17) = what is reciprocal if there is certainty. . . For a pledge was for the sake of certainty. 4877.

Pledge. *Hypotheca*.

M. 287. A wealthy wife who stores up . . . her treasures in securities.

T. 432. The keeping of pledges (or guarding of securities), one of the private duties of charity.

Pledge. *Pignus*.

Pledge, To. *Oppignerare*.

A. 3540². 'If in pledging thou shalt have pledged thy neighbour's garment' (Ex.xxii.26). Ex. 9212, Ex. 9213².

4871. A pledge of conjunction. Sig. and Ex.

9212. 'To pledge' = to receive a token for goods communicated; for a pledge is a token for goods which are lent. When spiritual things are understood . . . a pledge = sensuous truth. Ex.

9213². 'Thou shalt not receive for a pledge the mill or mill-stone' (Deut.xxiv.6). Ex.

—¹. 'Thou shalt not take for a pledge a widow's garment' (ver.17) = to take away, by any means whatever, the truths which desire good.

—⁴. 'To take a pledge' (vers.10-13) = the response.

—⁶. 'To stand outside and take a pledge' (id.) = not to oblige or incite another to confirm one's own truths; but to hear him, and take his answers such as they are in him. Ex.

M. 20³. He said, Receive these pledges; and, when she had received them, he kissed her, and said, Now thou art mine . . .

300. That after a declaration of consent pledges are to be given. Ex.

—¹. By pledges are meant gifts . . .

Pleiades. *Plejades*.

B. 98^e. As impossible as to sail to the Pleiades. Inv. 38.

Plenary. See under FULL.

Plenty. *Abundantia.*

A. 5192. 'The seven years of plenty of provision in the land of Egypt' (Gen.xli.)=the scientific to which good from the Celestial of the Spiritual can be applied.

5275. The years of plenty of provision=states of the multiplication of truth in the Natural . . . In general, by the seven years of plenty of provision, and the seven years of famine, in the land of Egypt, are described the states of man's reformation and regeneration; and, in the supreme sense, the states of the glorification of the Lord's Human. 5276, Ex. 5292. 5339. 5342.

5278. 'All the plenty of provision . . . shall be given to oblivion' (ver.30)=the removal of truth, and the apparent privation thereof in both Naturals.

5342³. From this age, man is imbued with truths by instructions . . . and, in proportion as he is in the affection of good, truths are conjoined by the Lord with the good with him, and are stored up for use. This state is what is signified by the seven years of plenty of provision. These truths adjoined to good are what, in the proper sense, are called remains. 5349.

Pleura. *Pleura.*

A. 5188. Such relate to . . . the tubercles which grow on the pleura and other membranes.

5378². As the pleura encompasses and shuts in all the viscera of the thorax.

8980^e. (Such cuticular Spirits) are of many genera and species, as are the cuticles or coats in the body . . . There are those which encompass the interiors in general; as the peritoneum, the pleura, the pericardium . . . They are all relatively servants-*servitia*.

9216. That which is ultimate contains all the interiors, and is their General; for they cease in it, and thus rest upon it; as, for example . . . the pleura relatively to the viscera of the thorax.

W. 384. The heart and lungs . . . are encompassed by a covering of their own, which is called the pleura. 402^e.

P. 180³. The pleura, which is the common covering of the chest, or of the heart and lungs . . . by various circunvolutions, and then by protrusions from itself, finer and finer, enters into the inmosts of the lungs, even in the smallest bronchial branches, and into the very follicles which are the beginnings of the lungs; not to mention its subsequent progress through the trachea into the larynx towards the tongue. There is (thus) a perpetual connection of the outermost with the inmosts; and therefore as the outermost acts or is acted upon, so also the interiors, from the inmosts, act or are acted upon; which is the reason why when this outermost sheath, the pleura, is congested, or inflamed, or ulcerated, the lungs labour from their inmosts; and, if the disease grows worse, all the action of the lungs ceases, and the man dies. T.60².

D. 1721. Concerning those who constitute the interior membranes of the body; as the pleura. (See MEMBRANE, at A.5557.)

1723. These Spirits . . . constitute the pleura, which surrounds the chamber of the thorax, and, through the pericardium, insinuates itself into the lungs; and thus they pass into the pharynx and larynx . . .

1761. Concerning . . . the filthy tubercles which grow on the pleura and pericardium, and what Spirits constitute them. Ex. 1762.

Pleurisy. *Pleuritis.* P.180⁵.

Plexus. *Plexus.*

A. 9670². To the middle Angels . . . correspond the cardiac and pulmonary plexuses, by which there is effected the conjunction of the heart with the lungs . . .

H. 212. How (these fibres) fold themselves together in the body, is evident from the various plexuses. Enum. D.5780^e.

D. Wis. x. 3². There are innumerable sanguineous networks in the lobules of the bronchia . . .

Plot. See MACHINATION.

Plough. *Arare.*

Ploughing, A. *Aratio.*

Plough, A. *Aratrum.*

Plougher. *Arator.*

A. 5117⁷. 'The ploughman - *arans* - reaching the reaper' (Amos ix.13). Ex.

5895. 'In which shall be neither ploughing nor harvest' (Gen.xiv.6)=no appearance of good and the derivative truth. 'Ploughing'=preparation from good to receive truths.

— The reason 'ploughing'=good, is that a field, which is ploughed, = the Church as to good . . . Hence 'to plough'=preparation from good to receive truths. The oxen, too, with which [the ground] was ploughed = goods in the Natural.

—². As this was the signification of 'ploughing,' it was forbidden 'to plough with an ox and an ass together' (Deut.xxii.10). . . 'To plough with an ox'=good in the Natural; and 'to plough with an ass'=truth there . . . (and) the Angels could not have a separate idea of good and truth . . . and therefore did not want to look at such ploughing.

—³. That 'to plough,' etc.=such things as are of good and its truth. Ill.

—⁵. 'No one putting his hand to the plough, but looking backwards, is disposed for the Kingdom of God' (Luke ix.62)= . . . let not him who is in good, betake himself thence to those things which are of the doctrinals of faith.

—⁶. It was on this account that it displeased Elijah, that Elisha, who was in the field ploughing, when called, asked that he might first kiss his father and mother . . .

—^e. In the opposite sense, 'ploughing'=the evil which destroys good; thus vastation; as in Jer. xxvi.18.

10669. 'In ploughing and in reaping thou shalt rest' (Ex.xxxiv.21)=as to the implantation of truth in good, and its reception. 'Ploughing'=the implantation of truth in good.

—². The reason 'ploughing' = the implantation of truth in good, is that by a field is signified the Church as to good; thus the good of the Church; and by the seed which is inseminated, is signified the truth of faith.

—⁴. 'Will the plougher plough the whole day to sow . . .' (Is.xxviii.23) . . . describes the reformation and regeneration of the man of the Church . . . 'To plough' = to implant truth in good.

—⁵. That 'ploughing,' from correspondence, = the first of the Church in general; and also in particular with everyone who is being regenerated. Ill.

— . 'To plough with an ox' = to prepare by means of good; 'to plough with an ass' = by means of truth; (and) in a state of good are all those in the Celestial Kingdom; but in a state of truth are all those in the Spiritual Kingdom; and he who is in the one cannot be in the other.

T. 347³. He who learns Truths and does them, is like one who sows his seed and ploughs it down-dearst.

E. 355³⁴. Will he plough with oxen? (Amos vi. 12) = is there any perception of good?

374⁹. 'To plough to sow' (Is.xxviii.23) = to learn.

376⁶. 'The ploughman reaching the reaper' = that he who receives good . . . shall also perform use; thus that they will be together with the man of the Church.

430¹³. Elisha ploughing with twelve yoke . . . = the formation of the Church through truths from good from the Word.

519⁶. 'Oxen ploughing' (Amos vi.) = the will of good.

Ploughshare. *Ligo.*

E. 734³. That then, by the consent of all, combats will cease, is signified by, 'They shall beat their swords into ploughshares . . .' (Is.ii.4). . . 'Ploughshares' = the goods of the Church which are cultivated by means of truths; for a field which is cultivated by ploughshares = the Church as to the good of life.

Pluck off. *Avellere.*

Pluck away. *Divellere.*

Pluck out. *Evellere.*

Plucking away, A. *Divulsio.*

A. 7791. The plucking away of the presence of truth Divine from those who are to be damned. Sig. . . For when they begin to hold truth Divine in aversion, they pluck themselves away from it.

9207⁶. When truth plucks itself away from good . . .

10402. 'Pluck off the ear-rings of gold . . .' (Ex. xxxii.2) = the extraction of such things . . .

H. 548². They as it were pluck themselves away from the Lord.

J. 70. If they were plucked away from them before the appointed time . . .

T. 110³. What he has impressed on himself by confirmation . . . cannot be plucked off.

174. They began to pluck out from its hinges the door of the temple.

515⁹. In order that they might be plucked away from the Roman Catholics.

Pluck off. *Abripere.*

A. 10542. 'The sons of Israel plucked off their ornament' (Ex.xxxiii.6) = the deprivation of Divine truth in externals . . .

Plum. See PRUNE.

Plummet. See under PERPENDICULAR.

Plural. *Pluralis.*

Plurality. *Pluralitas.*

See under MORE-*plus.*

A. 253². 'Husband,' and 'Maker,' here, are in a kind of plural . . .

298. 'Jehovah God,' in the singular, and then He speaks in the plural. Ex. 300, Ex.

300². Therefore 'God' is said in the plural, 'Elohim.'

—^e. Wherever anything is done by the ministry of Angels, the plural is used.

304. 'Lives,' in the plural, = love and faith.

1320. 'Let us descend' . . . is said in the plural, because the execution of Judgment is effected through evil Spirits.

2243². 'Cry' is said in the singular; and 'they made consummation,' in the plural.

2329². (The plural here denotes the Divine Trinity.)

2559. ('God' used with a plural verb.)

5987. A Subject's power is increased according to the plurality of concordant directions of the view.

6003. 'God' is here first called 'El,' in the singular, because He is one and only; and He is then called 'Elohim,' in the plural, because He has many attributes . . .

7268². As the Divine truth in the Heavens is what is meant by 'God,' in the Original it is said 'Elohim,' in the plural . . .

8301¹. As a plurality of gods was thus seated in the minds of all . . .

H. 379. Love truly conjugal is not possible with . . . a plurality-*plures*-of wives.

417. Thus was I confirmed concerning a plurality of worlds.

418². All the perfection in the Heavens increases according to the plurality. Ex.

582. Concerning the . . . plurality of the Hells. Gen.art. 588.

J. 12. That the perfection of Heaven increases according to the plurality. Gen.art.

—². According to the plurality of the Knowledges of truth . . .

P. 62^e. This form (of Heaven) is perfected to eternity according to the plurality. Ex.

R. 770. By the great number of the monasteries . . .

M. 305^e. Cannot be adduced on account of their great number and varieties.

T. 24. The origin of a **plurality** of gods in ancient and modern times. Ex.

412. Man in the **plural**, which is a society . . . and man in the composite . . . which is our country, is the neighbour . . .

. 3303. Angelic choirs in **great number** were present . . .

E. 406⁶. (This) is said in the **plural**, because all are meant.

761. 'Times,' in the **plural**, = the state of truth . . . For a Thing . . . in the **plural**, involves truths.

Can. Trinity iii. 2^o. The idea of **plurality** destroys the idea of unity . . .

viii. 3. A **plurality** of gods can be confirmed by many things in the Word. 4.

Pluto. *Pluto.*

P. 139⁸. Worshipped like **Plutos** in Hell.

R. 752². They are thus like the infernal gods, whom the ancients called **Plutos**.

792^e. No wonder that . . . they are carried away . . . to sacrifices to demons called **Plutos**.

T. 159⁵. See **APOLLO**, here.

178. It would follow . . . that there is a god in the centre of the earth, who . . . may be called **Pluto**.

404^e. These were called by the Ancients, **Mammous**, and by the Greeks, **Plutos**.

D. 4427. Concerning a **Pluto**.

4428. One who said he was **Pluto**; being one of those called **Plutonics**, who have the phantasy of seeing immense treasures of gold. Des.

Pneuma. *Pneuma.*

Pneumatic. *Pneumaticus.*

A. 465⁸. (Aristotle) called the soul or spirit of man **pneuma**, (which he believed to be) an unseen vitality, like something of ether . . . **D.** 3954.

10492^e. They have no other idea of it than as of a **pneuma**, or a wind . . .

10608². It is believed that the Angels subsist above the atmosphere as **pneumata** . . .

10758. Idea as of wind, air, or **pneuma** without a form . . . (Compare C.J. 3,4.)

H. 77. They are not . . . ethereal **pneumata**, but men.

170. He had thought . . . that minds are as it were ethereal **pneumata** . . .

M. 29. Man after death is not a **pneuma**, of which there is no other idea than as of a breath-*halitus*-of wind . . .

— . If man after death were such a **pneuma**, and thus a breath of wind . . .

T. 28². Like a bird put into a **pneumatic** siphon . . .

29². Idea that . . . Spirits and Angels are **pneumata**, concerning which the idea is as of ether, air, breath, or wind.

769. It is believed that human souls after death are **pneumata** . . . 792.

D. 4727³. (Wolff said) that the soul is nothing but a **pneuma** . . .

5556. Many of the learned . . . have had the idea about the soul as of a **pneuma** . . .

5687. Otherwise those who call the soul respiration, thought, **pneuma**.

E. 575⁵. They say that men after death are **pneumata** without eyes, ears, etc.

Pocket. *Saccus.* **D.** 4045.

Poet. *Poeta.* **D.** 2522.

Point. *Aculeus.*

Pointed. *Aculeatus.*

A. 9144². If touched with the **point** of a needle.

9331. The hornets = the dread of those who are in falsities, because they . . . are furnished with **stings**, with which they inflict poisoned wounds.

S. 13³. 'They have **stings** in their tails' (Rev. ix. 10) = the cunningnesses of deceiving by means of persuasions. (= cunning falsifications of the Word. **R.** 439.)

R. 439³. '**Points**' = falsities from evil which hurt. Ill. —^e. 'Thorns,' 'thistles,' etc., also = falsities of evil, from their **sharp points**.

D. 1280. They receive a ring to which brazen **points** are affixed . . .

3404. From his eyes . . . there appeared to go forth rays like bright **stings**, like those of certain insects which have **stings** on both sides . . . He drew back those bright **stings**, and (projected them in various directions). Ex. 3541.

4374. If he approached he would be inwardly lacerated as with thousands of **sharp points** and of swords . . .

E. 405⁴⁸. These are compared to a 'new threshing instrument furnished with **sharp points**' (Is. xli. 15).

560. '**Stings**' (Rev. ix.) = the cunningnesses and craftinesses for the persuading of falsities.

—³. That '**stings**' = cunningnesses, is evident . . . for in common discourse the cunningnesses in speech by which men are deceived are called **stings**, and the speech itself is called sharp. In special, however, by '**stings**' are signified interior falsities, which are such as cannot be shaken off, because they are from the scientifics and fallacies of the senses. . . In the Spiritual World interior falsities are represented in various ways by sharp things; as by . . . **pointed things** in various forms; and this when the intention is to do hurt; and therefore it is forbidden to present such things to view there.

—⁴. These falsities are signified by '**stings**.' Ill.

— . 'To draw out with **stings**' (Amos iv. 2) = to lead away from truths by scientifics from the Word and the world falsely applied.

—^e. 'For **stings** in your sides' (Num. xxxiii. 55) = that malignant falsities will inflict injury on the goods of the Church.

Point. *Mucro.*

R. 525. If he is transfixed when he runs upon its **point**. **B.** 62.

D. 4494. They can kill without any sword's point or poniard.

E. 560³. Interior falsities are there represented by the points of swords, etc.

Point. *Punctum.*

Prick, To. *Pungere.*

Punctation. *Punctatio.*

Pointlet. *Punctuum.*

A. 6620². A closed idea appeared like black points . . . 7320^e. Thus do truths prick.

S. 71. In spiritual writing there are punctations over the letters, which exalt the sense. 72. T. 241.

90². Hence certain Hebrew letters are pointed within . . .

P. 6. It is believed (that the first substance) may be likened to a point, which is of no dimension . . .

M. 57². There is (in this case) no fixed point from which as a beginning these differences may be deduced . . .

461⁶. The will . . . cannot be moved a pointlet except by delight.

B. 96. They do not agree in one point . . .

T. 20^e. (They would conceive) that the origin of substances and forms is from points . . .

71³. He should believe that not a point of justification is from himself.

98. Until this doctrine carries every point of their minds.

181. This doctrine carries every point in Christian Churches . . .

441³. The end in view carries every point.

480. Does not free will carry every point in these ?

D. 2087. It appeared to me as if man were a kind of solid point, around which is the sphere of the Spirits ; for . . . the earthly things of man are represented by such a solid point . . .

2414. Therefore Hebrew was written in the beginning without the points ; and, when it is read without the points, the sense only is attended to. (Continued under HEBREW LANGUAGE.)

3484. Forms in which nothing can be conceived except a centre in every point . . .

3485^e. Can prick others so sharply . . .

3509. The life in the body is only a point of life.

5620. See HEBREW LANGUAGE, here.

J. (Post.) 245^e. The delights of these evils sting.

De Verbo 4². This is why many of the harsh letters are pointed within . . .

24. This is done by the various punctations over the letters (in the Word in the Spiritual Kingdom) : When the punctations signify affections, the series of the punctations express the interior things of intelligence constantly before the more intelligent Angels.

D. Wis. i. (Love and wisdom) are in the least point a one . . . It is said every point and least ; but there is

not meant a point or least of space ; for this has no existence in the Divine.

vii. 5³. The vowels (in spiritual writing) are not written, but are punctated.

Point. *Scalprum.* A. 9416^e. E. 391²⁴.

Point. *Spiculum.*

D. 1843. Hats from which a spike stuck up.

2763. See EAR-spica-here.

4309. There appeared points all around, which verged towards him . . . For points appear falling upon the heads of those who speak otherwise than they think . . .

D. Min. 4627. Such clevernesses with the evil . . . were represented by the head of some animal from which went forth coarse spicula of salt. Des.

E. 560³. Interior falsities are there represented by little sharp points, etc. (See POINT-aculeus, here.)

Poison. See under ACONITE.

Poison. *Toxicum.*

Poisoned. *Toxicatus.*

W. 339². Evil uses appear in Hell . . . (as) poisons . . . in both plants and earths. (Compare 338^e.)

Coro. 33². Cups full of wine, sweet, but poisoned.

Poison. *Venenum.*

Poisonous. *Venenatus, Venenosus.*

Poisoner, Poisoning. *Veneficus.*

See SORCERY-veneficium.

A. 59². Evil Spirits were permitted to pour forth their poisons, and infest me . . .

195. Reasonings from sensuous things . . . they called the poisons of a serpent.

251. Hatred, being manifold . . . is distinguished in the Word by kinds of serpents . . . according to the differences of their venom.

817. One who had given poison to another, detected. D. 1260.

947^e. These Spirits are never admitted to men ; for they infuse their poison so secretly that it cannot be apperceived.

1512^e. Such spheres are as if were poisonous. How much they are poisonous, is tested by dark blue fillets . . .

2269³. Good spews out evil like poison.

2438³. Cupidities . . . and persuasions . . . which the evil continually scatter around as poisons.

4227³. These Spirits correspond to the corruptions of . . . the animal spirit . . . and, wherever they diffuse themselves, they are like poisons which induce cold and torpor on the nerves and fibres . . .

5128⁵. Deceit is like a subtle poison which infects the interiors. 9013. H. 578.

6398^e. Malice, cunning, and deceit are signified by . . . poisonous serpents . . . Their reasoning is the poison.

8625^e. The malignity (of these Genii) may be compared

to an invisible deadly poison, which penetrates to the very marrows.

[A.] 9013³. Therefore 'poison,' in the Word, = deceit; and poisonous serpents (enum.), the deceitful. Ill.

H. 278². Cunning they shun as the poison of a serpent.

W. 338^e. All poisonous earths (are evil uses).

341^e. The Hells which are poisonous induce swooning.

P. 184^e. Without this freedom . . . these evils would be like poisons shut in . . .

T. 148. Like poisons covered over with sugar.

324. Like those who dip their swords in poison.

428². Like giving bread to a devil, which he turns into poison; for, in the hand of a devil, all bread is poison; and, if it is not, he turns it into it, which he does by using good deeds as allurements to evils.

D. 775. A dark place where there are devils who conceal deeper poisons. . . From one of them exhaled an infernal poison; that is, a certain poisonous persuasion . . .

1278. These Spirits from the deepest Hell . . . have with them as it were a poison, which poison they desire to infuse into man, and the effect of which is vomiting. For as, in their life, they have desired to kill men with poison, this is seated in their minds . . .

1282. One of them who in the life of the body had killed many with poisons. Des.

1283. He manifested himself as an infant, carrying a vessel (of poison). 1297. 1298.

2492^e. In serpents are poisons, by which, in nature, are represented deceits.

2502. There was such a poison with them as dulled all the forces of acting in truths and goods . . . Such is the influx of such poisons when they are in a Society of good Spirits.

2656^e. For he inserts his poisons into the marrows; that is, into the interiors of the ideas . . .

2848. The deceitful are not permitted to be in the World of Spirits, unless their poisons are taken away from them . . .

2857. The more subtle their deceitful poisons are, the more poisonous and subtle are the serpents which encompass them . . .

3214. There exhaled (from Gehenna) so much subtle poison, that it excited the deceitful Sirens . . .

3215^e. Circumfusing deceits, like poisons. 3217^e.

3220^e. The state in which he was when he killed an infant with poison.

3486. When anyone contradicted him he gave him wine containing such a poisonous potion that it destroyed his understanding . . .

3559. Concerning the poisoning murderer: that he was cast into a lake.

3913. Just as bruised scorpions . . . imbibe poison . . .

4806^e. He afterwards died by poison [administered] by (the Moravians).

4889. Those (like spiders) are such as have long been poisoners or assassins; but have afterwards seemed to repent.

4890. They know how to hide, by means of the external respiration, the poisons which they have in them . . .

E. 433³⁰. 'The poison of dragons, and the gall of asps' (Deut.xxxii.33) = the enormous falsity which comes forth from the falsified truths of the Word. 519⁷. —⁹.

556⁶. 'The poison of the creeping things of the earth' (ver.24) = those (falsities from evil) which kill and altogether extinguish spiritual life. 650⁶⁵.

581². The reason the serpent is said to be 'cunning above every beast of the field,' is that it has poison in it, and its bite is consequently deadly . . . The poison = cunning and deceit . . .

866^e. 'Poison,' in the Word, = deceit.

Poison. *Virus.* W.339³. T.324.

Poland. *Polonia.*

Poles. *Poloni.*

M. 108. (Opinions of the Poles concerning the origin of conjugal love and its potency.)

521⁴. (Some of these satyrs were from Poland.)

Pole. *Contus.* D.1553.

Pole. *Polus.*

T. 32. The Earth's eccentricity at the poles causes that there is never a return of the same thing.

D. 222. (The magnetic atmosphere) produces the situation of the globe . . . near the poles of the world.

Polhem. *Polhem.*

D. 4722. Concerning . . . Polhem.—This mechanician, having in the life of the body constantly meditated how to construct moving machines, and succeeded therein above others . . . had confirmed himself in the belief that there is no God; that everything is from nature; and that the life in man and beast is something mechanical . . . He did not want to know what the life after death is; what the internal man; what Heaven and Hell; what the Divine beyond dead nature; what Providence beyond the blind fate of nature, and chance. He had confirmed himself against these. But, as the imaginative force which he had in the body still lasts, he therefore learns and teaches there how various things can be created; as birds . . . He was in a dark chamber, and showed his art; and was seen there sitting upon the dead bones in a coffin; because he had not acknowledged what is alive, but what is dead.

4729. (This appearance represented that) Maria Polhem placed the sum of civil life in decorum and the preparing of food . . .

4847⁴. Poll . . . occurs.

5059². (Polhem among those addicted to magic.)

5837. (Polhem spoken to three days after death.)

6025. Concerning M. Polhem.

6049. Concerning Polhem, and Wolff.—As they had

not lived a life of religion, they cannot but think in the Material, (and therefore) speak the spiritual language mixed with their own vernacular.

6071. Concerning **Polhem**.—He (there) thinks materially, because his thought had been solely in mechanics and physies . . . and he has invented many magical things. Des. Hence he has been cast into a dark Hell where he is deprived of that meditation.

D. Min. 4773. **Polhem** died on Monday. He spoke with me on Thursday, and . . . saw his own coffin, and those who were at the funeral . . . and meanwhile spoke to me, asking why they were burying him when he was alive . . . J.(Post.)323.

4778. **Polhem** (was in a strong Persuasive), from trust in his own knowledge and imagination.

Polish. *Polities.*

Polished. *Politus.*

A. 9873⁶. 'Polish' (Lam.iv.7)=what is external.

H. 505^e. Compared to a vessel outwardly polished . . .

M. 292². With polite wives . . .

Politeness. See under **CIVIL**, and **MANNERS**.

Political. *Politicus.*

Politician. *Politicus.*

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

R. 541³. (These) are nothing but moral, civil, and political works . . .

675. Supereminence by means of (the holy things of the Church) in politics also.

716³. Their hierarchy . . . upheld by ecclesiastical and at the same time political authority.

M. 5. In other chambers they talked about . . . the political state.

182. The second (novitiate) was a politician.

—⁷. (The politician states what had been his belief in relation to the life after death.) T.160⁶.

262³. (The love of dominating from the love of self) with politicians, rises up until they want to be kings and emperors . . .

264^e. The quality of the political love of self, shown.

313. By influx is meant . . . all that which precedes with a politician, and composes his prudence.

T. 55. Political laws are in the second place . . .

186. Political things are in the first (or lowest) region of the mind.

321. Lies and political hypocrisies (are forbidden in the eighth commandment).

482. Free will in political and natural things is thence.

494. But civil and political things do not so (remain in man). Ex.

508³. The understanding abiding only in political things which regard a man's life in the dominion where he is . . .

665. One of the companies consisted of politicians. (They state their opinions concerning conscience.)

—³. By various political arts and allurements.

So8. The political things of their kingdom occupy the minds and possess the hearts (of the English), sometimes so far as to withdraw their spirits from studies of more lofty judgment . . .

D. 1793. Without conscience, like many politicians . . .

3460². The politicians (reason from their own knowledges).

4570. Bed bugs are those theologians who have believed that religion is nothing but a political affair in the world . . .

Coro. 40². The man who has religion, is in political things like a swan flying with a bunch of grapes in its mouth; but he who has not religion is in these things like a basilisk with a poisonous herb in its mouth.

Poll. See under **SHEAR**.

Pollute. See **DEFILE**—*polluere*.

Polygamy. *Polygamia.*

Polygamical. *Polygamicus.*

Polygamist. *Polygamus.*

See under **MARRIAGE**.

A. 4837². That that nation had no Conjugal . . . is evident from (the permission of polygamy) among them; for where there is the Conjugal understood in the spiritual sense . . . this is by no means permitted. Ex. 9002^e. 10603⁵.

10172. Love truly conjugal is never possible (in polygamy). H.379, Ex. D.4409. De Conj.120.

C. J. 71. The reason a more internal religion was not opened by Mohammed, was on account of polygamy, which exhales uncleanness towards Heaven; for the marriage of a husband with one wife corresponds to the marriage of the Lord and the Church.

72^e. Polygamy was permitted them because they are Orientals, who without this permission would have burned for foul adulteries more than Europeans, and would have perished. M.342^e. T.833^e. D.5061. De Conj.46.

P. 256. A religion which ordains that it is not allowable to marry a number of wives . . . is rejected by those who for ages have been polygamists.

M. 75⁹. (There was no polygamy in the Golden Age); for they could not think of more than one wife. With those who did so, the heavenly blessednesses of their souls instantly withdrew . . . to the extremes of their bodies . . . and together therewith the distinguished marks of virility; and when this was perceived they were cast out of the land.

77. (The people of the Copper Age) replied, Are not polygamical marriages scortatory?

—⁵. If polygamists invade us, they are cast out into the darkness of the north; (which) is dulness of the mind and ignorance of Truths.

78⁴. (The people of the Iron Age) live with two or three wives, and some with more; because they are

delighted with variety, obedience, and honour as of Majesty. Ex.

[M. 78]⁵. There flowed out from the women's apartment a libidinous effluvium, (which) was from **polygamical** love, which is connubial, and at the same time scortatory.

141. That chastity is predicable of monogamical marriages only . . . For conjugal love enters according to the increase of wisdom, and this according to the implantation of the Church by the Lord. This cannot be effected with **polygamists**, because they divide conjugal love; and this love, when divided, is not unlike the love of the sex, which, in itself, is natural.

296². You will rarely meet a man who will not reply in favour of **polygamical** marriage; and this is the love of the sex: but . . . almost all women will reject **polygamical** marriages; from which it follows that with women there is the love of one of the sex; thus conjugal love.

332. Concerning **polygamy**. Chapter.

339. (**Polygamy**, with a Christian, is both natural and spiritual adultery.) Ex.

— By **polygamical** marriage in the Christian world, the marriage of the Lord and the Church is profaned; likewise the marriage of good and truth; and, above all, the Word; and, with the Word, the Church. Sig. and Ex.

—³. (Thus) the damnation of Christian **polygamists** after death is more grievous than that of those who commit only natural adultery. Des.

340. Why **polygamical** marriages were permitted to the Israelitish nation. Ex.

—². To such, **polygamy** is not hurtful; for it is inscribed on the natural man . . .

—³. That **polygamy** is not in harmony with the Divine law. Ill.

341. (Why **polygamy** is permitted to the Mohammedans.) Ex.

343. In the lower Mohammedan Heaven they (practise **polygamy**).

344. The quality of the heat of the conjugal love of **polygamists** . . . was perceived by me like the foul heat of a bath.

345. That **polygamy** is lasciviousness. Ex.

— **Polygamical** love is love divided among a number, and divided love is not conjugal love . . . Hence the former love is lascivious, and **polygamy** is lasciviousness. The reason **polygamical** love is the love of the sex, is that it differs only in being limited to the number which the **polygamist** may take . . .

—². The reason **polygamical** love is a love of the external or natural man, is that it is inscribed on this man; and whatever the natural man does from himself is evil . . . and evil in regard to the sex . . . is scortation; but, as this is ruinous to society, in place of scortation there has been induced its likeness, which is called **polygamy**.

346. That conjugal chastity, purity, and holiness are not possible with **polygamists**. Ex.

347. That a **polygamist**, so long as he remains a **polygamist**, cannot become spiritual. Ex.

348. That **polygamy** is not sin with those with whom it exists from religion. Ex.

— To prevent **polygamy** from being sin to them, they remain natural . . .

—^e. And hence do not know that there is anything of evil, or of lasciviousness, in **polygamy**.

349. That **polygamy** is not sin with those who are in ignorance about the Lord. Ex.

—^e. Hence comes **polygamy**.

350². (Such a man) is not to blame if . . . he believes **polygamical** love to be the only conjugal love.

351. That of these, although **polygamists**, those are saved who acknowledge God, and from religion live according to the civil laws of justice. Ex.

352. But that no (**polygamists** whatever) can be consociated with the Angels in the Christian Heavens. Ex.

369. That there is (only) natural jealousy with **polygamists**. Ex.

— Conjugal love with **polygamists** is natural.

370. The jealous fire into which **polygamical** conjugal love breaks out is anger and revenge. Ex.

460. With more than one (mistress) there is what is **polygamical** within, which induces on men a state merely natural . . .

465. That (concubinage conjointly with a wife) is **polygamy**, which . . . is to be damned out of the Christian world. Ex.

466². This Christian Conjugal perishes through **polygamical** scortation; (or rather) with a Christian **polygamist** it is closed up and intercepted; but is resuscitabile in his descendants.

—³. That this Conjugal is destroyed, with a Christian, by **polygamical** scortation, is very evident from the fact, that he cannot, like a Mohammedan **polygamist**, love a concubine and a wife equally . . .

T. 380. (Such charity and faith) are from a **polygamical** bed or marriage. Ex.

D. 5197. The vastation of those in Christendom who had confirmed themselves in **polygamy**. Des. De Conj. 44.

De Conj. 43. If a Christian man were to marry a number of wives, it would be as if he had two Churches with him; and also as if truth were to derive its essence from two goods . . . Hence it is that love truly conjugal is never possible between one man and a number of wives; for thus it would be lasciviousness which would enter; and besides love cannot be divided, because it is from the affection of the one according with the thought of the other; and this unanimity, and cohabitation, which makes the essence of conjugal love, is not possible (with a number). In a word, with such there is not the Christian Church; and therefore when an Angel in Heaven merely thinks about a plurality of wives, the Celestial and the Angelic perish; both the joy and the wisdom with him; and he falls from Heaven. 45.

47. In the other life, the Mohammedans at first take a number of wives, besides concubines; but as, in the Spiritual World, there is a conjunction of lower minds,

and those of a different lower mind cannot be together, they separate of their own accord, and at last are conjoined with such a woman as is of a like lower mind. Thus do they gradually separate themselves from their women, and are at last united to one . . . But those who persist in polygamy, in course of time become so invalidated and impotent that they nauseate marriage, because it carries what is lascivious with it.

48. Those of them who are in their Heaven have only one wife; they have rejected a plurality . . .

Pomatum. *Costum.* D.2954.

Pomegranate. *Malogranatum.*

A. 9552. 'Its pomegranates' (Ex.xxv.31) = the scientifics of good. Ex. and Ill. 9564. 9565. 9567. 9918. 9922.

— 'The vine, fig-tree, and pomegranate' (Haggai ii.19) = things spiritual and natural in their order, the last of which are scientifics . . . and therefore 'the pomegranate' is named last.

9918. The scientifics of good and truth, which are signified by 'pomegranates,' are doctrinal things from the Word. Ex.

10770. In (the Fifth Earth) there appeared . . . trees with fruits, which were like pomegranates.

M. 75^e. The man (of the Golden Age) ran to his tabernacle, and returned with a pomegranate, in which there was an abundance of seeds of gold . . .

E. 374⁷. 'Pomegranates' (Dent.viii.8) = the Knowledges of good and truth.

388¹¹. 'The pomegranates' (Zeph.ii.14) = Knowledges from the Word. 650³⁷.

403⁹. 'The pomegranate,' in general, = the Cognitive and Perceptive; and, in special, the Knowledges and perceptions of good and truth.

Pomegranate. *Malus Punica, Malum Africanum.*

T. 403². (This) may be likened to a pomegranate, which is pellucid to the centre, where is the repository of the seeds.

E. 458⁷. 'The pomegranate tree' (Joel i.12) = sensuous truth and good, which is the ultimate of the Natural. (See 403⁶.)

Pomp. *Pompa.*

A. 9212⁶. When the judges and kings rode in their pomp.

T. 404². It is less hurtful if it regards as an end . . . horses and chariots in pomp, etc.

660^e. In a triumph who does not regard the victor, and the pomp from him . . .

742. They saw the Prince enter in the order and pomp of procession.

Pontiff. See HIGH PRIEST—*pontifex* and POPE.

Pony. *Mannus.* Coro.35². See also T.185².

Pool. *Piscina.*

See under LAKE—*stagnum.*

A. 4926⁵. 'The waters of the lower pool' (Is.xxii.9) = the traditions by which they made infractions in the truths of the Word.

E. 239¹⁹. 'The pool of Siloam' (John ix.7) = the Word in the letter. 475¹⁷.

453¹². The pools in Jerusalem = truths such as are in the exterior and interior senses of the Word; the waters of the higher pool = truths such as are in the interior sense; and the waters of the lower pool, truths such as are in the exterior sense, which is the sense of the letter . . . For the pools in Jerusalem have a like signification to that of the lakes and seas outside Jerusalem, namely, a collection of them.

Poop. *Puppis.* T.32^e.

Poor. *Pauper.*

Poverty. *Paupertas.*

A. 561. Remains are . . . also states of mercy towards the poor and needy.

1877. Think none can enter Heaven but the poor . . .

2129⁴. The rich will enter equally with the poor.

2336⁴. 'To bring in the poor, maimed, deaf, and blind' (Luke xiv.21) = such as were so called in the Ancient Church, and were such as to faith; but were in the life of good, who should thus be informed concerning the Lord's Kingdom; thus the gentiles who were not yet instructed.

2417⁸. (The poor a class of the good.)

3419³. ('The poor,' and other such classes, enum., and ill.)

3688³. As he knows from the Word that he ought to give to the poor, and that whoever gives to the poor has reward in Heaven, he therefore does good to beggars more than others . . . not considering that such as beg in the streets for the most part live an impious and wicked life. (Continued under BEGGAR.) Still, he ought to do this good in the beginning of regeneration. —⁵. 3701⁴.

3820². Those in external truths know only this general: that good is to be done to the poor; and they do not know how to discern who are truly poor; and still less that by 'the poor,' in the Word, are meant those who are spiritually so . . . But those in internal truths know who are the poor . . . and do good to everyone according to his quality.

4459⁴. Take this truth . . . that to be poor and needy is to be rich and abounding (in Heaven). . . He is called poor and needy who believes from the heart . . . that of himself he possesses nothing, knows nothing, is not wise, and has no power; and in Heaven he is rich and abounds . . .

4730². Who knows otherwise than that love towards the neighbour is to give to the poor?

4783⁵. Those in faith separated cannot but believe that the works of charity are solely to give to the poor, and aid the miserable.

[A.] 4981. 'The blessing of Jehovah' = . . . to be content to be . . . among the less honoured and the poor.

5008². It is a truth natural not spiritual . . . that good is to be done to the poor, widows, and the fatherless; and that to do good to them is the charity which is commanded in the Word . . . But those in truth spiritual natural . . . set it in the last place that the poor, etc., are meant; for they say in their hearts that all are not poor who call themselves poor; and also that among them are those who live the worst . . . and that by 'the poor,' in the Word, are meant those who are spiritually such; namely, those who know and confess in heart that they have nothing of truth and good from themselves; but that all things are given them freely. . . (Thus) to do good to the poor, etc., is an ultimate of truth to those who are in spiritual natural truth; and this truth is like a garment which invests interior things . . .

—⁴. That the poor and miserable will inherit the heavenly kingdom is to them an ultimate truth; for they store up interiorly that those are poor, etc., who are spiritually such . . . But those in truth natural not spiritual say that only those can inherit it who are reduced to poverty . . .

5028². The spiritual man, equally with the natural man, says that good is to be done to the poor, widows, and orphans; but the spiritual man thinks that good is not to be done to the poor, etc., who are evil, and who call themselves the poor, and yet are rich . . . and he thence concludes that by 'the poor,' etc., in the Word, are meant those who are spiritually such. But the natural man thinks that good is to be done to the poor, etc., who are so named . . . and whether they are evil or good he cares not; and what it is to be spiritually such he neither knows nor wants to know.

5573². In Heaven there are equally the rich and the poor. They objected that . . . if they were to be saved . . . they must give all they have to the poor . . . But it was given to reply that the case is not so . . . D. 3503.

5945. (A doctrinal of scientifics, which is especially of service to those who are for the first time being inaugurated into the interior truths of the Church, is) that good is to be done above all others to widows, to orphans, and to the poor in the streets. Such doctrinals are signified by 'the carriages of Egypt.' (They are) the first which man learns, and afterwards are of service to him as an ultimate plane. Ex.

7318. Truth is falsified when it is said that no one can enter into Heaven except him who is miserable and poor; and also when it is said: unless one gives all he has to the poor, and reduces himself into miseries.

8120. It is believed that charity towards the neighbour is to give to the poor, etc., But . . . he who renders aid to a poor or indigent evildoer, through him does evil to the neighbour; for by the aid which he renders him, he confirms him in evil, and supplies him with the means of doing evil to others . . .

8478³. If (those who trust in the Divine) become poor, they are not sad . . . They know that to those

who trust in the Divine all things succeed for a happy state to eternity . . .

9209². It is frequently said in the Word that good is to be done to the poor and needy. Those in external truths . . . believe that good is to be done to everyone who needs aid, especially to beggars, who above all others call themselves the poor . . . They who do this from obedience . . . do well; for, through this external, they are initiated into the internal of charity and of mercy, (which) consists in clearly discerning who, and of what quality, are those to whom good is to be done, and how to each. Ex.

—³. It is the external of charity which is described in the literal sense of the Word by the injunction that good is to be done to the poor and needy. But the internal of charity is what is described in the internal sense, (where) the internal man is understood as being in poverty and need, to which good is to be done; for by the poor and needy in this sense are understood those who are in defect and ignorance of good and truth, and yet long for good and truth. . . How these are to be assisted, the Word teaches in the letter. Ex. and Ill.

—⁴. Those are called 'the poor,' who have not the Word, and thus know nothing about the Lord, and yet long to be instructed; and therefore it is said that 'to the poor the Gospel is preached' (Luke vii. 22).

—⁵. That by 'the poor and needy,' are meant, in the internal sense, those who being outside the Church are in ignorance of truth, because they have not the Word, and yet long to be instructed, and by that which they know are yet in a little good; and, within the Church, those who from various causes are ignorant of truth, but still, from some good, long for it. Ill.

—⁵. 'I am needy and poor' (Ps. lxx. 5) was said by David, who was not poor and needy; from which it is evident that spiritual poverty and need are meant.

—⁶. 'The needy,' here, = those who are in little truth; and 'the poor' (Ps. xxxv. 10), those who are in little good, and are being infested by evils and falsities . . .

9231². See LAZARUS, here.

9253. 'A poor man thou shalt not regard in his cause' (Ex. xxiii. 3) = that no favour is to be shown the falsities in which are those who are in ignorance of truth. 'A poor man' = those who are in few truths, and also in falsities, from ignorance; but those of them who are in good want to be instructed in truths; whereas those who are in evil do not want to be instructed . . .

10227. 'A rich man shall not give more, and a poor one shall not give less . . .' (Ex. xxx. 15) = that all, of whatsoever faculty, ought equally to ascribe to the Lord all things of truth from good.

—¹⁹. By 'the poor' are meant those who do not possess these Knowledges of truth and good, but still long for them. —²², Ill.

—²³. 'The poor and needy seeking water' (Is. xli. 17) = those who long for the Knowledges of good and truth.

H. 357. Concerning the rich and poor in Heaven. Chapter.

—². Heaven is for all who live a life of faith and

love, whether rich or poor. . . The rich come into Heaven as easily as the poor . . . There are both rich and poor there; and many rich in greater glory and happiness than poor.

358. Man has no need to give what he has to the poor, except in so far as affection leads him. D.5794^e.

364. The poor do not come into Heaven on account of their poverty; but on account of their life.

— . Poverty seduces and leads man away from Heaven equally as opulence. Among the poor are very many who are not content with their lot, who seek many things, and believe riches to be blessings; and therefore when they do not receive them, they are angry, and think evilly about the Divine Providence. They also envy others their goods, and equally defraud others when there is an opportunity; and they also live equally in filthy pleasures. But it is otherwise with the poor who are content with their lot, sedulous and diligent in their work, and love labour better than idleness; and who act sincerely and faithfully, and at the same time live a Christian life. (A conversation with rustics and others of the common people concerning charity and faith.)

365. The reason it is believed that the poor come into Heaven easily, and the rich with difficulty, is that the Word has not been understood. . . The 'rich,' there, mean those who abound in the Knowledges of good and truth . . . and 'the poor,' those who are deficient in these Knowledges, and yet long for them . . . —^e, Ill. 420.

S. 84. 'Poor' is predicated of good, or evil . . . 'needy,' of truth, or falsity.

P. 216. When he sees that the good are in contempt and poverty . . . 250, Ex.

R. 95. 'Poor' = those not in truths; and 'needy,' those not in goods.

209. 'Miserable and poor' (Rev. iii. 17) = that they are devoid of truths and goods. Ex.

604. 'Rich and poor' (Rev. xiii. 16) = those who are in Knowledges and knowledges, more and less . . .

T. 156². That 'the spirit' of man = such things as are of his mind, is evident from . . . 'Blessed are the poor in spirit; for of such is the Kingdom of the Heavens' (Matt. v. 3).

425. That the benefactions of charity are to give to the poor, and to aid the indigent; but with prudence. Gen. art.

— . It is the common belief that charity is merely to give to the poor . . .

427. For charity is often described in the Word as giving to the poor . . . Those called 'the poor,' etc., = those who are such spiritually. 'The poor' = those not in the Knowledges of truth and good.

428. Those who are naturally compassionate . . . believe that it is charity to give to any poor person . . . and make no inquiry as to whether the poor and indigent person is good or evil. (The evil of this shown by comparisons.)

D. 1327a. By the miserable and poor are meant those

who are spiritually miserable and poor, whether they have been rich or poor in the world . . . and who suffer persecutions by those things which are false and evil, and who endure them, as in temptations; thus who fight against the crew of devils.

1328. The truth rather is that fewer beggars, and fewer of the poor as to the life of the body . . . come into Heaven than others. How miserable is the life of many sailors and soldiers, and that of many of the lowest of the common people! and yet they think nothing whatever about the eternal life . . .

3503. There is no respect of persons in the other life, but the rich are saved equally with the poor . . . and the greater part of the poor are worse than (the rich business men of the Dutch), and are rejected. (Continued above, at A. 5573.)

D. Min. 4583. The poor are they who thirst and hunger for goods and truths, and know that they have few if any; nor do they desire gold and silver, nor copper and iron, supposing that they would be too much for them: these also are given them.

E. 118. 'And poverty, but thou art rich' (Rev. ii. 9) = the acknowledgment that they know nothing from themselves. . . By 'poverty' is here meant spiritual poverty . . . for these things are said to the Church. To be spiritually poor, and yet to be rich, is to acknowledge at heart that one knows, understands, and is wise, not at all from self; but that he knows, understands, and is wise, is all from the Lord. Ex.

—². The reason he who is spiritually poor, is yet rich, is that he is in the spiritual affection of truth. Ex.

—³. 'The poor and needy' = those who believe that they know nothing from themselves; and also those who do not know because they have not the Word. Ill.

— . From this last passage it is evident that 'the poor and needy' = those who long for the Knowledges of good and truth. —⁴.

223²². 'The poor,' etc., = those who are not in truths and goods, but yet long for them. 236⁹.

238. 'And miserable and poor' (Rev. iii. 17) = that neither do they know that they have no Knowledges of truth, nor Knowledges of good. . . 'Poor' = that they are in no Knowledges of good.

— . Spiritual misery and poverty are nothing else than a defect of the Knowledges of truth and good; for the spirit is then miserable and poor . . .

—². By 'the miserable,' in the Word, are meant those not in truths, because not in the Knowledges of them; and by 'the poor,' those not in goods, because not in the Knowledges of them. Ill.

—³. (This passage shows) that by 'the miserable and poor' are meant those spiritually such, but who long for the Knowledges of truth and good. —⁴.

—⁵. (The reason both) 'the miserable and the poor' are mentioned together, is that by 'the miserable' are meant those who are in the defect of the Knowledges of truth; and by 'the poor,' those who are in the defect of the Knowledges of good.

242¹⁸. 'The poor whom He will save' (Ps. lxxii. 12) = those not in the Knowledges of truth and good, but who long for them.

[E.] 412²⁵. 'To grind the faces of the poor' (Is. iii. 15) = to destroy the affections of Knowing truths with those who are in ignorance of truth, and still long to be instructed.

481³. 'The poor and needy' = those in the defect of good from ignorance of truth, and who yet long for them.

483². The gentiles are here called 'poor and needy' from defect and ignorance of truth . . .

612⁵. 'The poor to whom the Lord will evangelize' (Is. lxi. 1) = the gentiles, who are so called because they have been in ignorance of truth from the fact that they have not had the Word. —. 811¹⁸.

652³¹. 'The poor,' etc. (Luke xiv. 21) = such in the spiritual sense, who, because they had not the Word, have been in ignorance of truth, and thence in the defect of good; but still longed for truths, through which they would have good.

811¹⁸. 'The poor' = those in few truths, who long for them to sustain their soul by them.

817⁹. 'The poor' = those not in truths, but who still long for them; 'the needy' = those not in goods, but who still at heart want them.

836. 'Rich and poor' = the wise and the simple. Ex.

893⁴. 'To give to the poor,' in the spiritual sense, = to do the works of charity.

D. Wis. xi. 4. To give to the poor, etc., is not meant in the Word by 'fruits,' 'works,' etc.

Pope. *Papa.*

Papal. *Papalis.*

Papacy. *Papatus.*

See BENEDICT, SIXTUS, and HIGH PRIEST—*Pontifex.*

A. 4738². After the papal chair had grown . . .

—³. Because otherwise the papal chair would not subsist.

— . At that time there existed schisms, whereby the papal Power might have been dissipated.

—⁴. Thereby also the papal Power was confirmed.

J. 55(n). The attributing of two natures to the Lord . . . was done in a Council for the sake of the Pope, that he might be acknowledged as His vicar. D. 4551. De Dom. 69.

C. J. 59. Rarely does anyone who has been Pope act as Pontiff there; yet he who was Pope of Rome twenty years ago, was set over them, because he had cherished in his heart that the Word is more holy than is believed, and that the Lord is to be worshipped. But, after discharging the pontifical function for some years, he abdicated it, and betook himself to the Reformed Christians . . . When the great northern city (of the Papists) was destroyed, I saw him carried out on a couch . . . Something quite different happened to his successor.

F. 8. Faith separated from Truth entered the Church with the papal dominion, because the chief safeguard of that religion was ignorance of truth . . .

R. ix. (The doctrine of the Roman Catholics concerning the Pope and his Power.)

294¹¹. A monk said . . . I can say Divine Human of the most holy Pope . . .

743³. As they have ceased to worship the Pope, let them worship Him from whom the Pope says that he has all Power . . . The Pope is a man . . .

759². If the papal dominion had not been broken at the time of the Reformation . . .

796². Instead of the Lord, the Pope is there worshipped; and in place of the Word the papal bulls are acknowledged . . . and the bulls have as their end the dominion of the Pope and his ministers over Heaven and the world.

836^e. Everyone regards the decrees of the Pope as in the first place, and far above the Word.

—^e. They are judged from the decrees of the Pope in so far as they agree with the Word.

M. 265. I saw two men (in Hell) . . . who were Popes that had deprived emperors of their dominion. (Their love of dominion represented.)

T. 640^e. To imputation, application, and ascription, add only transcription, and you will be a vicarious Pope.

821. All who had thought more of God than of the papacy . . .

D. 3689. These are they who rule the Pope, and inspire into him such a respiration, and induce him to believe that it is the Holy Spirit . . .

3692^e. Such, therefore, are the Popes . . .

3934. As is the custom of the Popes and the papal at this day.

4023. That men should believe all things which the Pope has said and instituted . . .

4957. The Lord is Pope there. 5229.

5215. See LAST JUDGMENT, here. 5229. 5270. 5469a. 5841.

6087². How he had spoken with the Pope, (who had said) that Christ is the over Pope . . .

6092. I have heard from a certain Pope that . . .

E. 1033³. That the edicts of the Pope are more holy than the precepts of the Word, (although) a great part of them are from Hell. Ex. 1054³.

1049². But the adoration of the Pope is internal.

1050. They have transferred the Divine Power of the Lord to the Pope, as His vicar; and, together with it, worship and adoration; and to this end have separated the Lord's Divine from His Human . . .

1054. They have delivered their doctrine from the papal chair as Divine . . . and they preach the adoration of the Pope . . .

— . The internal adoration, which is essential, they have transferred into the Pope as the vicar . . .

1062. These, while they live according to the statutes of the Pope, and acknowledge him as the Lord's vicar . . . are not unlike upright pagans . . .

—². Those of the people who look to the Lord, and to the Pope only as the head of the Church . . . are in Babylonia, but not of it . . .

— . At Rome, where the papal chair is.

1070. Those who have not attributed Divine holiness to the sayings of the Pope. Sig.

1071. Because no communication . . . with Heaven . . . can be given by the enunciations and dictates of the **Pope**. Ex.

1072. These are all in the kingdoms subject to the **papal** dominion, who only call the **Pope** the head of the Church, and not a vicar in the sense that he is in the Lord's place . . . Also, they do not allow that the **Pope** can change the holy things of the Word, or make edicts not in agreement with the Word. Sig.

1074. 'The called, chosen, and faithful' = all those in the kingdoms under the dominion of the **Pope** who ascribe to the Lord the Power to save men, and who attribute Divine holiness and inspiration to the Word alone; and in these two things recede from the vicarship of the **Pope**.

1076. The doctrinals from the **papal** Consistory in general. Sig. and Ex.

1079. That they will altogether reject all the statutes and edicts of the **Pope**. Sig. and enum.

1080. The total rejection of the dogmas by which the **papal** Consistory has falsified the truths, and adulterated the goods, of the Word, and thereby profaned the holy things of the Church. Sig. and Ex.

1089. Domination over the truths of the Church, is (signified) because their chief, who is called **Pope** and Pontiff, makes his own dictates to be of equal holiness, and of like inspiration, with the truths of the Word; and also because it is from their doctrine that he is allowed to change the truths of the Word according to the changes of the state of the Church . . . Sig.

1118³. It is from what is implanted that in Gentile Christendom (worship is made) before the **Pope**, the shoes of whose feet . . . are kissed; and they would have saluted him as a God, if religion had allowed it. These things are from what is implanted, namely, that men want to worship a God whom they see . . .

1130². They say that the dictates of the **Pope** are equally holy with those which are of the Word, and that all things of the Church are to be accommodated to its state; consequently that they are to be changed when its state demands it; and that these accommodations and changes take place from the inspiration with the **Pope**. (Thus) in place of (the truths of the Word) there have been enjoined such things as entirely favour their love of dominating . . .

J. (Post.) 102. Therefore they seek the **Pope**, and some one is always set over them, who discharges the name and function of **Pope** . . .

103². He was told that in each thing which the **Pope** enunciates in the Consistory there is what is derived from the infernal love of reigning over Heaven and earth, and of claiming Divine power for himself, and thus of being worshipped as a God . . . (and) that it is infernal Spirits who then insufflate his breast . . .

Ath. 66. See **PAPIST**, here.

133. The separation of the Human of the Lord from the Divine was made in the Council of Nice, for the sake of the **Pope**, that he might not be called a God on the earth.

Inv. 52². What else are the miracles among the

papists—*Papacos* . . . Have the idols throughout **Pope**-**dom**—*Papismo*—any other purpose? 55.

Poplar. *Populus*.

A. 2466¹⁰. See **OAK**, here. S. 18³. E. 324²⁰. 1145².

4013. 'Jacob took him a fresh rod of poplar' (Gen. xxx. 37) = the proper power of natural good. . . 'Poplar' = the good of the Natural.

—³. Some species of trees = exterior goods and truths, which are of the natural man; as the **poplar** . . .

—^e. The **poplar** which is here named is the white **poplar**, so called from its whiteness, from which is the derivation. Hence it was that by 'the poplar' was signified the good which is from truth; or, what is the same, the good of truth; as in Hos. iv. 13; but there falsified.

R. 936^e. The leaves of the **poplar**, etc., = rational truths from sensuous light.

M. 103³. The floor of the house was of boards of **poplar**.

Popular, Populous. See under **PEOPLE**.

Porath. *Porath*. D. 4701.

Porcelain. *Porcellanus*.

J. (Post.) 76^e. Indian **porcelain** things correspond to the affections of the Ultimate Heaven.

De Verbo 3⁴. For, one Divine Truth naturally perceived and loved, is like a crystalline or **porcelain** vessel, which is afterwards filled up with wine . . .

Porch. See under **ARCADE**.

Pore. *Porus*.

Porous. *Porosus*.

H. 479⁵. Everyone's love is like spongy and porous wood . . .

T. 470². The things in the atmospheres from the earth, man absorbs . . . through the pores of the whole body. Ad. 1457.

491². (Plants) freely drink in these things through their little mouths, pores, and ducts . . .

D. 3124. Some (of the excretions) are cast out as excrementitious through the pores of the skin.

3718a. (The Sirens were carried) through the pores of the bone of the skull towards the external skin . . .

Porphyry. *Porphyrites*.

M. 12. The (Prince's) palace was built of porphyry, with a foundation of jasper.

315. The (public school) was built of marble, on a foundation of porphyry.

Portent. *Portentum*.

A. 7030. 'See all the **portents** which I have put in thine hand' (Ex. iv. 21) = the mediums of power from the Spiritual then. 'Portents,' or miracles, = mediums of Divine power.

M. 10³. On seeing him the Angels said, What portent is this?

533. Let down the paper to the earth, and you will see a **portent**. Des.

T. 16^e. On seeing this portent they laughed.

Portion. *Portio*.

A. 1755. 'Let them take their portion' (Gen.xiv.24) = that they were given into their Power. Ex.

4097. 'Is there any portion and inheritance for us in our father's house?' (Gen.xxxi.14) = the first state of their separation from the good signified by Laban. . . 'Is there any portion?' = is there any conjunction.

4397. 'He bought the portion of the field' (Gen.xxxiii.19) = the appropriation of good from that truth.

5706. 'He lifted up portions from his faces to them' (Gen.xliii.34) = goods applied to everyone from mercy; (for) 'the portions of foods' = goods.

5707. 'He multiplied Benjamin's portion above the portions of them all' (id.) = good for the medium above the goods for the truths in the Natural. 'Portions' = goods.

6305. 'I give thee one portion above thy brethren' (Gen.xlviii.22) = that the truth of the Intellectual and the good of the Voluntary should have more in the Church. Ex. 6306. —⁶.

10090. 'It shall be to thee for a portion' (Ex.xxix.26) = communication with those who are in truths Divine. . . 'To be for a portion' = communication. Ex.

T. 364³. All things are full of God, and each one takes his portion from that fulness.

D. 3530. In common civility mutual love is shown externally by giving better portions . . .

E. 433¹⁰. 'Jehovah shall make Judah . . . His portion upon the land of holiness' (Zech.ii.12).

960¹¹. 'Jehovah is the portion of your part' (Ps. xvi.5).

Portray. *Depingere*. A.1860².

Portugal. *Portugallia*. D.6059.

Position. *Positio, Positus*.

See under PUT, and SITUATION.

A. 3394^e. To those in the affirmative . . . such a position-*positio*-is hurtful . . .

3639. All situations there are relative to the human body . . . in whatever position-*positu*.

3641. All . . . appear erect . . . when yet, in themselves, and according to angelic sight, they are in a different position-*positu* . . . D.Min.4683.

— . From the Lord is all position-*positus*, and situation.

— . But the infernals are . . . in an opposite position-*positu*. Des.

—^e. How (Heaven and Hell) may relate to a one in situation and position-*positu*.

8455. 'There was a laying-*positio*-of dew around the camp' (Ex.xvi.13) = the truth of peace adjoining itself.

8456. 'The laying of dew went up' (ver.14) = the insinuation of the truth. . . The laying of the dew upon the manna = the insinuation of truth. Ex.

D. 3116. That Spirits . . . are seen . . . with their bodies in a fixed position-*positu*.

3617. According to the position-*positionem*-of some, (which) is contrary to the Word.

Possess. *Possidere*.

Possession. *Possessio*.

Possessor. *Possessor*.

See under FACULTY, and OBSESS.

A. 79. It is permitted the celestial man to enjoy all these things; but not to possess them as his own. Sig.

995². No one is forbidden to enjoy . . . the pleasures of possessions of lands and wealth. Ex.

1733. 'Possessor of heavens and earth' (Gen.xiv.19) = the conjunction of the internal man, or Jehovah, with the interior and exterior man. 1746.

—^e. Before plenary conjunction . . . was effected (the Lord's internal man) is called 'Possessor of heavens and earth,' that is, Possessor of all things which are with the interior and exterior man.

1745^e. The internal man of the Angels is the Lord's possession . . .

1817. The Lord's Kingdom, of which He alone is the Possessor. Sig.

— . 'To inherit the Land' = to possess the heavenly Kingdom. . . But, as to the Divine Essence, He was the Possessor of the universe . . . from eternity.

2029. 'For an eternal possession' (Gen.xvii.8) = what is eternal. They are called 'possessors,' and 'heirs,' not from merit, but from mercy.

2122. Those arriving from the Christian world (want) to possess all things.

2219^e. So far as they can, they deprive (those who do not favour them) of their possessions, etc.

2588¹⁶. That they should 'possess the goods,' etc., 'of the nations.' Ex.

2658⁴. The (Hebrew) word which is predicated of good may be rendered 'to possess hereditarily' . . . This word involves possession . . . as is the case with the Celestial . . . In this verse . . . the word denoting possession by hereditary right is used; because the Lord's Divine Human is the sole Heir Possessor. Ill.

—⁵. That 'to possess hereditarily' . . . when predicated of men, = to receive life from the Lord, consequently . . . Heaven. Ill.

—⁶. 'To possess hereditarily' is here predicated of those in celestial love . . .

2712³. 'To possess' (Is.liv.3) is predicated of celestial good. —⁴.

2718⁴. Is not the happiness . . . in possession, honour, etc. ?

2910². Want to possess the goods of all. 3175.

2916. 'Give me possession of a sepulchre' (Gen. xxiii.4) = that they can be regenerated.

3928². Before regeneration, he is possessed by diabolical Spirits . . .

4453. 'Possess ye in the land' (Gen.xxxiv.10) = to make a one, thus, to agree together.

4751². Wants to possess the universal world . . .

4793. When they have entered into the taste, they possess the man's interiors . . . Very many are at this day possessed by these Spirits ; for there are now interior obsessions . . . —³.

5120¹³. They aim to be worshipped as gods, the possessors of Heaven and earth.

5135⁵. In spiritual life there are . . . no other possessions and inheritances than the felicities of life which are from goods and the derivative truths.

5942. The possession of scientifics. Sig.

—^e. For he who gives possession, gives its good ; and conversely.

6049^e. 'Possession' (Ezek.xxxviii.12)=good.

6103. 'He gave them a possession in the land of Egypt' (Gen.xlvii.11)= . . . a fixed state—*statio*—of spiritual life in the natural mind. 6171.

6193. As Spirits possess all things of man's thought and will, and Angels the things still more interior . . .

6195. Therefore the Spirits who enter into the very affections, possess another . . .

6210. When I have thought inordinately about possessions, etc., I have relapsed into the Sensuous . . . and was removed from consort with the Angels. Ex.

6212². (To show me how the prophets) were facted upon . . . I was for a whole night possessed by Spirits. Des.

6233^e. 'An eternal possession' (Gen.xlviii.4)=to have the Lord's life.

6443. Their possession in the Lord's Kingdom while they are as yet in obscurity. Sig. and Ex.

8118³. When the cupidity of . . . possessing the goods of others invaded the mind . . .

8318³. These desire to possess all things which are the neighbour's . . .

8323. 'Thou hast possessed' (Ex.xv.16)=who have thus become the Lord's.

8478². With these, universally reigns . . . the desire of possessing all things . . .

9942¹². That those in goods and truths from the Lord possess nothing of good and truth from themselves . . . Sig. Goods and truths from self . . . are signified by 'to possess gold, silver,' etc. (Matt.x.9).

10791. Everyone by birth wants . . . to possess the goods of others . . . 10814².

W. 254². The spiritual degree is closed with those who from the love of the world are in the insane cupidity of possessing the goods of others . . .

273³. 'Satan' is the love of possessing the goods of others by every evil art.

P. 183². He would want to possess Heaven itself.

215⁵. The love of possessing wealth beyond their necessities also entered . . .

— . He who wants to dominate over all things, also wants to possess all things.

—⁶. See LOVE OF THE WORLD, here.

251. Wants to possess the wealth of the world . . .

R. 753. That they may alone possess the goods of the whole world. Tr.

802². The love of possessing all things of the world, is Satan . . .

890. 'He that overcometh shall possess hereditarily all things' (Rev.xxi.7)=that (such) will come into Heaven, and, then, into the possession of the goods which are there from the Lord . . .

M. 261³. The universals of Hell are . . . the love of possessing the goods of others from the love of the world . . . The universals of Heaven opposite to these are . . . the love of possessing the goods of the world from the love of doing uses by means of them . . .

267. Those in the concupiscence and thence in the phantasy of possessing the things of the world. (Tr. from experience.) 268.

513^e. They take possession of them at their pleasure.

T. 245^e. From having in possession—*possessionatos* . . .

D. 2037. For the possessions of goods in the world is nothing but what is imaginary . . .

2656. Such want to possess men, even their bodies . . . 2665. 4910^e.

3963. I can be possessed by Spirits, yet without injury . . .

—^e. Such is the world now that when anyone is possessed he at once incurs the peril of his life . . .

4093. He then possessed my hand . . .

5569. When they possess this province (around the left ear), they possess the Spirit or man. Ex. —².

5894. When they lamented . . . concerning the loss of their possessions . . .

6034. Concerning . . . the love of possessing the goods of the world. Gen.art.

D. Min. 4693. (If Spirits knew where men are) they would . . . make them possessed, as formerly.

E. 167⁵. 'To possess the reins' (1's.cxxxix.13)=to know the falsities and truths with man. (=to purify truths from falsities. 710¹⁶.)

951⁸. The love of possessing goods from the mere delight of possession . . . stores up in it all evils. Ex.

Possible. *Possibilis.*

Possibility. *Possibilitas.*

See IMPOSSIBLE.

A. 2211. That everything is possible to Jehovah. Sig.

8678. The love of self . . . grows to every degree of given possibility . . .

8700. That this is not possible. Sig. and Ex.

—². The reason it is not possible because it is not from order, is that in the other life all is possible which is from order. The Divine truth which proceeds from the Lord is what makes order . . . hence everything according to Divine truth . . . is possible. Examps.

—³. Hence it is not possible for the evil and good to be together. Nor is it possible for the evil to be in good . . . Hence it is evident that it is not possible for those in Hell to be saved . . .

D. 5897. Possibility occurs. E.797⁶.

Post. *Postis.*

A. 3519⁵. This protection was represented by . . . the blood upon the posts and lintel.

7847. 'Shall put it on the two posts and on the intel' (Ex.xii.7)=the truths and goods of the Natural. 'The posts' of a door=the truths of the Natural. Ex.

— . Moreover the lintel and posts have a like signification to that of the forehead and hands. —², Ill.

—³. That a lintel and posts=the goods and truths of the Natural, through which there is introduction to spiritual things. Ill. 7921. 7927.

8989. 'He shall bring him either to the door or to the post' (Ex.xxi.6)=a state of truth confirmed and implanted with spiritual good. . . 'A post'=the conjunction of that truth with good; for a post is between two chambers, and conjoins them.

—². The 'post'=conjunction.

—³. Conjunctions are presented to view in Heaven by posts.

9552^e. The posts are said to 'tremble' (Amos ix.1), because 'posts'=the truths of the Natural.

Postdiluvian. *Postdiluvianus.*

A. 209^e. Where it treats of the Postdiluvians such words are employed as do not so much regard the will as the understanding; for . . . the Postdiluvians had good from truth.

310². There was not celestial but spiritual seed in the Postdiluvians . . .

311^e. The Lord induced other states on the Postdiluvians.

D. 2348. The postdiluvian man is such that he can retain all his own life, and perceive it as his own, although it is not his life and perception, but appears as his, differently from those who were before the Flood. Ex.

Posterior. *Posterior.*

See under PRIOR.

A. 3219^e. It is contrary to order for the posterior to inflow into the prior . . .

3416². Thus the posterior things of the Word appear to them, and not the anterior ones; that is, the exterior things, and not the interior; and to see the posterior or exterior things without the anterior or interior ones, is to see nothing of the Divine. Tr.

5116³. For what is prior must be in what is posterior, for what is posterior to be.

9135. The posterior state is when he is in the good of charity and thence in the truths of faith. Ex.

9628. 'The hinder parts of the habitation' (Ex.xxvi.12)=the ultimate of Heaven.

10584. 'Thou shalt see My back parts' (Ex.xxxiii.23)=that they should see the externals of the Word, of the Church, and of worship. Ex. E.412¹³.

—². The reason 'the back parts' of Jehovah=(the above), is that 'faces'=internals; and those are said to 'see the back parts' of Jehovah, and not the faces, who believe and adore the Word, but only its external . . .

—³. But those who do not believe in the Word do not see even the back parts of Jehovah . . . These are meant by those who are said to 'turn their back parts to the temple' (Ezek.viii.16). Further ill.

I. 11³. The posterior does not act from itself, but from the prior . . .

T. 28. 'The back parts' of God (which Moses saw) mean the things visible in the world; and, in special, the things perceptible in the Word.

33. All posterior things are receptacles of prior ones . . .

35⁹. Does not the posterior, as it comes forth from the prior, also subsist from it . . .

E. 275²⁰. 'The hinder sea' (Zech.xiv.8)=the natural man as to truth.

700²¹. The posterior part, where the haemorrhoid was (1 Sam.v.)=the natural love which is with those who are not spiritual, and which is the love of the world.

739⁷. The men of the Most Ancient Church were not forbidden to procure Knowledges . . . but they were forbidden to view these Knowledges by a posterior way. Ex.

Posterity. *Posteritas.***Descendant.** *Posterus.*

See under JACOB, and MOST ANCIENT CHURCH.

A. 54. With their descendants . . . this arcanum perished.

64^e. Noah = the Church remaining with their descendants.

161. This posterity of the Most Ancient Church was not evil . . .

194. The third posterity of the Most Ancient Church. Tr. (Compare 1123.)

206^e. This posterity of the Most Ancient Church was not as yet such.

208. This was the fourth posterity of the Most Ancient Church . . .

230. The dominant evil of this posterity was the love of self . . .

310. When men are such, the seed thence remains with their descendants . . .

313². (Hereditary evil) thus increases in the descending posterity.

464. (The doctrine) was preserved for the use of their posterity. Sig.

800. That those of the last posterity of the Most Ancient Church became extinct. Sig.

920³. When the Church declined, as in their descendants . . .

— . In the last posterity . . . they apprehended nothing . . .

—^e. This worship . . . emanated to their descendants . . .

1025. 'Seed,' in the literal sense, = posterity . . .

—³. The Angels do not perceive their posterity.

1128. Such was the posterity of the Ancient Church when it began to perish.

2906³. 'The posterity of years' (Ezek.xxxviii.8)=the last time of the Church.

L. 4. 'In the posterity of days' (Is.ii.2).

R. 39. That (these things) might be revealed to posterity. Sig. 63.

M. 77⁴. We are of their posterity . . .

D. 4080. Thus it passes to posterity.

E. 654⁷⁰. 'Thy posterity shall be consumed by fire' (Ezek.xxiii.25)=that the remains thence will perish through earthly loves.

Posthumous. *Posthumus.*

T. 816^e. The mind of man is his Spirit, or posthumous man . . .

5M. 7. I have often heard novitiates instructed in this way about their posthumous life.

Pot. *Catinus.* D.5419.

Pot. *Olla.*

A. 3316⁴. The 'pot of pottage' (2 Kings iv.38-41). Ex.

3812⁵. 'Set on the pot' (Ezek.xxiv.3)=violence offered to good and truth. . . 'The choice of the bones with which the pot was filled'=truths.

4744². 'An empty pot' (ver.11)=that in which is uncleanness and scum; that is, evil and falsity.

S408. 'In our sitting by the flesh pot' (Ex.xvi.3)=a life according to liking, and such as they had lusted for; (for) 'a pot'=a containant of good; and, in the opposite sense, a containant of evil. Ex. . . As 'a pot'=this, there is also signified by it the Corporeal or Natural of man, because these are containants of good or evil. Hence, in the universal sense, by 'a pot' is signified man; and, in a still more universal one, a people, or a city; and then the flesh=the good, or evil, in them. Ill.

—⁵. By 'a pot' is also signified doctrine, from the fact that it contains the good and truth of the Church. Doctrine is signified by 'the pot' in 2 Kings iv. 10105³.

10105³. Thus to boil in a pot=to bring together into doctrine; and thus prepare for use.

—⁴. 'The pot' (Ezek.xxiv.3)=doctrine.

—⁵. 'The pot' (Ezek.xi.3)=the doctrine of falsity from evil . . .

—⁷. 'Pot' (Zech.xiv.21)=the doctrine of charity and faith; thus the doctrine of truth from good.

Potency. See under POWER=*potentia.*

Potion. *Potio.* D.3486.

Potiphar. *Potiphar.*

A. 4789. 'Potiphar Pharaoh's chamberlain' (Gen. xxxvii.36)=the interior things of scientifics. Ex. 4965, Ex. 4966.

5006. 'The wife of Potiphar'=truth natural not spiritual.

Pottage. *Puls, Pulmentum.*

A. 3316. 'Jacob cooked pottage' (Gen.xxv.29)=a heap of doctrinal things. Ex.

— . In the Original it is 'he pottaged pottage;' that is, he heaped it together.

—³. When pottage or pulse=*puls seu pulmentum*—is read of, the Angels perceive . . . doctrinal things not yet conjoined with good, thus an inordinated heap of them.

—⁴. That 'pottage' or 'pulse'=a heap. Ill.

— . 'Pottage' (2 King iv.)=a heap made up of scientifics ill compacted.

3332. 'Jacob gave Esau bread and pottage of lentils' (Gen.xxv.34)=the good of life gifted with the good of truth and the good of doctrinals. . . 'Pottage of lentils'=the good of doctrinals; for 'pottage' or 'pulse'=a heap of doctrinals; and 'lentils,' their good.

S408⁵. 'Pottage' (2 Kings iv.)=the good of the external rituals of the Jewish Church. (=a heap of doctrinals, such as was that of the Jews. 10105³.)

M, 444a. Of diverse evils makes one pottage. 453.

T. 296³. The doctrine of his faith may be compared to pottage made of chaff.

D. 3607. In the brain, which appears like pulp=*pulmenti.*

4013. In the brain, where they are like pulp=*pultis.*

E. 618⁶. 'The pottage,' into which they put the bitter gourds, (2 Kings iv.)=the Word falsified; and 'the meal' with which it was healed = truth from good . . .

Potter. *Figulus.*

Potter, Of a. *Figulinus.*

Earthen. *Fictilis.*

A. 2276². 'The potter' (Zech.xi.13)=reformation and regeneration.

6669⁴. 'Thou art our Father: we are the clay, and Thou our potter' (Is.lxiv.7), 'the clay'=the man of the Church who is being formed; thus the good of faith by means of which man is formed; that is, reformed.

—⁵. As formation is effected by means of the good of charity and the truth of faith, and these are signified by 'the clay,' and 'the vessel of the potter' (Jer.xviii. 1-6), therefore the prophet was commanded to go into the house of the potter.

—⁶. Elsewhere, also, Jehovah or the Lord is called 'the potter,' and the man who is being reformed, 'the clay.' Ill.

R. 149. 'As the vessels of a potter=*figulina*—shall they be broken in pieces' (Rev.ii.27)=as of little or no account. It is said 'the vessels of a potter,' because by these are signified the things which are of Own intelligence; all of which are falsities, and in themselves of no account. So in Ps.ii.9. E.177.

T. 72. 'Shall the clay find fault with the potter . . .'

D. 1967. Natural Truths . . . are earthen vessels for spiritual Truths. Ex.

E. 177. 'Earthen vessels'=those things in the natural man which are from Own intelligence concerning the Things of Heaven and the Church; and these are falsities.

[E. 177⁵]. That 'earthen vessels'=the things which are from Own intelligence; thus the falsities which are in the natural man. Ill.

— The reason 'the vessel of a potter,' or 'an earthen vessel'=what is false, is that a potter is he who forms, and the vessel is that which is formed. When man forms it, it is false; but when the Lord forms it with man, it is true. Hence it is that 'the vessel of a potter'=either falsity or truth; and 'the potter,' the former [of it].

—⁶. From the formation of man by means of truths, the Lord Himself is called 'the potter.' Ill.

—⁷. As the Jews falsified all the truths of the Word . . . their falsities are called 'the broken up vessels of a potter' (Is.xxx.14). —⁸. —⁹.

242⁴. 'Earthen—*testac*—pitchers, the work of the hands of the potter' (Lam.iv.2)=evils of life from the falsities of doctrine which are from Own intelligence.

727^e. Occurs.

Pound. *Mina*.

A. 5291⁵. He who 'laid up the pound in a napkin' (Luke xix.20)=those who procure for themselves the truths of faith, and do not conjoin them with the goods of charity . . . 7984⁴.

P. 210². If you want to be led by the Divine Providence, use prudence, like a servant who faithfully dispenses the goods of his lord. This prudence is 'the pound' which was given to the servants to trade with, and of which they gave account.

R. 427^e. 'The ten pounds'=much; and 'the five pounds,' little.

T. 393. Even if (the understanding) is not cultivated by the talents and pounds of learning.

527². Like the trader who had hidden . . . his pound in a napkin.

E. 193¹⁰. 'The pounds' (Luke xix.)=the Knowledges of truth and good from the Word. 'To trade' with them=to procure for ourselves spiritual life and intelligence by means of them. 'To lay them up in a napkin'=solely in the natural memory of the man.

675⁷. 'The ten pounds' which he gave to the ten servants to trade with=all the Knowledges of truth and good from the Word, with the faculty of perceiving them; for 'the pounds,' which were silver and money, =the Knowledges of truth and the faculty of perceiving; and 'to trade'=to procure for ourselves, by their means, intelligence and wisdom. Those who procure much (of these) are meant by the servant who by his pound gained ten pounds; and those who procure some, by him who by his pound gained five pounds . . . Those who possess truths in both memory and life, are enriched with intelligence in themselves to eternity, and therefore it is said that they should take away the pound from him who had gained nothing by his pound, and should give it to him who had ten pounds.

700⁷. This is what is meant by the pounds which were taken away from the evil, and given to the good. Ex.

Pound. *Pinsere*.

A. 2176. See KNEAD, here.

D. Min. 4720. Concerning those who pound, (or knead). Ex.

Pour. See DRINK-OFFERING.

Pour out. *Effundere*.

Effusion. *Effusio*.

A. 59². Poisons poured out by evil Spirits.

1010. 'To pour out (or shed) the blood of man in man' (Gen.ix.6)=to extinguish charity.

1011. 'His blood shall be poured out' (id.)=his condemnation. 1012.

1016. 'Be ye poured out in the earth' (ver.7)=increase of good in the external man. 'To be poured out' is predicated of goods. Ex.

2567⁵. The spirit is said to be 'poured out' (Joel ii.29) upon lower truths and goods, when they accede and confirm.

4735¹². To pour out innocent blood=to violate what is holy. Ill.

6976. 'Shalt pour it out upon the dry' (Ex.iv.9)=immission into the Natural.

7675. An outpouring into all things there. Sig. 7683.

8719². Prayers which they then ardently pour forth—*fundunt*.

9127. 'To pour out blood'=to inflict violence on truth Divine . . . Ex. —⁵. Ill. 9262⁴. 9264^e.

9303³. Their thought pours itself out into the universe without determination.

10011. 'Thou shalt pour—*fundes*—upon his head' (Ex. xxix.7). Ex.

10283. 'To pour—*fundere*' (Ex.xxx.32)=to communicate.

— 'To pour' is predicated of liquids . . . and 'to pour out—*effundere*,' of Divine, celestial, and spiritual things.

H. 360². Unless the affection pours out into acts . . .

R. 687. 'To pour out the blood' (Rev.xvi.6)=to falsify the truths of the Word; thus to pervert them. E.975.

T. 395. The mind can be effused, and can effuse itself . . .

D. 4458. Their Subject could effuse an idea . . .

E. 329²⁷. 'To pour out innocent blood'=to destroy the good of love and of charity. Ill.

730²⁰. The effusion of innocent blood=the adulteration of the Word as to its truths.

—²³. The influx of Heaven into those who are being reformed, is signified by, 'the spirit shall be poured out upon you from on high' (Is.xxxii.15).

Pour forth. See EXUDE.

Poverty. See under POOR, and WANT.

Powder. *Pollen*.

A. 10464. 'To grind to powder' (Ex.xxxii.20), that is, into what is most minute,=to form falsity from infernal delight; thus (it=) infernal falsity.

W. 65. Soil (is from) what is vegetable and animal broken up into the most minute powder.

T. 362. Like a pearl reduced to powder.

585^e. See DUST-*pulvis*, here.

Power. *Potentia*.

See under ARM, FORCE, HAND, HORN, LION, MIGHTY ONE, OMNIPOTENCE, ROD, SHOULDER, and STRENGTH.

A. 300. He is called 'God' from His power. Ill.

878. His Own power. Sig. and Ex.

—⁷. (The act of Uzzah) represented Own power, or the proprium. —⁸.

995⁴. Many who have lived in power . . . are among the blessed . . .

1038⁸. For power is of the will.

1085. 'Hand' = power; 'arm' = still greater power; and 'shoulder,' all power. Ill.

1308. The reputation of power thence. Sig. and Ex.

1444. (The Lord acting during glorification from His Own power.) 1573⁴. 1607^e. 1616⁵. 1661⁵. 1692. 1736. 1737. 1752. 1787. 1793. 1813. 1820. 1920. 1921. 1988. 2004. 2025. 2083. 2093. 2107. 2500. 2523. 2540. 2551. 2557. 2574. 2576¹⁸. 2625. 2636. 2643. 2665. 2772. 2798. 3026. 3036. 3043. 3125. 3161. 3281. 3322. 3740. 3927². 3975. 4065. 4168. 4251. 4287. 4641. 5005. 5041. 5045. 5157^e. 6716. 9486, Ill. 9715³, Sig. L. 14, Sig. 33. R. 265, Sig. E. 309, Sig.

1661³. Man cannot resist from his Own power . . .

1708^e. The things procured by Own power are said to be 'born in the house.'

1752. The Lord from His Own power gave the Angels force, and as it were power, to fight with Him; for all the power the Angels have is from the Lord.

1807. When he sees the immensity of heaven, he thinks . . . of the infinite power of the Lord.

2083^e. 'To sit at the right hand of power' = to have all Power in the Heavens and on earth.

2177⁴. The hand, or palm, = power.

2694³. When anxiety and grief are induced on them from the fact that they can do nothing from themselves, and this to despair, the Persuasive is broken, and the state is changed, and they can be brought into the belief that . . . all power, prudence, intelligence, and wisdom, are from the Lord.

2826¹⁰. 'The strength of a horse' = Own power of thinking truth; 'the legs of a man' = Own power of doing good.

2921. When the power of Divine good, or omnipotence, is treated of, He is called 'Jehovah Zebaoth,' and 'Lord.'

— . From the power of good, men and Angels are also called 'lords.' In the opposite sense, those are called 'servants' who have no power, or who have power from the others.

— . 'Prince of God' = the Lord as to the power of truth.

3091². The power here treated of is from truth . . . In the Word, power is especially attributed to truth. . .

The power which appears to be from truth, is itself from good, through truth.

3106. The power of the affection of truth. Sig.

3125. But with men, truth is never conjoined with good by Own power, but by the Lord's power. Ex.

3417^e. One Angel has more power-*potentior*—than myriads of infernal Spirits; not from himself, but from the Lord; and he has it . . . in proportion as he believes that he can do nothing from himself . . . and this he can believe in proportion as he is in humiliation and in the affection of being of service to others . . .

3858¹⁵. Goods and truths have in them all power from the Lord; and therefore the Angels also are called 'powers.'

3910. 'God' is predicated from ability-*posse*, or power.

— . Ability is predicated of truth, when being is predicated of good; for good has power by truth. Ex.

3927. Own power, in the supreme sense. Sig. 3975. 3977.

—². But man never sustains any spiritual temptation . . . from his Own power . . .

3983. To know the animus and power. Sig. and Ex.

—^e. The Divine of the Lord's Natural as to the good of truth, to which belongs power. Sig.

3996. From Own power, or, what is the same, from self. Sig.

4013. The Own power of natural good. Sig. and Ex.

4014. The derivative power of natural Truths. Sig.

4015. The disposition of the power of interior truth. Sig. It is the power of the spiritual man in the natural. Ex.

—². (Hence) power is predicated of truth . . . Not that there is power in truth from itself; but in good, and thus in truth from good; that is, in truth through good from the Lord.

4060⁴. 'The powers of the heavens shall be shaken' (Matt. xxiv. 29) = that the foundations of the Church (will) perish.

—⁷. 'With power and great glory' (ver. 30) = (the revelation) of the internal sense, in which is the Lord. . . . 'Power' is predicated of the good, and 'glory,' of the truth, therein.

4076. 'To serve' . . . when predicated of the Lord, = Own power.

4100. That all things were from His Own power, and nothing given by anyone. Sig. 4182.

4383. In the particulars there are singulars in potency.

4402⁵. As 'El,' and 'Elohim' = the Lord as to truth, they also = Him as to power; for truth is that of which power is predicated; for good acts through truth when it is exercising power; and therefore when power from truth is treated of, the Lord is called 'El,' and 'Elohim,' or 'God.' Hence, too, it is, that 'El,' in the Original, = 'the Mighty One-*Potens*.'

4459⁴. In Heaven, he who . . . believes from the heart . . . that nothing of power is from himself, but that

all the power he has is from the Lord, is called 'the least,' and yet is the greatest, because he has power from the Lord. —.

[A.] 4592⁷. Everything of power in good is through truth.

4608^e. 'Naphtali,' in the supreme sense, = Own power.

4751². (A miser) regards himself as the greatest in power.

4757. Power is ascribed to truth, because good exercises power through truth . . .

4802². For in the other life, truths have power with them.

4876. Power is predicated of truth. Refs.

4924. The power (of good) hidden. Sig.

4932. Those in the Grand Man who correspond to the hands, arms, and shoulders, are those who are in power through the truth of faith from good; for those in (this) are in the power of the Lord; for they attribute all power to Him . . . and, in proportion as, not with the mouth, but with the heart, they attribute no power to themselves, they are in greater power. Hence the Angels are called 'powers,' and 'Powers.'

5327. That from the Celestial of the Spiritual is everything of power in the Spiritual. Sig.

5328. And everything of power in the Natural. Sig. and Ex.

5428². The nature of angelic power. Ex.

— . He is the most powerful—*potens*, who believes, wills, and perceives that everything of power is from the Lord, and none from himself; and therefore those who are powers in Heaven are utterly averse to all power from themselves.

5488. Without any power of theirs. Sig. 5496. 5664.

5544. As faith in the understanding . . . has but little power to be trusted in—for the truth of faith has its power from the good of charity—(there is signified) as much as was in his power.

5623. Truth received in the powers; (that is) in the faculties of receiving. Sig.

5662. That they would no longer procure truths by Own power . . . Tr.

6289. Influx into the power of his obscure appereception. Sig. and Ex.

6343. That through (faith) good has power. Sig. and Ex.

— . As to power; namely, the power of thinking and willing, of perceiving, of doing good, of believing, of dissipating falsities and evils, it is all from good by means of truth.

— . 'Strength'=the power in good; but 'forees,' the power of truth.

6344. 'The beginning of my forees'=that through faith is the first power in truth. Ex.

— . In Is.xl.29, 'strength' is predicated of good; 'forees,' of truth; 'power,' of both.

— . That through faith there is power in good, and the first power in truth, (is thus). All the power in the Spiritual World is from good through truth. With-

out good, truth has nothing whatever of power; for truth is like the body, and good the soul thereof; for the soul to effect anything it must be through the body. (Thus) truth without good has no power whatever . . . When the faith of truth is first born through good, there then appears power in truth; and this power is what is called the first power in truth through faith. Ill.

—⁴. What the power in truth from good is, can scarcely be known to anyone in the world; but to those in the other life; thus from revelation thence. Those who are in truth from good . . . are in power through truth from good. In this power are all the Angels; and therefore they are called 'powers;' for they are in the power of restraining evil Spirits; one Angel thousands at once. They exert their power especially with man, by defending him, sometimes against many Hells, and this in a thousand and a thousand ways. They have this power through the truth which is of faith from the good which is of charity. But as they have faith from the Lord, it is the Lord alone who is power with them.

—⁵. This power, which, through faith, is from the Lord, is meant by the Lord's words to Peter . . .

6367⁶. In heavenly order is all power. Sig.

6423². What great power there is in truth. (Shown from experience.)

6784. He prevailed over the power of the doctrine of falsity from evil. Sig. and Ex.

6908. That the power of those of the Spiritual Church shall not prevail against them. Sig.

6909. Power from the Divine. Sig.

6910. The media of Divine power against falsities. Sig.

6947. The power of the Lord's Divine Human. Sig. and Ex.

— . 'Hand'=the power proceeding from His Divine Rational; 'rod'=the power proceeding from His Divine Natural.

6948. The influx of the power of the Divine Natural into the Sensuous. Sig.

—². By the Divine power of the Lord is here meant the Divine truth proceeding from Him; for in Divine truth there is power, insomuch that it is power itself. Ex.

6952. The power of elevating from the ultimate of the Sensuous. Sig. and Ex.

6954. That the power, then, was communicated from the Divine. Sig.

6963. Spiritual power consists in truth.

7011. Divine power in truths. Sig.

7205. A bringing forth from Hell by Divine power. Sig. and Ex.

7211. Elevation to Heaven by Divine power. Sig. and Ex.

7268. The power of the law Divine over those in falsities. Sig. and Ex.

7273. 'Signs and prodigies'=the media of Divine power.

7276. That they will be driven by the Divine power. Sig.

7281. When they observe the Divine power against them. Sig.

7292. The power which is being shown. Sig. 7295.

7296^e. They thus exercise magical power.

7298. Power from order to make dull as to the apprehension of truth. Sig. and Ex.

7299. The power taken away from them. Sig.

—^e. The angelic power from the Lord is so great that . . .

7309. Power like the former. Sig.

—^e. 'Hand'=spiritual power, from which is the natural power, which is 'the rod.'

7316. Power over the falsities which are from fallacies. Sig.

7322. Power over the falsities which are with the infesters. Sig.

—^e. To exercise spiritual power through the Natural. Sig.

7330. Mighty power against falsities. Sig.

7332². In truths is power, insomuch that it cannot be resisted. Refs.

7337². The Divine truth proceeding from the Lord has in it all power. Hence it is that also in the truths which are in the ultimates of order there is power; and therefore the evil acquire power for themselves through truths . . .

7382. The power of internal truth through external truth. Sig. and Ex.

7417. That he should show the Divine power. Sig.

7430. 'This is the finger of God'=that the power was from the Divine.

7435. Elevation to a still greater sign of power. Sig. and Ex.

7446. The manifestation of Divine power thence for ever. Sig.

7518. Power given in so far as it can be received. Sig.

7673. The dominion of power. Sig.

7678. The dominion of power of truth Divine over the whole Natural of the infesters. Sig.

—^e. Such power has the Divine truth which proceeds from the Divine good, that all things in the universe have been created by it. Ex.

8066^e. 'Hand'=the will, here; because all the power of action . . . proceeds from the will.

8183. The dominion of power where is the Hell of falsity from evil. Sig.

8200. The dominion of power of truth Divine over Hell. Sig. and Ex.

—^e. It is said the dominion of power of truth Divine, because all Divine power is through the truth which proceeds from the Lord. Sig. . . . In a word, Divine truth has in it all power, insomuch that it is power itself. Some in the other life who are pre-eminently in truth are in such power thence that they can go through the Hells without danger . . . And there are some who through truth from the Divine exercise power magically.

8206². Good with truth . . . being Divine, has all power; but (evil with falsity) being infernal, has nothing of power.

8215. The power of injecting falsities taken away. Sig.
—^e. 'Wheels'=the power of advancing. Ex. and Ill.

8266. That everything of power is from Him. Sig.

8304. That from Him are all the media through which is power. Sig.

—^e. Those in this truth were led into the truths of His worship, which are the media of power; for all power in the spiritual sense is in the truths which are from the Divine. Power, in the spiritual sense, is to put to flight and cast out from ourselves the infernal crew, which is done only through truths.

8309. That the Divine power of the Lord has elevated them to Heaven into the Divine there. Sig. and Ex.

8472^e. The difference of power is what is signified by 'the numerous and the few.'

8490. 'An omer'=as much as is sufficient; and thus power.

8525. The highest degree of power. Sig. and Ex.

8579. The Divine power through which falsities have been dissipated. Sig.

8599. It is said power thence, because in truth combating there is power from good; for all the power in truth is from the good which is in it. The reason is, that the Divine is in good, and through good in truth . . .

8604. 'To elevate the hand'=to determine spiritual power upwards, thus to the Lord . . . and spiritual power is faith; for all power in the Spiritual World—that is, against falsities from evil—is of truth from good, or of faith from charity.

8608. That the power of looking upwards to the Lord failed. Sig.

8616. The diminution of power with those in falsity from interior evil. Sig.

8626. Infernal Genii . . . have no power at all against the Divine: the least of Divine power masters . . . the diabolical crew in a moment . . .

8668. Perception then from truth Divine concerning the power of the Lord's Divine Human against those who were in falsities and infested. Sig.

8764². 'Wings'=the powers which are of spiritual truth from its good. Ex.

—^e. That power is of spiritual truth from good. Refs.

8817. The power of truth from the Divine to prepare them to receive the Divine. Sig.

8904⁸. Imaginary power from the intellectual proprium. Sig.

9028^e. 'Rod of bread'=power from good; 'rod of water'=power from truth.

9034. If anyone ill-treats scientific truth or its affection from his Own power. Sig. and Ex.

9141⁴. 'A spear'=interior power.

9327². All power in the Spiritual World is from the

truths which are from good ; thus from the truths which proceed from the Lord. Ex.

[A. 9327]³. As all power is of truth, it follows that there is no power at all in falsity from evil . . . and therefore those in Hell . . . have no power whatever . . .

9410. That those in the external sense of the Word separated from the internal have not truth in its power. Sig. and Ex.

—³. 'Keys' = power. Ill.

—⁵. What truth in its power is. Ex. It is known that the Angels are called 'powers,' and also that they are powers; yet they are not powers from themselves, but from the Lord, and because they are recipients of the truth Divine which is from the Lord. They have from the Lord such power that one of them can drive away . . . a thousand of the diabolical crew . . .

9422^e. To remain in a state of power over others. Sig.

9496. 'The staves' of the ark = the power thence. 9539.

9498. 'The staves in the rings' = the power of the Divine sphere.

9561. 'The six reeds from the candlestick' = the power of truth from good as to all things in the Spiritual Heaven. . . 'Reeds' = truths from good, and the derivative power.

9562. 'The candlestick' = the medium by which is conjunction, and from which is power.

9567. That (these) powers shall be from the Divine Spiritual. Sig.

9638. Power through truth from good. Sig.

9639. All in Heaven are called powers; and also are powers from the fact that they are receptions of the Divine truth which is from the Lord.

9643. (Thus) good is faculty, but it is determined only by means of truth. Determined faculty is actual power; consequently, is supporting power. Sig.

9662. 'The staves of Shittim wood' = the power of truth from good. . . The Lord's good of merit is the only good which reigns in Heaven, and consequently from which there is power in truths.

9666. The primary power, from which the powers are everywhere continued. Sig. and Ex.

9715². As the Lord did this from His Own power, He alone has merit and justice . . .

9720. 'The horns on the four corners' = power in every way.

9721. That the power must be from good. Sig.

9732. The power of holding together in a state of good. Sig.

9735. The power of the sphere of Divine good. Sig.

9736. The power of good from which is truth, and of truth from good. Sig.

9807⁶. That all the power of good is through truth. Refs.

— . That Divine power itself is Divine truth. Ref.

9809⁴. Power, then, from celestial good. Sig.

9836². That power and strength consist in ultimates. Rep. and Ex.

10019. Inauguration to represent the Lord's Divine power through Divine truth from Divine good. Sig.

—³. The Lord's Divine power (here represented) is the Divine power of saving the human race; and the power of saving the human race is power over the Heavens and Hells; for through this power, and through no other power, is man saved. Ex.

10023. Power, being the Active of life . . . —^e.

10027. The Lord's Divine power from proprium. Sig.

—^e. The power itself of Divine truth from Divine good (was thus represented); for through the power of Divine truth from Divine good all things take place . . .

10076. A representative of the Lord's Divine power in the Heavens through Divine truth from Divine good. Sig.

10120. A representative of the Lord's plenary power in the Heavens through the influx from the Divine good of the Divine love of His Divine Human. Sig.

10182. The powers of truth from the good of love and of charity. Sig. and Ex.

—². That all power is of truth from the good of love. Ex.

—³. The power of Divine truth is also meant by 'the voice of Jehovah' . . . (and) by 'the Word.'

—⁵. That in truths from good is all power, and in falsities from evil no power, is very well known in the other life . . .

—⁶. That there is such power in truths from good cannot be apprehended by those who have the idea of truth and its faith as of something merely cogitative; when yet the Cogitative of man from his Voluntary makes all the strength of the body, and if it was inspired by the Lord through His Divine truth, man would have the strength of Samson; but it pleases the Lord that man should have strength through faith from love as to those things which are of his spirit, and conduce to eternal salvation.

10191. The power of truth from good there. Sig.

10193. The power from the good of love of the Lord.

10481. Without all power of resisting the evils which are from Hell. Sig. and Ex.

—². The reason those in externals separated from what is internal have no power to resist the evils and falsities from Hell, is that all the power to resist them is from the Divine; and therefore those who are separated from what is internal . . . have no power. Des. and Rep.

H. 137². In Heaven, all power is in Divine truth; and without it there is no power at all. Refs.

— . All the Angels, from Divine truth, are called powers; and also in proportion as they are receptions or receptacles of it, they are powers. Des.

— . That there is such power in Divine truth cannot be believed by those who have no other idea of truth than as of thought or discourse, in which there is no power in itself, except in so far as others do it from obedience. But Divine truth has power in itself, and such power, that through it Heaven and the world were created, with all things in them.

—³. That there is such power in Divine truth, may be illustrated by . . . the power of truth and good in

man ; and by the power of heat and light from the sun in the world. Ex.

228. Concerning the power of the Angels of Heaven, Chapter.

—¹. (Such) know that all the power man has is from his understanding and will. Ex.

—². The nature of the power which the Angels have with man. Ex.

229. But the power of the Angels in the Spiritual World is so great that . . . it surpasses belief. Des.

—². That the Angels have a like power in the natural world, when it is granted. Ill.

—³. As the Angels have such power, they are called 'powers.' Ill.

230. (But) the Angels have no power whatever from themselves ; but all the power they have is from the Lord ; and they are powers in proportion as they acknowledge this. Whoever of them believes that he has power from himself, instantly becomes so weak, that he cannot resist one evil Spirit.

231. It is the Divine truth proceeding from the Lord which has all power in the Heavens . . . and in proportion as the Angels are receptions of it, they are powers . . . So far, therefore, as an Angel is truth from the Divine and good from the Divine, so far he is a power, because so far the Lord is with him . . . (Thus) one Angel is not in the like power as another.

—². Those are in the greatest power who constitute the arms in the Grand Man, because they are in truths more than the rest, and into their truths there inflows good from the universal Heaven . . .

232. But the Angels are receptions of Divine truth in so far as they are receptions of Divine good ; for all power is in truths from good, and none in truths without good ; and, also, there is all power in good through truths, and none in good without truths. Power comes forth from the conjunction of both. It is the like with faith and love . . .

—². What great power the Angels have through truths from good, is evident from the fact that when an evil Spirit is merely looked at by the Angels he falls into a swoon . . .

233. As all power is in truths from good, there is no power whatever in falsities from evil . . . and therefore those in Hell have no power against truth and good. But the nature of their power among themselves, and the nature of the power of evil Spirits before they are cast into Hell, will be told in what follows.

539. All power in the Spiritual World is of truth from good, and there is no power whatever of falsity from evil. The reason all power is in truth from good, is that the Divine Itself in Heaven is Divine good and Divine truth, and in the Divine is all power. The reason there is no power whatever of falsity from evil, is that all power is of truth from good, and in falsity from evil there is nothing of truth from good. Hence it is that all power is in Heaven, and none in Hell . . .

S. 37. That Divine truth in the sense of the letter . . . is in its power. Gen.art. 49.

49. The power of Divine truth is especially against falsities and evils, thus against the Hells . . . Through

the truths with man also the Lord has power to save him . . .

—². The Lord's power from the ultimates of truth was represented also by the Nazarites . . .

—³. That Samson's power was in his hair . . .

Life 31^e. Every man is such that he can shun evils as of himself by the Lord's power, if he implores it ; and that which he does afterwards is good from the Lord. 104^e.

W. 217. That degrees of height in their ultimate are in . . . power. Gen. art.

218. Endeavour . . . through motion . . . exerts its power. . . Therefore there is no power in endeavour alone, nor in force alone, but in motion, which is their product . . . Such is the progression (of endeavour, force, and motion) into power.

219. The interiors which are of the mind are in no power except through the forces in the body ; and neither are the forces in power, except through the action of the body itself.

—². The two prior degrees are in power through the exteriors of the body . . .

220. As such is the evolution and putting forth of the degrees into power . . .

221. That the Word in the sense of the letter is in its . . . power. Ex.

—². The Lord . . . took on the Human, in order to put Himself into the power of subjugating the Hells . . . This power is meant by His 'sitting at the right hand' of the power and virtue of God.

233. In Jehovah . . . there was the third degree in potency.

239. With every man there is a natural, spiritual, and celestial will and understanding in potency from birth.

270. The spiritual mind, from birth is . . . only in the potency of being opened.

406². All the power of good is through truth . . .

413. The understanding, from the power given it by the love . . .

P. 19². As the evil have nothing of power, the universal Hell is not only as a nothing before the Lord, but is altogether a nothing as to power. But it is wonderful that all the evil believe themselves powerful, and all the good believe themselves not powerful. The reason is that the evil attribute all things to their Own prudence . . . whereas the good attribute nothing to their Own prudence . . .

227⁵. They no longer have rationality in faculty or in potency.

296⁴. It would be the same with adulteries, unless it were provided that this evil decreases in potency according to the abuse.

329. The Lord continually inflows with power into the will so that one can shun evils ; and with power into the understanding so that one can think that there is a God ; but still no one can do the one unless at the same time he does the other. Ex.

R. 148. In these two things (natural truth, and the natural lumen of man, together) consists the power of truth. Sig.

[R.] 178. 'Thou hast a little **power**' (Rev.iii.8)=they know that they avail nothing from themselves. (=that they have **power** from the Lord against evils and falsities. E.209.)

241. The Divine truth of the Word as to **power**. Sig.

245. The Word as to its **powers** and guards. Sig.

435. That sensuous things . . . appeared to them to have **power** over all things. Sig. and Ex.

465. The Lord in Divine majesty and **power**. Sig.

523. 'Thou hast taken Thy great **power**' (Rev.xi.17) = the Divine omnipotence which was His from eternity.

553. 'Salvation and **power** (Rev.xii.10)=that now they are saved by the Lord's Divine **power**.

724. Much **power** from the Word continually. Sig.

742. 'They deliver their **power** and Power to the beast' (Rev.xvii.13)=to ascribe government and dominion over the Church to the Word.

804. '**Power** be to the Lord our God' (Rev.xix.1)= the acknowledgment and confession that the Lord has Power.

M. 21². Love has **power** through wisdom. Rep.

44⁸. What is the life of conjugal love except from the vein of **potency** . . .

55³. We have not found the common love of the sex chaste except with these who from love truly conjugal are in continual **potency**; and these are in the highest Heavens.

—⁷. Spiritual love exists solely with those who are in love truly conjugal, and thence in eminent **potency** . . . As they are in supereminent **potency**, they cannot do otherwise than love the sex, and at the same time be averse to what is unchaste. Hence they have the chaste love of the sex, which . . . derives its sweetness from eminent but still chaste **potency**. They possess eminent **potency** from a total renunciation of scortation; and, as the wife alone is loved, it is chaste.

79¹⁰. (They said,) Is not conjugal love with everyone according to the state of his **potency**?

103². (The opinions of the wise from the various kingdoms of Europe concerning the origin of the virtue or **potency** of conjugal love). 104-112.

113. (The Africans said,) You Christians deduce conjugal virtue or **potency** from various rational and natural causes; but we Africans deduce it from the state of man's conjunction with the God of the universe . . . When the love is from this state, and this is stable and perpetual, it cannot but operate its own virtue, which is like it, and thus stable and perpetual. Love truly conjugal is known only to those few who are near to God; consequently the **potency** of this love is known to no others. This **potency**, with that love, is described by the Angels in the Heavens as the deliciousness of a perpetual spring.

148. The external Conjugal (then) derives its delight from the blessedness which is in the internal, and at the same time its life, and the deliciousnesses of the **potency** of this life.

183⁶. In proportion as anyone loves to be wise for the sake of genuine use, he is in the vein and **potency** of

conjugal love; and, in proportion as he is in these two, he is in deliciousnesses. Des.

333. That . . . truly conjugal **potency** (is possible only with one wife). Ex.

477^e. Impotence awaits those who boast of the **potency** of scortation.

T. 68. That man is so far in **power** against evil and falsity from the Divine Omnipotence . . . as he lives according to Divine order. Ex.

71². vi. It is a law of order that man should purify himself from sins by his own work and **power** . . . —³, Ex.

86². All the virtue and **power** of God is of Divine truth from Divine good. This is why Jehovah God descended as the Divine truth . . . according to the words, 'Gird Thy sword upon Thy thigh, O mighty One, and . . . ride upon the Word of Truth . . .'

87. All the virtue and **power** of (the will) is through the understanding . . .

—². In the Spiritual World the **power** of truth is most conspicuous. An Angel who is in Divine truths from the Lord, although as to the body weak as an infant, can put to flight a troop of infernal Spirits . . . It is the like with men, who are in Divine truths from the Lord . . . The reason there is such strength in Divine truth, is that . . . through Divine truth God created the universe; and all the laws of order through which He created it are truths. Sig.

124². There is such **power** in (Divine truth from Divine good) that . . .

—³. The nature of the Lord's **power**, which He has from Divine good, while He executed the Last Judgment, Des.

209^e. The **power** of truth there is so immense that . . .

223. That the **power** of the Word in ultimates was represented by the Nazarites. Gen.art.

224. Concerning the ineffable **power** of the Word. Gen.art.

—³. Then God, through the Human, which was Divine truth, put on all **power** . . .

—⁴. (Thus) the **power** of Divine truth is ineffable.

438. No one can purify himself from evils by his Own **power**, and by his Own forces, and yet it cannot be done without the **power** and forces of man, as his Own. Ex.

538. That . . . supplication for **power** to resist evils ought to be made. Gen.art.

576. As the human mind is such as to perceive this no otherwise than that man effects this (co-operation) from his own **power**, it shall be illustrated.

—². In man's Passive there is the Lord's Active; and therefore the **power** of acting well is from the Lord, and the derivative will of acting is as it were man's . . . (Man can also) act from the **power** of Hell . . .

Ad. 943. Human minds, thus men themselves, are mere **potencies**.

D. 1218. That **power** is obtained solely through vastations. Ex.

2921b. Such is their power that myriads would flee for one fly.

2956. That Spirits have nothing of power . . .

4167. (Spirits) are faculties and powers . . .

4427. On power, etc., in the other life. Ex.

4506. On the power of the Angels.

4959. Truths alone have power . . .

5015. Through him they had power.

6037. That falsities have no power against truths.

6110⁶. I have said to adulterers that in Heaven there is perpetua potency . . .

—⁷. If a man concentrates his love on his wife by shunning adultery as sin, his love then increases daily with its potency; whereas if men take from that love and consume it with harlots, conjugal love becomes like chaff . . .

6055. See MARRIAGE, (OR CONJUGIAL) LOVE, here.

D. Min. 4580. So that they might know whether the Lord's power is so great . . .

E. 9². In truth from good is all power . . . Sig.

36². 'Power and glory' = the Word in the internal sense. . . It is said that He would come in 'power,' because all power is in Divine truth . . .

48³. 'Thine is the kingdom, the power, and the glory' = Divine truth from the Lord alone. . . 'Power and glory' are also said, because in Divine truth is all power and glory.

74. 'His face as the sun shineth in its power' (Rev. i. 16) = His Divine love from which are all things of Heaven.

79². All the power of man from his body is transferred into the hands . . . Hence 'arms' and 'hands' = power; but this power is natural power . . . But spiritual power is to will the good of another; and, in so far as one can, to want to transfer into him that which is in ourselves: it is this power which is signified by 'the hand' in the spiritual sense, and its communication and transference by 'to touch with the hand.'

205. 'Having the key of David' = who has power through Divine truth. Ex.

— . The Lord has all power in the Heavens and on earth from Divine good through Divine truth. For, in general, good without truth has not any power; nor has truth without good; for good acts through truth. Hence it is that the Divine good and Divine truth proceed from the Lord united, and, in proportion as they are received conjointly by the Angels, these are in power.

209. That they have power from the Lord against evils and falsities in proportion as they make truths from the Word of life, and acknowledge the Divine of the Lord in His Human. Sig. and Ex.

—³. Something shall now be said concerning the power which they have from the Lord against evils and falsities. All the power which Angels and also men have is from the Lord; and, in proportion as they receive the Lord, they have power. He who believes that there is power against them from the proprium of man is much mistaken. Ex. . . In proportion, therefore,

as a man is conjoined with the Lord through love, he has power. . . Those in celestial love have much power; and those in spiritual love have a little power.

—⁴. But it is to be known that all the power which Angels and men have from the Lord is from the good of love; and, as the good of love does not act from itself, but through truths, therefore all the power is in the good of love through truths; and, with the spiritual, from the good of charity through the truths of faith. . . Good without truths has no quality, and where there is no quality there is no force or power. (Thus) all power is in good through truths, or in charity through faith, and none in charity without faith, nor in faith without charity. This is meant by 'the keys' given to Peter. Ex. . . By (what was said to Peter) is also meant that those have power who acknowledge the Divine of the Lord in His Human, and, from Him, are in the good of charity and thence in the truths of faith.

333. The power which the Lord alone has through Divine truth united to Divine good, and the derivative power of those who are of His Spiritual and Celestial Kingdom. Sig. and Ex.

— . The Angels are indeed in great power, but no one from himself. Nay, he who in Heaven believes that he is in power from himself, is deprived of it in a moment . . .

376²². All power is in truths from good. Sig.

405⁴. 'The power—*virtus*—of God' = Divine truth; and 'power,' when said of the Lord, = all power, or omnipotence.

440⁵. As Divine power is in truth from natural good, it is said, 'Ephraim is the strength of My head.' The reason Divine power is through truth from good in the Natural, is that the Natural is the ultimate into which the interiors inflow . . .

—⁶. 'Stir up Thy power' (Ps. lxxx. 2) = to penetrate thither in light.

449³. All power in the Spiritual World is from truth from good in the natural man. Sig. The reason all the power the spiritual man has is in this, is that the efficient cause is in the spiritual man, and the effect is in the natural man, and all the power of the efficient cause puts itself forth through the effect. That all the power of the spiritual man is in the Natural and through the Natural. Ref.

467. 'Power and strength' (Rev. vii. 12) = omnipotence from Divine good through Divine truth. . . 'Power' is said of Divine truth; and 'strength,' of Divine good.

691. 'Thou hast taken Thy great power . . .' = the instauration of the New Heaven and New Church . . . Ex.

716. (The great power of the dragon, and the cause of it. Sig. and Ex.)

—³. It has been said that falsities from evil have no power; but it is to be known that they have no power against truth from good . . . But the reason why falsities from evil have the power which is signified by 'the ten horns' of the dragon, is that falsities from evil avail against those who are in falsities from evil. Ex.

[E.] 726. The power of natural truth from spiritual. Sig. and Des.

— For all the power which belongs to truths in the natural man, is from the influx of truth and good from the spiritual man; that is, from the influx of Divine truth from the Lord through the spiritual man into the natural; for power belongs to the Lord alone, and He exercises it through the Divine truth which proceeds from Him. Ex. *seriatim*.

—². I. That the Lord has infinite power. Ex.

—³. II. That the Lord has infinite power from Himself through His Divine truth. Ex.

—⁵. III. That all power is together in ultimates; and that thence the Lord has infinite power from primes through ultimates. Ex.

—⁸. IV. That Angels and men, in proportion as they are receptions of Divine truth from the Lord, in the same proportion are powers. Ex.

—⁹. V. That power resides in the truths of the natural man, in proportion as this receives influx from the Lord through the spiritual man. Ex.

—¹⁰. VI. That the truths of the natural man have nothing of power without this influx. Ex.

745. See POWER—*potestas*, here.

776. The power of reasonings from the natural man, from fallacies, thus from falsities. Sig. In these there is indeed, in themselves, no power, because all power is in truths; but still there is much power in the falsities which are from the fallacies of the senses, and consequently in the reasonings from them, with the men of the Earth, before they are in truths from good. Ex. 783², Ex.

783. 'The dragon gave him his power, and his throne, and great Power' (Rev. xiii. 2) = that (such) through reasonings from fallacies strengthen their own doctrinals, and corroborate them, and thus powerfully seduce.

—³. It is from this that those in falsities are called 'mighty,' 'strong,' etc.

—⁴. Evil Spirits believe themselves to be mighty above all others, for the reason that they prevail against those who are in evils and the derivative falsities. . . . But this power may be compared to an ant against an ant. . . . the power of which is relative to their mutual forces. . . .

—⁵. There are some who acquire power by means of the Word. Ex.

— Some acquire power by means of simulated affections of good and truth. Ex.

— Some acquire power by means of representatives. Ex.

— As all power belongs to the truths which are from good. . . . nothing is more desired by evil Spirits than to draw good Spirits to their side, because so the evil are strong. But as soon as they are separated from them, they are in the falsities of their evil, and are then bereaved of all power.

—⁶. As they (then) no longer have any power, they fall down into Hell.

918¹. As all power resides in the extreme. . . .

992³. The Angels say that they are in continual potency; and that there is never any lassitude after

the act. . . . but alacrity of life and cheerfulness of mind. D. 6055.

999². From love truly conjugal there is power and protection against the Hells. Ex. 1002^e.

1004³. Their two bodies are potentially so united that. . . .

1071. 'To deliver their power and Power to the beast' (Rev. xvii. 13) = that the Word is Divine truth, on which the Church depends as to doctrine. Ex.

1086⁶. The power of the Word in the sense of the letter is the power of opening Heaven. . . . and it is the power of fighting against falsities and evils, and thus against the Hells. Ex.

1133^e. If (Angels or devils) had a whit of power from themselves, Heaven would fall, Hell would become a chaos, and every man would perish with them.

1134². The reason all power belongs to God. . . . is that God alone is life. . . .

1198. 'Power,' when predicated of the Lord, = omnipotence.

Ath. 112. In ultimates is all strength, or all power, together. Ex.

De Verbo 20². All power in the Spiritual World is in the Divine truth proceeding from the Lord. . . . and all the power of Divine truth consists in the sense of the letter. In the spiritual sense without the sense of the letter there is no power; but in the sense of the letter in which is the spiritual sense. . . .

—⁵. What is doctrinal confirmed by the sense of the letter as to genuine truth has power. The appearance of Divine truth also has power, but less power, as when it can agree with genuine truth. But the sense of the letter falsified has no power. . . .

Can. Redemp. ii. That the end of the Church is at hand when the power of evil through falsities begins to prevail over the power of good through truths, in the natural world; and at the same time the power of Hell over the power of Heaven. Chapter.

Power. *Potestas*.

A. 50^e. The Angels confess that there is nothing of Power with them. . . .

878. 'Hand' = power, also Power. . . .

1066³. The Word does not treat of monarchical Powers.

1607². As to 'Power' being given to the Son of Man. . . . it is to be known that the Lord had Power over all things. . . . before He came into the world. Ex.

1749². (Evil Spirits) suppose that they can contribute much to the Lord's Power and dominion. . . .

1755. That they were given into their Power. Sig. and Ex.

1920. That this Rational was under the Power of the affection of truth. . . . Sig.

2083^e. 'To sit at the right hand of Divine power' = to have all Power in the Heavens and on earth.

2760, Pref.². Peter never exercised such Power. . . . But faith in the Lord. . . . has this Power. . . .

—^e. Arrogate to themselves the **Power** of saving the human race.

4738³. The papal **Power** might have been dissipated . . . Ex.

—^e. They did not want to know that the **Power** given to the Lord's Human . . . shows it to be Divine.

5046. Absolute **Power**. Sig.

5650. Reduced under absolute **Power**. Sig. and Ex.

6371. That the **Power** should not recede from the Celestial Kingdom. Sig. and Ex.

—^e. A sceptre is the ensign of the royal **Power**.

—^e. The Angels of that Kingdom have indeed great **Power**, but in proportion as they are in the Lord's Divine Human through love to Him.

6677. Hence it is that the Angels, because they are in good, have such great **Power** over infernal Spirits that . . .

8581³. The **Power** of opening Heaven . . . belongs to the Lord alone . . . All **Power** in the other life is through the truth of faith from good. J. 57².

8769. That the Lord has all **Power** in Heaven and on earth. Sig. and Ex.

10019⁴. 'I give you **Power** to tread on serpents . . . and over all the **Power** of the enemy' (Luke x.19). These words describe the Lord's **Power** over the Hells . . .

10609³. The Lord and His **Power** over all things in Heaven and on earth. Tr.

10795. Priests are not to claim for themselves any **Power** over the souls of men . . . still less the **Power** of opening and shutting Heaven; because this **Power** belongs to the Lord alone.

10805. The king who has absolute **Power** . . . is a tyrant.

H. 587². One rages against another who derogates from his divine **Power**.

J. 57. They believe that the Lord's **Power** . . . has been transferred into Peter.

—^e. They were convinced . . . that the Lord alone has this **Power**, because it is Divine **Power**.

R. ix. Concerning the (papal) **Power**.

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

253. 'Thou art worthy to receive . . . **Power**' (Rev. iv.11)=that the Lord has the Kingdom. (=salvation. E.293.)

288. 'Worthy is the Lamb to receive **Power**' (Rev. v.12)=that the Lord as to the Divine Human has omnipotence. E.338.

322. 'There was given him the **Power** of killing . . .' (Rev.vi.8)=the destruction of all good.

425. 'There was given them **Power** as the scorpions of the earth have **Power**' (Rev.ix.3)=the power of persuading that their falsities are truths.

439. 'Their **Power** is to hurt men five months' (ver.10)=that they can induce a stupor . . . E.561.

454. 'Their **Power** was in their mouth' (ver.19)=that

they prevail only by discourse which confirms faith. E.580.

587. '**Power** was given to (this beast)' (Rev.xiii.7)=dominion. E.803.

596. 'He exercises all the **Power** of the first beast' (ver.12)=that they confirmed the dogmas . . .

742. See **POWER—potentia**, here.

754. 'Having great **Power**' (Rev.xviii.1)=a strong influx. (=omnipotence. E.1093.)

853. 'Over these the second death has no **Power**' (Rev.xx.6)=that they are not damned.

951. 'That their **Power** be in the tree of life' (Rev. xxii.14)=to the end that they be in the Lord and the Lord in them, through love . . .

—². '**Power** in that tree'=**Power** from the Lord . . .

—^e. The Angels have such **Power**, that if they merely want, they obtain.

M. 7⁴. There are (in Heaven) governments and forms of government, and therefore there are greater and lesser **Powers** and dignities.

291. Rivalry between consorts concerning right and **Power**. Ex.

—². If they extend their **Power** beyond what is right.

D. 291. That the **Power** of the devil is mere phantasy . . .

4817. That the Lord can be honoured by the worst devils if He promises them **Power**.

5630. They said they have all the Lord's **Power** . . . 5650.

5790b. They said the Lord has no **Power**, because He has given it all to them . . .

—^e. A certain (infernal) was given **Power** over many, and was told that he should enjoy this **Power** if he would acknowledge the Lord. He then acknowledged with such fervour . . .

5893. He confessed . . . that if he had had absolute **Power**, he would have . . .

D. Min. 4745. Concerning kings and queens who believe that they have absolute **Power**, and have the lives of men in their **Power**.

E. 114⁸. Why they say that the **Power** which belonged to His Human was given Him by the Father . . . It was because they have transferred to themselves all His Divine **Power** . . . (Thus) they no longer attribute any **Power** to the Lord.

—⁹. Benedict XIV . . . had believed that the Lord has no **Power**, because He had transferred it all into Peter and thence into his successors; and (that) their saints have more **Power** than the Lord, because they retain it from God the Father; whereas the Lord has abdicated all, and given it to the Pontiffs.

223²³. 'To have **Power** over ten cities'=intelligence and wisdom.

293. The reason '**Power**,' here, =salvation, is that all Divine **Power** regards this as the end; for man is reformed by the Divine **Power** . . . Those who claim this **Power** do not know what salvation is . . . To claim Divine

Power is to claim **Power** over the Lord Himself, which **Power** is called 'the **Power** of darkness' (Luke xxii. 53).

[E. 293]². That '**Power**,' when said of the Lord, principally regards salvation. Ill.

— . Moreover, the Lord has **Power** over all things, because He is the only God; but the salvation of the human race is the Principal of **Power**. Ex.

304⁴⁷. 'The **Powers** of the heavens' (Luke xxi. 26) = the Word in the sense of the letter. Ex.

384. '**Power**' = the effect, because to be able is to effect.

526¹². The **Power** to do this deed the Lord calls 'the **Power** of darkness.' Ex.

544. '**Power**' = power and effect . . .

548⁴. 'A city' = doctrine; and 'to have **Power** over it' = to be intelligent and wise.

581⁶. 'The **Power** of the enemy' = cunning.

644. 'These have **Power** to shut heaven' (Rev. xi. 6). Ex.

645. 'They have **Power** over waters . . .' (ver. 6). Ex.

745. 'Now is . . . the power . . . of our God, and the **Power** of His Christ' (Rev. xii. 10) = that now the Lord has power to save those who . . . '**Power-potentia**' = that He can; thus the possibility . . . and 'the **Power** of His Christ' = the efficacy of Divine truth. Refs.

—⁴. The **Power** to be the sons of God (John i. 12). Ex.

783. '**Power**' = worth—*valor*; and 'great **Power**' = strengthening and corroboration thence.

—². Such **Power** it has sometimes been granted me to see . . .

— . Falsities have **Power** in those who are in falsities from evil . . .

789. 'The **Power** of the beast' from the dragon = the strengthening and corroboration of this dogma . . .

796. 'The **Power** of acting' (Rev. xiii. 5) = the act of destroying goods and truths. Ex.

916. 'Having **Power** over fire' (Rev. xiv. 18). Ex.

985. 'Having **Power** over these plagues' (Rev. xvi. 9) = no fear of the Last Judgment. . . 'To have **Power**,' when said of God, . . . = the Lord as to the Last Judgment.

1029². As they knew that all **Power** belongs to the Lord alone . . .

— . They rejected the Lord, if the **Power** was not granted them . . .

—³. They who in the world have exercised the Divine **Power** of the Lord . . .

1050. They have transferred the Divine **Power** of the Lord into the Pope . . . So that they could say that they have not taken His Divine, but His Human, **Power**; not wanting to know that the Divine **Power** principally consists in the **Power** of saving the human race, which **Power** the Babylonians appropriate.

1065. The truth adulterated . . . by the Lord's **Power** over Heaven and earth . . . being transferred into their supreme one, and from him to the rest under him. Sig. 1143.

1066. The truth profaned by the Lord's **Power** over

Heaven and earth, as assumed by them, being said not to be Divine. Sig.

—². They say that the **Power** over Heaven . . . is not Divine, because it was the **Power** of the Lord's Human transferred to Him by God the Father, and by the Lord into Peter . . . Still this **Power** is Divine; (for) after God created the universe, it is the Primary of Divine **Power** to deliver men from Hell and save them . . . and human **Power** can contribute nothing whatever to this.

1071. See **POWER-potentia**, here.

Power. *Virtus.*

A. 49^e. '**Power** and glory' = the internal sense of the Word. 8427⁴. 9405². 9807⁵. 10604⁴. T. 776.

1839². The Knowledges of good and truth . . . which are 'the powers of the heavens.' 1984³. (Compare 4060⁴.)

7549. 'To make thee see My power' (Ex. ix. 16) = . . . how great is the Divine power—*potentia*.

8266. 'Jah is my power' (Ex. xv. 2) = that everything of power is from Him.' '**Power**' = force and power.

8309. 'To lead in power' (ver. 13) . . . to elevate by Divine power.

8875³. '**Powers**' are predicated of truth.

10436. 'With great power and a strong hand' (Ex. xxxii. 11) = by Divine power.

H. 468. Moral truths relate to . . . virtues of every kind.

W. 416². If the love is merely natural it does not see these virtues . . .

P. 322. A moral man . . . makes these laws . . . his virtues.

R. 373. 'Honour, and power, and strength' (Rev. viii. 12) = the Lord's Divine Celestial.

575. 'The dragon gave him his power . . .' (Rev. xiii. 2). Ex.

—^e. '**Power**' = worth—*valor*.

674. '**Power**' (Rev. xv. 8) = Divine truth celestial.

M. 17⁵. Plays which represent the various . . . virtues of moral life . . . No virtue with its honourableness and decorums can be presented to the life, except by means of relatives . . .

—^e. For nothing honourable and good of any virtue can by successive progressions pass over to what is dishonourable and evil; but only to its leasts until it perishes; and, when it perishes, the opposite begins.

76. Not idols, but configurations representative of the various moral virtues.

103². See **POWER-potentia**, here.

164. Of the moral wisdom with males are all the moral virtues, which regard life . . . and also the spiritual virtues, which flow forth from love to God and love towards the neighbour. Enum.

172. That the wife is conjoined with the husband by the appropriation of the forces of his virtue . . . Ex.

331. Virtue is not deficient when a man loves his wife from intelligence . . . Intelligence is to love the wife alone, and virtue is not deficient to this love; but in-

sanity is to love . . . the sex, and virtue is deficient to this love.

355⁵. For a thousand years, faculty, force, or virtue has never been lacking to me . . .

356. You in the Heavens remain to eternity in . . . the virtue of the age (of adolescence). Tell us how we can obtain this virtue. Ex.

405. The spiritual love their children . . . from the virtues and good morals with them. —².

433. The faculty and virtue, which is called virile, accompanies wisdom . . .

—². This spiritual sufficiency, even in the Natural, will not be lacking at this day with those who approach the Lord, and abominate adulteries as infernal . . . But . . . with adulterers, the faculty and virtue, which is called virile, loses its vigour down to nothing . . .

459^e. Offer to their wives the first-fruits of their virtue.

B. 78². 'The powers of the heavens'=(love, faith, and Knowledges) as the supports of the Heavens and the Church.

T. 70³. The power of the sun . . .

S7. All the virtue and power of the will is through the understanding . . .

88. 'The power of the Highest' (Luke i.35) = the Divine good.

139. That the Holy Spirit is . . . also the Divine virtue and operation proceeding . . .

—². 'The spirit of counsel and might' (Is. xi.2).

140^e. This Proceeding is 'the power of the Highest.'

142. That the Divine virtue and operation, meant by the Holy Spirit, are . . .

— . These are the virtues in their order which the Lord operates in those who believe in Him . . . 149, Ex.

143. The operation of these virtues is the Holy Spirit . . .

146. That this Divine virtue and operation . . . with the clergy, is illustration and instruction. Ex. 155, Ex.

150. Those who believe in the Lord will receive these spiritual virtues (or powers). Ex.

152. (These) virtues are together in the Lord, and from the Lord in man; but still they come forth successively . . .

153². That God the Father does not operate these virtues from Himself through the Son . . .

271^e. 'The powers of the heavens' = the power of (the spiritual sense).

443. The offices of honourable life, which relate to the various virtues . . .

776. 'Power' (as distinguished from 'glory') = the Lord's power through the Word.

838. By the power propagated from Himself, (the Human) should be conceived . . .

D. 3394^e. But the bravery of the Romans was insane.

4040. Honourableness means all the moral virtues.

5666. Tokens of diligence, or of virtue.

D. Min. 4589. The love . . . grows according to the virtues which we esteem in (the king). 4590.

E. 298². 'Thou hast an arm with might' (Ps. lxxxix. 13). Ex.

405⁴. 'Who by His power setteth fast the mountains, being girded with power' (Ps. lxxv.6). (See POWER—*potentia*, here.)

413². The Lord then intensifies from the Sun His power; that is, His love . . .

624⁴. 'To do many powers' (Matt. vii.22) = to convert many.

644¹⁹. 'Power' = the power of Divine truth.

696¹⁷. That thence He has Divine . . . power, is meant by . . . 'the spirit of counsel and might.'

741¹⁴. 'Jehovah makes the earth by His power' (Jer. x.12; li.15) = that the Lord makes the Church stable through the power of Divine truth.

—²⁶. 'The powers of the heavens' = Divine truths as to power.

— . That then the Lord will manifest the Divine truth, which has power . . . is signified by, 'They shall see the Son of Man coming in a cloud of the heavens with power.'

955. 'The power of God' (Rev. xv.8) = the Divine power.

1096. 'He cried in might with a great voice' (Rev. xviii.2) = in power before Heaven and in the Church. Ex.

Can. Redeemer iv. 5. 'The power of the Highest' = the power proceeding from the Divine good. (See head of this chapter.)

Powerful, Very. *Praevalens.* D.6040^e.

Practical. *Practicus.*

Practically. *Practice.*

A. 9297⁴. There are theoretical truths of faith, and practical ones. He who regards the theoretical ones in the practical ones, and sees the former in the latter . . . is in faith from the Lord. Ex.

T. 382. Such are theoretically evil; but those are practically evil who make the Divine precepts of no account . . .

Ad. 992. These (principles) are theoretical and practical. The theoretical are such things as imbue the understanding, but still can be expunged from it. But the practical are those which pass through the will into actions, and flow from the love . . . and then acquire habit, and form the spontaneous Natural itself . . .

E. 250⁵. They call the former practical religion, and the latter Christian religion . . .

Ath. 207. They know that practical religion is the way to Heaven, and not the theoretical way.

Praecordia. *Praecordia.* Ath.94.

Praetorium. *Praetorium.* M.380².

Prague. *Praga.* D.3411^e. 3729^e.

Praise. *Applausibilitas.* D.2993.

Praise. *Laus.*

Praise. *Laudare.*

A. 456. To praise and celebrate the Lord is not an active life; but the effect of that life; for the Lord has no need of praises; but wills us to perform the goods of charity . . . H.404. D.3986.

1171³. These are 'the praises of Jehovah' (Is.lx.6); that is, internal worship.

1483. 'They praised her to Pharaoh' (Gen.xii.15)= that they were pleasing.

3048⁵. Goods and truths, which are 'the praises of Jehovah.' 3242².

3796³. Attends only to the delight . . . from the praise . . . of self.

3880⁵. 'Enter . . . His courts in praise' (Ps.c.4) . . . 'Praise' is from the love of truth.

5236⁴. 'From the mouth of infants . . . Thou hast perfected praise' (Matt.xxi.16)=that praise can come to the Lord through no way except through innocence . . .

8303. 'To be venerated with praises' (Ex.xv.11)= that to Him alone are the glory and thanksgiving. Ex.

8337⁴. 'To praise with the timbrel' (Ps.clix.3)=to glorify from the delight of the affection of the good of faith; and 'to praise with the harp'=from the pleasantness of the affection of the truth of faith.

H. 553. When others praise, venerate, and worship them, their faces are contracted, and appear as if glad . . .

556⁶. Among those he calls his own are all who praise . . . him. N.67.

R. 809. 'Praise our God' (Rev.xix.5) = (an influx that) they should worship the Lord as the only God of Heaven.

—². That 'to praise God'=to worship Him; and thence that His praise is His worship. III.

M. 16. They whispered a votive praise to the Lord, and (then) reposed themselves at the table.

D. 2993. While writing he continually reflects on self-praise.

D.Min 4676^e. He could praise no one from his heart.

E. 324⁹. 'To announce the praises of Jehovah'= evangelization concerning the Lord, and the worship of Him.

376¹². Worship from these things is signified by 'to praise Jehovah . . .' (Is.lxii.9).

—²³. 'To praise the gods of gold . . .'=worship from the love of self . . .

388²⁵. 'To praise Jehovah' (Ps.clviii.)=to worship Him. 401²³. 419¹⁵.

455¹⁵. 'Praise' is predicated of the truth of the doctrine of the Church.

504²⁵. 'To praise'=to worship. 587¹⁷. 630¹³.

730²⁹. Their joy from the preaching and Knowledge of truth, is meant by 'to sing praise and lift up the voice' (Is.xlii.10).

1210. 'Praise God all His servants' (Rev.xix.5)=the worship of the Lord by those in truths. 'To praise God'=to confess and worship Him. III.

Praise, To sing. *Psallere.*

A. 3880⁴. 'To sing praise' (Ps.lvii.9) relates to what is spiritual. E.323⁶.

8633⁹. (The inhabitants of Jupiter) sing praise (at sunrise and sunset).

E. 323⁷. Confession . . . from spiritual truth is expressed by 'sing praise on the harp to God' (Ps.clvii.7).

326¹¹. Joy therefrom is described by 'To sing praise,' etc.

Pray. See under SEEK—*quaerere*.

Pray. *Orare.*

Prayer. *Oratio.*

Prayer-like. *Oratorius.*

See LORD'S PRAYER.

A. 1094. What is the prayer of the mouth, if the mind is not in it, but babbling?

1999². (Why the Lord prayed to the Father.)

2535. 'He shall pray for thee' (Gen.xx.7)=it will thus be revealed.

— . Prayer, regarded in itself, is talking with God; and some internal view then of the matters of the prayer, to which there answers—*correspondet*—something like an influx into the perception or thought of the mind, so that there is a certain opening of the man's interiors towards God; but this with a difference according to the man's state, and according to the essence of the Thing which is [the subject] of the prayer. If [it is] from love and faith, and if it is only celestial and spiritual things, concerning which and for which, he prays, there then comes forth in the prayer a something like revelation, which is manifested in the affection of him who is praying, as to hope, comfort, or a certain internal joy. Hence it is that 'to pray,' in the internal sense, =to be revealed. Still more here, (because) by the prophet is meant the Lord, whose prayer was nothing else than internal speech with the Divine, and at the same time revelation. III.

2580. 'Abraham prayed to God' (ver.17)=revelation. Ex.

3285. 'Isaac prayed to Jehovah' (Gen.xxv.21)=the communication of the Divine which is the Son with the Divine which is the Father. 'To pray'=to be communicated; for prayer is nothing but communication. . . This communication was in the Lord . . . 3291.

3605⁹. 'Pray for those who injure and persecute you.' Ex.

8179³. For in prayer from the Divine it is always thought and believed that the Lord alone knows whether it is conducive or not . . .

8573. (They think) that the Lord continually prays to the Father . . .

10299³. It has been granted to perceive the influx itself . . . the application to the objects of the prayer . . .

L. 35³. In His state of humiliation He prayed to the Father as to another . . .

W. 129⁶. Who does not see God before him . . . while he is praying?

P. 114. In the **exhortation** before the Holy Communion. —. T.722³. S12.

R. 224. I saw a company of Spirits on their knees **praying** to God to send Angels . . .

376. It is general in all Divine worship for man first to want, long for, and **pray**; and the Lord then answers, informs, and does: otherwise the man does not receive anything Divine. III.

537². Who thinks otherwise . . . who **prays** from this formula . . . Does he not **pray** to God the Father as one God . . . (Thus) he makes the three Persons three Gods, when he thus **prays**. B.35². T.623^e.

566. That (doctrinal truth in the Word) can be seen by those who **pray** to God the Father (shown to be impossible). —².

—⁴. We will **pray** to the Lord to let us ascend (from the abyss). And, as they **prayed** to the Lord, leave was granted.

618. Had taught that they should **pray** to the Father for the sake of the Son . . .

926². I **prayed** to the Lord, and suddenly the interiors of my mind were opened . . .

956. That he who knows anything about the Lord's Advent, and the New Heaven and the New Church . . . should **pray** that it may come; and that he who longs for truths, should **pray** that the Lord may come with light; and he who loves truths will then receive them from the Lord without any labour of his own. Sig. and Ex.

M. 24. To the sermon he subjoined a votive **prayer** . . .

461. He threw himself on his knees, and **prayed** devoutly to the Lord to be instructed. And then an Angel appeared . . .

B. 52². If you should **pray** at home and at church a thousand times that . . .

T. 73. We have **prayed** from our faith that . . .

105. Hence it is that the Lord **prayed** to the Father that He might do His will.

108. Henceforth no one in Christian lands who does not believe in the Lord is heard; his **prayers-precēs**, in Heaven, are like bad smelling odours, and like eructations from diseased lungs; and, although he may suppose that his **prayer** is like incense . . . it ascends into the angelic Heaven just as the smoke of a conflagration, which, driven downwards by a tempest, is thrown back into his eyes . . .

110². He had confirmed himself . . . by the fact that the Son **prayed** to the Father . . .

—⁴. That in the world the Lord **prayed** to the Father . . . was according to the order established from creation. Ex.

112⁵. This **prayer** has been commanded for this time, to wit, that God the Father be approached through His Human . . . This is the true explication of the words of that **prayer**. (Namely, 'Our Father . . .') 113⁵.

159². The Angels said to me, We will **pray** to the Lord to allow us to descend . . .

525^e. Then the instructive and **prayer-like-oratoria**-preaching in the temples is . . . borne into the heart . . . (See also 798⁸.)

D. 1501. That the revengeful can **pray** devoutly. Ex.

1789. As to their **prayer** to the Lord . . . they had only a verbal or literal sense of the **prayer** . . .

2178. When I was in **prayer**, such a thought was insinuated into the sense of the **prayer**; namely, that a crowd of many things inflowed into the ideas of the thought and **prayer**, and therefore the ideas are unordained . . .

3320^e. In infancy I wanted to hold my breath while they were **praying** . . . (Compare 3464².)

4248. When angelic Spirits wanted to **pray** from me . . .

4940. A certain **prayer** was uttered by a woman . . . Women can enunciate with affection, and thus excite to devotion . . . But it is rarely that such are interiorly devout. Examp.

5976. He **prayed** to the Father, and an answer was given in various ways by a certain Spirit; but after his **prayers** he always acquired for himself confederacies, and went with them to destroy me . . . 5977. J.(Post.) 248.

6098⁴. They besought me not to say to them the words in the **exhortation** before the Communion . . .

E. 187⁵. 'To **pray** all the time' (Luke xxi.36)=to prepare themselves.

325⁸. To 'ask,' and '**pray**' (Mark xi.24,25)=the life of love and charity; for to those in (this) life the Lord gives what to ask for; and therefore they ask for nothing but what is good; and this 'is done' to them . . . and, as the **prayers-precēs**-proceed from the life of charity, and are according to it . . . it is added, 'when ye stand **praying** forgive . . .'

—⁹. That 'when ye stand **praying**'=when they are in Divine worship. III.

328¹⁵. 'To **pray** for him continually' (Ps.lxxii.15)=that they will be continually withheld from falsities, and kept in truths. 329¹⁵.

644²³. 'To **pray**' (for those who persecute us)=intercession. Ex.

695⁵. 'To **pray**,' in the universal sense, =all the truth which man thinks and speaks. . . Those who do good and speak truth (for their own sakes) are meant by those who 'do alms,' and '**pray**,' in secret; for they do and **pray** from the love or affection, thus from the Lord . . .

1148⁴. (A **prayer** given.)

J.(Post.) 36. (Luther) **prayed** to the Lord that he might recede from his falsities . . .

214. The English were praised on account of that **exhortation** . . . but many of them said that it is for the common people . . . See 355.

272^e. These preachers are loved by the citizens (of London); they speak in accordance with the **exhortation** . . . 274.

Pray. *Precare.*

Prayer. *Prex.*

Praying, A. *Precatio.*

By entreaty. *Precario.*

A. 233^S. (In temptation) man seems to urge the Lord, especially by **prayers**, to . . .

2702^S. 'Weeping and **prayers**' (Jer.xxxi.9) = their state of grief and despair.

4227⁴. They said it is strange that the Lord does not hear their **prayers** when they are **praying** . . . They cannot be heard . . . because they **pray** for themselves against all; and, when they **pray** in this way, Heaven is closed; for those in Heaven attend solely to the ends of those who **pray**. D.1820.

5432^e. The Word is to be scrutinized with a devout **prayer** to the Lord . . .

8179². Those in temptations are wont to . . . betake themselves to **prayers** . . . not knowing that their **prayers** have no effect . . .

—³. For this reason the **prayers** of those who are in temptations are but little heard . . . The Lord will not act in favour of the **prayers** against the end, which is salvation.

8253. See PIETY, here.

9475. See INCENSE, here. —³. 10295. 10298.

10143⁴. Who place all worship in adoration and **prayers** . . . Yet the Lord regards nothing else in the man who is in adoration and **prayers** than his heart; that is, his interiors as to love and the derivative faith; and therefore if these are not within the adoration and **prayers**, there is no soul and life in them . . .

10198^e. 'The smoke of the incense' = the elevation of the **prayers** . . .

10295². Divine worship with those in the Celestial Kingdom, is not effected through confessions, adorations, and **prayers**, in the same way as with those in the Spiritual Kingdom. Ex.

10299². The confessions, adorations, and **prayers** which are from man, are not (those) which are heard and received by the Lord; but they must be from the Lord Himself with the man . . .

R. 224. The Angels said, The Lord Jesus Christ has heard your **prayers**, and has therefore sent us . . .

278. 'Which are the **prayers** of the saints' (Rev.v.8) = thoughts which are of faith from affections which are of charity with those who worship the Lord from spiritual goods and truths. By '**prayers**,' are meant the things of faith, and at the same time those of charity, with those who utter the **prayers**; for **prayers** without these things are not **prayers**, but empty sounds.

393. '**Prayers**' = the things of charity and thence of faith in worship.

859³. Those who . . . are somewhat moved by **prayers** uttered with affection . . .

T. 108. See PRAY-*orare*, here.

329⁴. Before . . . purification from evils, **prayers** to God are not heard. Ill.

D. 2435. Concerning the **prayers** of infants.—The **prayers** of infants are much more heard in Heaven than the **prayers** of adults, and still more fully than the **prayers** of those who have closed the way to interior things by thoughts of natural Things, and of the things of the memory; and still more fully than the **prayers** of those who are blinded, and thus have no faith . . . (Continued under LORD'S PRAYER.)

2082. In the other life their **prayers** for anyone are not granted, and not even those for themselves.

3126. Concerning **prayers**.—**Prayers** to the Lord, if made from conscience, as a duty, are good; but if thereby something is obtained, or merited, it is . . . evil.

3254. (It seems as if) pious **prayers** . . . inflow into Heaven . . . But . . . it is a fallacy. Ex.

3677. Concerning **prayers**.—**Prayers** effect nothing when they are such that we merely intend to deprecate our evils . . . Sins are not remitted except from the heart with a certain . . . internal pain, and thus an acknowledgment of filthiness, in which, and after, **prayers** avail . . . Otherwise, **prayers**, etc., rather confirm man. Ex.

3678. Certain are wont to flee to **prayers**, at all evils and misfortunes . . . There is no aid from this.

5668. (Infants there) learn **prayers** from their nurses through influx from Heaven.

5815². Those who had believed that salvation consists in **prayers** . . . and had lived well. (See LAST JUDGMENT, here.)

5970. Before whom I read the **prayers** customary in England before the Holy Supper . . . When they are reading these **prayers** in the churches they believe (them). . . They afterwards consulted together about that **prayer**, and some wanted to change it . . . J. (Post.) 214.

6088³. They eat with them by **entreaty**.

D. Min. 4573. So that their **prayers** were for the end of self. Ex.

4603^e. Everyone is allowed to approach the Lord with **prayers** . . .

4813. When he **prayed** about any Thing, and did not obtain it, he was very indignant . . .

4817. (In this cavern) are those who have devoted themselves to **prayers** . . .

E. 182^e. For the Lord leads their **prayings** through Heaven to Himself.

248^e. Those also err who believe that they can dispose themselves for influx by **prayers**, adorations, and the externals of worship. These effect nothing, unless the man abstains from thinking and doing evils; and, through truths from the Word, he as of himself leads himself to goods as to the life. If a man does these things, he then disposes himself; and then the **prayers**, etc., avail before the Lord.

324¹⁸. This worship (from spiritual good) is signified by 'the **prayers** of the saints' . . . 325, Ex.

325. By '**prayers**,' in the internal sense, are meant all things of worship.

—². As **prayers** are not from the mouth, but from

the heart through the mouth . . . it is said, 'Keep the door of my lips . . .' And as David laments that evils still avail against him, he says, 'Because my prayers are as yet in their evils' (Ps. cxli. 3, 5).

—³. Worship does not consist in prayers . . . but in the life of charity. Prayers are only its externals; for they proceed from the man through his mouth; and therefore such as is the man as to life, such are his prayers. Ex. . . Therefore, such as is the affection, such is the praying. Spiritual affection is what is called charity towards the neighbour . . . the praying is the proceeding. (Thus) the essential of worship is the life of charity, and the instrumental of it is gesture and praying; or, the primary of worship is the life of charity, and its secondary is praying . . .

—⁶. As Divine worship consists primarily in the life of charity, and secondarily in prayers, therefore by 'prayers,' in the spiritual sense, is meant worship from spiritual good; that is, from the life of charity . . .

—⁷. 'Prayers' are also mentioned in many places; but, as prayers proceed from the heart, and the heart of man is such as is his life of love and charity, therefore 'prayers' = this life, and worship from it. Ill.

—⁸. As prayers proceed from the life of charity, and are according to it, therefore, in order that it may be done according to the prayers, it is said, 'When ye stand praying—*orantes*, forgive . . .'

—¹¹. As the prayers are such as is the heart of the man, and therefore are not the prayers of any worship if the heart is evil, it is said, 'If I regard iniquity in my heart, the Lord will not hear.'

—^e. (Thus) praying, in the spiritual sense, is worship from love.

— (Such) place piety in prayers, and not in life.

391¹⁶. 'I will make them joyous in the house of my praying' (Is. lvi. 7) = that He will gift them with spiritual truths: 'the house of praying,' or the Temple, = the Heaven where are spiritual truths.

410⁸. 'My house shall be called a house of prayers' (Matt. xxi. 13). . . As worship was carried on in the Temple at Jerusalem, it is called 'a house of prayers' . . . 'prayers' = worship.

493³. By 'the prayers' with which the incense should be offered (Rev. viii. 3) are not meant prayers, but the truths from good through which are prayers; for these are the things which are prayed with man, and in these prayers is man constantly when he is in a life according to these truths. That by 'prayers,' in the Word, are meant the truths from good which are with man; and not the prayer of the mouth. Ref. 494.

781¹⁵. That they cannot be heard on account of falsities, is signified by . . . 'he obstructs my prayers' (Lam. iii. 8).

Preadamite. *Praeadamitus.*

D. 3390. Concerning the preadamites. Gen. art.

— The quality of the preadamites who were regenerated by the Lord. Des. (One such) spoke to me . . . in his words there was but little of life . . . He was placed to guard me in the night . . . and was not evil; but had only a little life left; so that he was an external man, but still one who had internals in his externals, but only a little of them; so that he is not such an

external man as our ones are, in whom externals are separated from internals . . . Such were the preadamites; so that they were not evil. . . They relate to the hair of the genital members . . . and at this day there are many such . . .

3391. (How he was initiated into swifter gyres. Des.)
3392. 3393. 3397. 3399.

3394. His desire for glory in life was such as to exceed that of almost all others. He was almost such as were the Romans . . . (See 3455.)

Preach. *Contionari.*

Preaching, Sermon. *Contio.*

Preacher. *Contionator.*

M. 9². Finish your preachings.

24. The priest preached a discourse full of wisdom. . . The sermon was about . . .

269⁴. The devil said . . . I can also preach, and I have preached too. I asked, What hast thou preached?

363^e. When a priest is preaching from zeal . . .

T. 134. Before the sermon . . .

146. They believe that when they are preaching from zeal, they are inspired . . .

381². If this hypocrite becomes a preacher . . .

525². Then, what the preacher presents, is mere sound . . .

577^e. While the minister is preaching . . .

654. Listen to the preachings in the temples.

810. There is no more spirituality in their sermons . . .

D. 2021. A certain stupid one . . . who at certain times as it were preached.

3200. He was reduced into the state of zeal which he had in preachings . . .

3388^e. As they do in preachings who praise the preaching . . .

Inv. 16. All theological preachers are ignorant of the falsities of their own religion; for they preach that there is one God . . . and, then, do not remember anything about three Gods, etc. . . . But the falsity imbibed in the schools adheres within, and the other things are solely in the mouth; and after death they will come into the interiors of the spirit . . .

Preach. *Praedicare.*

Preaching, Predication. *Praedicatio.*

Preacher. *Praedicator.*

Predicate. *Praedicatus.*

Predicable. *Praedicabilis.*

Predicatedly. *Praedicate.*

A. 103. Such as is the subject, such is the predicate.

386. From the subject is made the predication.

568. That which is predicated is circumstanced according to the quality of that of which it is predicated.

588. This is why human properties are predicated of Jehovah . . . 592.

[A.]620^e. From the subject is known what is **predicated**.

627². 'Way' is **predicated** of truths. —³.

650^e. Such dimensions cannot be **predicated** of spiritual and celestial things . . .

724. Nothing holy can be **predicated** of (such truths).

—^e. They who have **preached** the Lord and faith with so much eloquence . . . and have not done it from the heart, in the other life are those who hate the Lord the most, and persecute the faithful. 3489².

726. Esse cannot be **predicated** of those things which cease to be . . .

795⁴. To **preach** the Lord from the doctrine of love and charity. Sig.

1054. When the man can be regenerated, it is **predicated** of the Lord that He sees him . . .

1411². When 'land' is **predicated** of the inhabitant, the signification is circumstanced according to the Thing concerning which is the **predication** . . . 2184⁴.

1573⁷. This is a common formula of **preachers**.

2583^e. All things are circumstanced **predicatedly** to the things being treated of.

2712^e. To such a degree are the words in the Word **predicated** of their own goods and truths, that merely from a knowledge of the **predication** of such words, it can be known what subject in general is being treated of.

3069². To instruct and **preach** the good and truth of faith from the Knowledges in the Word . . . from themselves, for the sake of their own honour and gain . . . Sig.

3402³. With such . . . the goods and truths they have . . . **preached** are taken away . . .

3413^e. Their zeal is merely a fervour thence; (for) they can **preach** against their own veriest life with a like zeal . . .

3488². Not the **preaching** of the apostles is treated of . . .

—⁵. **Preachings** of falsity. Sig.

—⁸. 'Shall be **preached**' (Matt.xxiv.14)=shall be made known.

3489. Frequent churches; hear **preachings** . . .

4311³. Priests and presbyters who **preach** holy things, and yet live and believe evilly . . .

4682. 'Joseph dreamed . . . '= **preaching** about Him. . . . As the dream treats of Joseph, it=**to preach** about the Lord's Divine Human . . . In ancient times, Divine truths were manifested . . . through speech, visions, or dreams, and the **preachings** were from them . . . Ill.

—³. 'To prophesy,' here, =**to teach** and **to preach**; but from 'the dreams of a lie,' from which was their **preaching**.

4683. When this Church begins, they **preach** charity, but only from what is doctrinal . . . In course of time . . . they **preach** faith; and at last . . . faith alone.

4685. The contents of the **preaching**. Sig.

4689². Many of those who have **preached** the Lord in the world, there utterly deny Him. . . They had **preached** Him because it was enjoined by their office,

and because they had thereby gained honours and wealth . . .

4692. Contempt and aversion still greater on account of the **preaching** of truth. Sig. and Ex.

4700. Indignation on account of the **preaching** of truth concerning the Lord's Divine Human. Sig. 4726. 4730^e.

4707. The **predication** of a name is circumstanced **predicatedly** to the Thing in its series.

4799⁴. Some of these (despisers of the Lord) **preach** Him, and move the common people to sighs and tears.

5006². They had frequented temples where the Word is **preached** . . .

—³. The Christian Church at this day **preaches** faith alone . . .

5201⁴. It has become customary to say 'feed,' when the discourse is concerning **preaching**, or concerning instruction from doctrine or the Word.

6914³. Evil priests . . . who can **preach** the doctrinals of their own Church with such ardour and simulated zeal . . . For the thought of honour and gain reigns in them universally, and from this fire are they excited so to **preach**.

6999. **Preaching**. Sig.

8253. See PIETY, here.

8383. Some of those who (injected scandals) had been **preachers** . . . and could then by their **preachings** . . . move the common people to tears . . .

8762. They place Divine worship in . . . hearing **preachings**, etc.

9357^e. Such things are presented to the Angels . . . when the Word of our Earth is read and **preached**.

9412². 'To teach in the streets'=to **preach** truths from the Lord's Word; for they formerly **preached** in the streets, because streets=the truths of the doctrine of the Church.

10309². There are many such in Hell, who are present with and inspire . . . **preachers** who imitate Divine worship through affections of good and truth from proprium; which is permitted by the Lord, because they thus perform a use; for good men receive the Word from them well; because the Word, from whose-soever mouth it goes forth, is received by a man according to the quality of his good.

10735. A Spirit who had been a very pathetic **preacher**. (Compare D.4832.)

10736². The **preacher** who was with me was then explored as to his ideas of the three Divine Persons. See D.4832⁴.

10752. The **preacher** who was with me . . . was let into that Earth . . .

10754. The **preacher** was greatly delighted with that virgin . . .

10755. The **preacher** was brought into the state in which he had been in the world when he wanted to **preach** . . .

10833. (In the Sixth Earth) they hear **preachings**; and the **preacher** . . . teaches them truths Divine which

lead to the good of life. (The preachers know these truths) from revelation. Ex.

H. 221. The preachings (in Heaven) are according to the doctrines; and . . . there are temples in which the preachings take place.

222. The preachings in the temples are of service only as means for their instruction in the Things of life.

223. The preacher stands in a pulpit on the east; before his face sit those who are pre-eminently in the light of wisdom, and to the right and left of these, those who are less so. They recline in the form of a circus, so that all are in view of the preacher. At the two sides, where his view does not go, there is no one. . . . No one is allowed to stand behind the pulpit: if anyone is there, the preacher is confused. It is the same if anyone in the congregation dissents; and therefore he must avert his face. The preachings are made with such wisdom, that those in the world cannot be compared to them; for in the Heavens they are in interior light.

225. All the preachers are from the Spiritual Kingdom . . . because in that kingdom they are in truths from good; and all preaching is made from truths. The reason there are none from the Celestial Kingdom, is that there they are in the good of love; and therefore they see and perceive truths, but do not speak about them . . . And yet there are preachings there also, because they are thereby illustrated in the truths which they had known, and are perfected by many which they had not known before. As soon as they hear them, they acknowledge them, and thus perceive them . . .

226. All the preachers are appointed by the Lord, and thence are in the gift of preaching; and no others are allowed to teach in the temples. They are called preachers; not priests; for the reason that the priesthood of Heaven is the Celestial Kingdom . . .

227. All the doctrines according to which the preachings are made, regard life as the end . . .

271². The things which (the celestial Angels) hear from preaching do not enter into their memory; but immediately into the perception and the will, and become of the life.

393. Those who in the world have loved the Word, and from longing have sought out truths there . . . for the sake of the use of life . . . in Heaven are in illustration and in the light of wisdom . . . and discharge the office of preachers; and those who excel in wisdom from illustration are in a higher place.

598. Man learns spiritual goods from reading the Word, and from preaching.

C. J. 42³. (The English) complain of the preachers at the west (of London, who leave it doubtful) whether good is to be done or not.

—^e. These preachers are deprived of the priesthood.

W. 148. They grow warm with God . . . as when a preacher is speaking from zeal.

333. Uses for receiving the Spiritual from the Lord . . . are imbibed from . . . preachings and books; and,

in the Christian world, through doctrines and preachings from the Word.

P. 4². Whatever comes forth derives from its form . . . that which is called predicate . . .

154. It is a law of the Divine Providence that man be led and taught through the Word, doctrine, and preachings from it . . . Gen.art. 171, Ex.

172⁶. That this is done mediately through preachings, does not take away what is immediate. Ex.

—⁶. This is also according to the knowledge of preachers, who say that they speak not from themselves, but from the Spirit of God . . .

259². As, according to these laws, there is (only) mediate influx through the Word, doctrine, and preachings . . . dissensions and heresies are inevitable . . .

291. The priest who believes that he preaches from a holy zeal, prays that the Holy Spirit may teach him . . . and when their preaching is praised, they piously reply that they have spoken . . . from God.

R. 143. The interiors of that doctrine are the things put forth in . . . their preachings.

258. 'I saw a strong Angel proclaiming with a great voice' (Rev. v.2) = the Divine truth . . . inflowing deeply into the thought . . . That which is proclaimed with power inflows deeply into the thought. (= exploration from the Lord's influx. E.302.)

417⁷. (The preaching of the solidian clergy not understood.)

531. Lo, he lies dead in the street . . . who preached repentance . . . and the man Christ only.

—². Did not the Lord Himself preach (these things); and command His disciples to preach the same?

533². There are temples in Heaven, and preachings in them . . . N.7, Ex.

M. 66^e. Substance not formed is not anything, because nothing can be predicated of it; and a subject without predicates is an entity of no reason.

87. Good without some attribute—*adjecto*—is of no predication . . .

380¹¹. As, of love and wisdom spaces and times cannot be predicated, but states . . .

485. Therefore they are called predications . . . and, after death, imputations. For predications are made by a man according to his rational lumen . . . and imputations are made by the Lord . . .

B. 58. That the dogmas of the present Church cannot be preached without great caution . . .

T. 49. As these three universal predications of the Divine Essence are not understood . . .

135⁴. These are four predications of the grace of the one God in His Human.

—⁵. These four predicates of the Human of God the Father. Ex.

146². Those who worship nature . . . as it were cast faith and charity into a bag behind their backs; and, while they are preaching and teaching, they hang it before them like a kind of ruminatory stomach . . .

- [T.] 335³. Ideas are **predicable** only of thought.
356. All the apostles **preached** faith . . . in the Lord Jesus Christ.
- 404². The quality of every love is **predicated** according to the end . . .
407. Charity cannot be **predicated** of this.
- 415^e. Esse can be **predicated** of spiritual life (only).
- 525^e. See PRAY—*orare*, here.
- 701⁴. A holiness merely **predicated** . . .
- ^e. (Thus) the mere **predication** of holiness to the Word and the sacraments . . . does indeed impress holiness. But when the holiness itself is disclosed . . . the **predication** (or **preaching**) of it becomes the acknowledgment of it.
810. These **preachers** are deprived of the priesthood (because) they do not frame their discourses from the Word, and thus from the Spirit of God, but from their own rational lumen. Des.
- D. 1603. This is called the subject; the rest . . . are called **predicates** . . .
2473. The faith which is **preached** to be given without works . . .
2947. Such are evil pastors, and **preachers**.
3105. (**Preachers** who deny what they have zealously **preached** here.)
3106. He had **preached** like an Angel.
3107. Who does not believe in the life after death when he hears a **preacher** ardent . . .
3108. Sometimes there is such persuasive **preaching** that those who believe nothing seem to be elevated into Heaven . . .
3200. That evil **preachers** can **preach** with spurious persuasion and zeal.
3421. In like manner **preachers** [treat] the things in the Word: they do not see the things which are repugnant . . .
- 3431². The **preacher**, or instructor (of a certain Spirit. Tr.). 3432. 3435. 3445. 3450. 3455. 3461. 3462. 3463.
3437. There would (in that case) be no need for his **preaching** . . .
- 3605a. That these things are not to be expounded—as **preachers** are wont to do—so as to move the affections; for thus not much remains. Rep.
4099. As **preachers** are wont to do, who accustom themselves to these things, in order to move (others) . . .
4129. So with a **preacher** of evil life when he is **preaching** goods: the evil Spirits think the same . . . But when the **preacher** is in his own life, the evil Spirits dominate.
- 4228². As many of those with whom I have spoken were **preachers** . . .
- . They had **preached** in this way . . . When they had **preached** well, they said . . .
4262. As with **preachers** . . .
4263. Those in charity and conscience know as it

- were from themselves all the Knowledges of faith . . . They can **preach** also all truths and goods . . .
4309. Those who have **preached** goods and truths, and . . . have thought differently . . . 4324.
4325. **Preachers** who said that they had **preached** . . . when in externals . . .
4358. A hypocrite, when let into the exterior state, spoke . . . as **preachers** do . . .
- 4811^e. Therefore in his last years he did not want to **preach**.
4833. On the state of evil **preachers** when they are **preaching**. Ex.
4853. He felt I was present, and therefore could not **preach**.
4904. Because they have **preached** clandestinely . . .
4929. They are distinguished by the priest who is **preaching**; for the thoughts of their minds are communicated. But those who come with a mind to hear whether the things he **preaches** are true . . . impede the **preacher** so that he cannot **preach**; and he therefore admonishes them to go out. Hence other **preachers** can rarely be present, because they observe such things; and therefore those of them who are there, hide themselves in a certain way, lest they should take away from the **preacher** the spirit of holiness.
4936. They have Churches in the other life, and they **preach**, in some places continually, so that persons can enter and go out at all times . . . They can be discriminated by the **preacher** merely from their situation . . .
4937. But when one of another doctrine comes thither, and thinks therefrom about the things which are being **preached**, the **preacher** is disturbed, and cannot **preach**; and therefore they either sit with averted faces, or else go out . . . The intelligent **preachers** know this . . . for the affection is completely varied according to . . . the turning of the face to them.
4938. I was in such a temple, and heard one **preaching**, but with averted face; because it is my custom to think about the things which are being **preached** . . .
4942. **Preachers** (with rare exceptions) except the simple, are in persuasive faith that the truth is according to their doctrine . . . Within reign enviousness and hostility . . . but there are some who are interiorly good; that is, who suffer themselves to be led by the Lord.
4943. They perceive in what affection the **preacher** is . . . **Preachers** are distressed by this, hardly knowing what to say. In this lies the difference between the **preachings** in the other life and the **preachings** in the world: in the world the affection of the love of self and of gain may sound like the affection of the love of good. Ex.
5514. On the Hell of **preachers** who care nothing for the Word and for doctrine from the Word.
- 5589b. Thus do **preachers** speak, each from his doctrine, without interior ideas; letting themselves solely into exterior affections . . .
5603. The **preachers** (in the other life) **preach** on the Word.

5641. As many preachers are wont to do ; who, when in their preaching, believe that it is so . . . 5917^e.

5667. Preachers sometimes visit the maidens there, and examine them.

5668³. There are preachers there for the infants.

5922^e. Melancthon has preached sometimes . . .

5936. On women who preach.—Women who think about religious things like men, and speak much about them ; and still more if they preach in meetings ; lose the feminine nature, which is that of affection . . . and become material, so that affection perishes, and the interiors are closed. They also begin to rave in their thoughts, which takes place because the destroyed affection causes the Intellectual to rave. In the external form they can indeed appear like other women. In a word, they become sensuous in the ultimate degree ; the former at home ; and the others where the preachings are.

5941. Those in the spiritual love of truth, which is perceived by their delight in hearing preachings . . .

5972. On the temples and preachings. Ex.

— . It is from this cause that all hear the preaching unanimously as one man ; (for) if the preacher says anything which is opposed, they all refuse in their minds to accept it ; and this is noticed by the preacher ; for he then feels such a resistance that he can scarcely utter those things, and this with variety according to the resistance. But when they accept, the preacher is as it were in his illustration, and easily utters, teaches, and confirms these things. When there is resistance, the preacher does indeed know the source of it ; but still he turns himself hither and thither ; namely, to those who are in the head there, to those in the breast, in the loins, and in the feet. Those in the feet do not perceive as the rest do, and therefore he can say what he likes before them, but still he cannot keep his sight with them long, and is therefore compelled to try with various things what will fall into the hearing ; and, when he has found it, he urges it in his preaching.

—². When anyone . . . hears him, and looks into Heaven, the thoughts of all are varied, and are kept in the hearing of truths, and if these are not being preached rightly, the preacher wavers, tries, sticks fast, until he comes into truths ; and, when he teaches them, the hearers all acknowledge and receive . . . Hence it is evident that the Lord disposes all in the temple by means of Angels and Spirits above or outside of them . . .

— . A certain one said that they hear and receive from delight whatever the preacher says, and hence there is rarely any resistance ; but he was told that delight derived from habit admits whatever is said ; but this delight alone effects nothing ; for it does not teach or amend them ; but if the delight is to learn truths . . . it does teach and affect, and thus amend ; for it passes into the life and heart, and the Lord then leads the man by means of it, even when he is unaware of it.

6024². Hence preachers who (have been in faith alone) in the world, cannot preach in the Spiritual World ; for although they are compelled to preach life and good acts, it is heard from their tone that they understand no other good acts than merely moral and civil ones . . .

and therefore they are no longer allowed to preach ; but only those who in the world have understood spiritual works.

6050. [Conversation] with the English about their preachers.—They do not love the elegance of their sermons . . . They tell them to omit such things, because they do not learn anything. Examp.

—^e. These preachers are at last removed . . .

6051¹⁰. There is doctrinal adultery with the preachers in Hell . . .

6099¹⁴. They preached similarly as in England, mystically . . .

6103. The preachers prevailed . . .

E. 193². A preacher who loves himself and the world above all things . . . can speak as from zeal for the Divine . . . and (then) think in like manner. But this state is the state of his thought from the memory of the body . . . for, when left alone, he thinks contrary to those things . . .

233⁴. Very few live thus from the doctrine (of faith alone) ; although it is believed by the preachers, that all [do so] who hear their preachings . . .

250³. This (good of life) the doctors and leaders preach when they are preaching from the Word, and this they teach everyone who approaches the Holy Supper . . . But as soon as they return . . . to their doctrine of justification by faith alone, they no longer believe those things . . . —⁵. —^e.

302. 'To proclaim with a great voice' = exploration from the influx of the Lord.

303^e. Is predicated of . . .

619¹⁶. (John the Baptist) preached according to the predictions in the Word . . .

700¹⁶. The holy preaching of Divine truth. Rep.

722. Predicates follow their subjects.

803². I. Let a man . . . learn from preachings the dogmas of his religion.

810². This is why those who institute preachings from the Word appear as if they were in truths ; yet the same persons, when they make preachings from doctrine . . . are in falsities.

817. A like preaching, etc., with those who separate faith from the life of faith. Sig. and Ex.

— . 'To speak' = preaching from doctrine ; thus doctrine and the derivative preaching. Ex.

825³. A man preaches . . . from the Lord when he lives according to the laws of his religion . . . He is taught by the Lord daily . . . what to preach, etc.

828³. With (the celestial Angels) truths are in the life . . . and do not manifest themselves except before the perception while . . . their ministers are preaching them from the Word. They are also perfected . . . from preachings, etc.

831². As the celestial Angels are perfected in wisdom through hearing, there are intermediate Angels, who are called celestial spiritual Angels, who preach and teach truths in their temples.

971. The preaching of the Lord's justice from His Spiritual Kingdom. Sig. and Ex.

[E.] 978. The preaching of the Lord's justice from His Celestial Kingdom. Sig. and Ex.

1024². The Word is in each Heaven . . . and preachings are made from it, as on earth.

1103. The Divine Essence . . . is the predicate, and God . . . is the subject; and therefore to say that the Essence is God, is to say that the predicate is the subject . . .

1173². That the Lord does not teach man truths immediately . . . but mediately through preachings, etc. . . and that man is then illustrated according to the affection of truth from use. Ex.

J.(Post.) 29. (The English) hear preachers of faith alone . . . and, when they hear it, the preaching sounds as if full of wisdom . . . but when they go home, they know nothing of what has been said . . .

159. Preachers who know something of the doctrine of their Church, after they have been instructed in the schools, and have arrived at their functions, care for them and for the Word no further than that they can preach . . . and thus live in idleness . . . and are not Christians. They are sent into the Hell in the northern quarter . . . and then become stupid.

187. A preacher who appeared like the dragon . . .

222. All those preachers who had confirmed themselves in faith alone . . . are not admitted to preach; the sacerdotal garment is taken away from them; and they afterwards do not know that they have been preachers. Very many are admitted to preach; but as soon as they preach faith alone . . . all go out . . . and thus those preachers who can recede are amended: they receive the doctrine of Heaven . . .

272^e. There are also preachers who dwell in the south (of London) who preach altogether that evils are to be shunned . . .

275. The preachers in the west further des.

283. When (the Moravians) are asked why their preachers are clothed in blue . . . they dare not say that they should be clothed like the English preachers in a black gown. Ex.

354. The (English) preachers make up their sermons so that the learned understand their own theology, and the unlearned theirs . . .

De Verbo 3. Many of these (celestial spiritual Angels) are preachers in the Third Heaven.

De Conj. 15. When a preacher comes to these harlots, they hold psalm-books in their hands, from phantasy, and thus deceive the preachers.

82. The delight of natural love falsifies the Word chiefly in preachers.

C. 122. So if anyone is listening to a preacher, and he says that he speaks from God, from zeal for their souls, even those who do not love God, and who believe nothing, may be affected, and love him . . .

Can. Holy Spirit iv. 8. The Divine meant by the Holy Spirit proceeds . . . through the clergy to the laity, through preachings . . .

Inv. 17. All things which the priests preach from the Word about faith . . . charity, conversion, repentance

. . . fall as it were into a bucket, when orthodoxy enters and explains them. . . All things are overthrown.

Preacher. *Praeco.*

R. 531. Absolve us . . . by his herald the priest.

—². You preacher of sin and repentance.

—³. We have heard from an audacious preacher of sin . . .

M. 7². Acclamation was made by a herald . . .

Precede. *Pracedere.*

A. 2235³. When 'judgment' precedes, it = love through faith; but when 'justice' precedes, it = faith from love.

3089^e. Such an (impure) affection must precede.

3350. No one wants to precede—*praecesse*—others.

3995². Truth (then) apparently precedes . . . Good then manifestly precedes.

8864⁴. The things which precede reign in the things which follow.

Precept. See COMMAND—*praecipere.*

Preceptor. *Praeceptor.*

I. 10^e. Affirms it (merely) from the mouth of a preceptor.

D. 3441. That preceptor or preacher. 3445. (Compare 3431².)

Precious. *Pretiosus.*

Preciousness. *Pretiositas.*

See under **STONE**.

A. 1327⁷. 'Every precious thing,' etc. (Jer.xx.5) = the Knowledges of faith.

2540². Things of slight importance to man are precious to the Angels. 2551². 2574^e.

3166. 'He gave precious things to her brother' (Gen.xxiv.53) = spiritual things for natural good. . . That 'precious things' = spiritual things. Ill.

3579³. 'Precious things of Heaven' (Deut.xxxiii.13) = spiritual things, which are 'the dew.'

8609. A precious stone = higher or interior truth.

9407⁵. A precious stone = truth translucent from the Lord's Divine. Ill.

9476². As the truths and goods of faith are signified by precious stones, intelligence and wisdom are signified by them.

9643⁴. 'A precious stone' (Rev.xxi.) = the truth of faith from the good of love. Refs.

9863². That the precious stones which were in the breastplate = Divine truths from Divine good. Ill.

9865. For precious stones represent according to their colours. Ex.

J. 56⁷. They accumulate precious things the same as in the world; for there are far more precious things in the Spiritual World . . .

R. 360³. These 'precious things' (Deut.xxxiii.) = the Knowledges of good and truth, from which is doctrine.

789. 'To be made rich by her costliness' (Rev.xviii.

19)=to be made acceptable to God by the holy things of that religiosity. Ex. E. 1176.

—². That the holy things of the Church are signified by 'precious things.' Ill.

T. 44^e. Their exaltation to uses, and the derivative preciousnesses.

418². Who loves a stone except from its preciousness?

E. 242²¹. 'Kings' daughters are among the precious ones' (Ps. xlv. 9)=the affections of truth themselves.

295¹⁰. 'The precious things of the earth' (Deut. xxxiii. 16)=spiritual goods and the derivative truths which are of the Church.

401²⁴. 'The precious things of heaven, the dew, and the abyss lying beneath' (ver. 13)=spiritual celestial things in the internal and external man. 'The precious things of the produce of the sun, and the precious things of the product of the months' (ver. 14)=all things which proceed from the Celestial Kingdom and the Spiritual Kingdom . . .

405³¹. 'The precious things of heaven' = Divine spiritual things. 448⁷.

422¹⁹. When the goods of charity are genuine, they are called 'precious things of the hills of an age' (ver. 15). (=genuine truths such as were in the Ancient Church. 448⁷.)

684¹⁸. 'Kings' daughters'=spiritual affections of truth, which are called 'precious' when the truths are genuine.

1120². 'Precious,' in the Word, is said of truths.

1146. 'Precious wood' (Rev. xviii. 12)=excellent good; thus rational good.

Precipitate. *Praecipitare.*

Precipice. *Praecipitium.*

Headlong. *Praecipites.*

A. 50². The Angels prevent him from precipitating himself into ultimate evil.

1049². This proprium desires nothing so much as to precipitate itself into Hell.

1683². It is the man himself who precipitates himself into Hell. 1861¹².

1820^e. When they approach the first threshold . . . they precipitate themselves backwards.

2132. They precipitate themselves thence. 2438³. 2733². 2749. 3938⁶. 6677².

5850². Unless Angels and Spirits were with men . . . they would precipitate themselves into the deepest Hell.

5854². Unless man were withheld by the Lord, he would continually precipitate himself into the deepest Hell. 6484². 6489^e.

8945⁴. Therefore they cast themselves down headlong. 9281². H. 525^e. W. 423.

R. 611². They cast themselves down by a precipice, which then appears to them. M. 10⁵.

M. 305². If the successive order of conjugal love is precipitated . . .

312. That conjugal love precipitated without order . . . burns up the marrows, and is consumed. Ex.

T. 597^e. If anyone had been admitted (into spiritual temptation), he would have . . . precipitated himself more deeply into Hell.

691². When the Lord shows Himself more fully . . . some precipitate themselves deeper into Hell.

D. 2924. Lest they precipitate them into slaughter.

3115^e. Man continually studies to precipitate himself into the worst evil.

3406. They ran by a headlong way . . . When I awoke, I thought (with horror) of that precipice . . .

3932. They precipitate themselves into the penalties.

E. 455¹⁹. 'Those who precipitate themselves' (or 'the rash') (Is. xxxii. 4)=those who easily seize upon and believe the things which are said: thus falsities also.

Preconceived. *Praeconceptus.* D. 2369.

Predestinate. *Praedestinare.*

Predestination. *Praedestinatio.*

Predestinarian. *Praedestinarianus.*

A. 6488. Discourse about predestination . . . Reply was heard from Heaven that no one is ever predestinated to Hell, but all to eternal life.

P. 202^e. There is not anything predestinated.

322. That . . . there is no predestination. Gen. art.

— Sound reason dictates that all have been predestinated to Heaven, and none to Hell. Ex. 329, Gen. art.

330. That it may appear how hurtful is the belief in predestination as generally understood, these four propositions are to be . . . confirmed. I. That any predestination except to Heaven is contrary to the Divine love. Ex.

—³. II. That any predestination except to Heaven is contrary to the Divine wisdom. Ex.

—⁴. This does not take away the truth that all have been predestinated to Heaven . . .

—⁸. IV. That any of the human race have been damned by predestination, is a cruel heresy. Ex.

R. Pref. ve. (The Roman Catholics) establish predestination; saying that no one knows whether he is in the number of the predestinated . . . except by special revelation.

M. 105^e. The priest added predestination as a cause of potency, saying, Are not marriages predestinated, and (therefore) the proliferations . . .

386. The Divine proceeding . . . operates the effects of the ends which the Lord predestinated in the creation.

B. 64. That from the faith of the present Church have been born enormous births; as . . . predestination. 66, Ex.

66³. What more hurtful . . . and cruel . . . could be hatched, than [than the dogma] that some of the human race have been damned by predestination . . .

67. The third offspring hatched by the mother wolf, or predestination.

68². It may be said that it is by what is provided and predestinated that . . .

T. 56^e. How delirious are they . . . who teach that God can . . . **predestinate** the soul of anyone to eternal death . . .

72. A company of Spirits reasoning about imputation and **predestination** . . .

— . A supralapsarian **predestinarian**.

—³. How can Justice itself . . . **predestinate** anyone to Hell ?

485. That without free will in spiritual things . . . there would be no imputation, but mere **predestination**, which is detestable. Gen.art.

486. **Predestination** is an offspring of the faith of the present Church. Ex.

—². The dogma concerning **predestination** . . . flowed out of that faith almost inevitably, which took place first with the **predestinarians**; then [was made] by Godeschaleus; afterwards by Calvin and his followers; and at last was firmly established by the Synod of Dort, and was carried into their Church as the Palladium of religion . . . by the Supra- and Infra-Lapsarians.

—³. (The hurtfulness and cruelty of **predestination**.)

487. Discussion about **predestination** with five members of the Synod of Dort. (—³.) Being compelled to speak from their internals, they said that the Word is a mere windy thing, because it **predestinates** all to Heaven; that religion is only for the common herd, because where there is **predestination**, religion is nothing; that **predestination** is not according to a life from the civil laws of justice, but is from the mere good pleasure of God; that all things taught by the Church are rubbish, except that there is a God; that spiritual things, if they penetrate deeply into a man, make him a detestable monster before God; and that the faith from which they had deduced **predestination**, is effected according to **predestination**; and that when it is given men are like stocks.

—⁵. They asked Swedenborg to select something from the Word about **predestination**. He read to them Is. lix. 5; but they could not bear to hear it explained.

—^e. From these things it is evident that the decree of that Synod concerning **predestination** is not only an insane heresy, but is also a cruel heresy; and therefore is to be eradicated from the brain so that not one speck of it is left.

488. The monstrous faith that God **predestinates** men to Hell. (Exhibited by comparisons.)

490². (Thus) every man is **predestinated** to Heaven . . .

628. They have thus fallen into the detestable error concerning **predestination**.

634^e. How can councils be trusted, when that of Dort, by a unanimous vote, decreed a detestable **predestination**, and exalted it as the palladium of religion !

664. They suppose that 'the elect' mean those **predestinated** to Heaven by God, either before or after their birth, and that faith . . . is given to them alone . . . and that the rest are reprobated, and left to themselves to go to Hell by any way they please; when yet . . . no election is made either before or after birth, but all are elected and **predestinated**, because all are called, to Heaven; and the Lord after death elects those who have lived well and believed rightly, after they have been explored.

797³. When (Calvin) observed that (the members of that Society) neither knew nor could apprehend anything about **predestination**, he betook himself to one corner of it . . . This was provided that he might recede from his error concerning **predestination**; and that the ranks of those who, after the Synod of Dort, adhered to that detestable heresy, might be filled up; who were all relegated in succession to that cavern.

—⁴. When it was asked by the modern **predestinarians**, Where is Calvin? . . .

—⁵. (Calvin said), It is **predestination** alone which determines all things of religion. (Swedenborg disusses **predestination** with Calvin, and quotes his sayings on the subject, on hearing which all the servants of the Lord withdrew from him, and he betook himself into that cavern. Their lot there, des.)

So3. The dogma of **predestination** is born inevitably from these mystical things . . . Hence the laity talk much together about **predestination**; some grasp it with both hands; some with one, and laugh at it; and some cast it from them . . . for they know nothing of the mystical things of faith, from which that viper has been hatched . . . Therefore the dogma of **predestination** with the laity, and also with the clergy, is like an image in the human form placed on a rock in the sea, (which some captains strike their sails to as a mark of reverence, some wink at and salute, and some hiss at.)

D. 267I. That all are **predestinated** to life.

4285². It has been foreseen and thus as it were **predestinated** . . .

4290. See INFANT, here.

E. So2⁴. This involves **predestination**, from which flows every kind of security of life with the evil, and the deprivation of all hope with the good; when yet all have been **predestinated** to Heaven; and those are called 'the elect' who learn truths and do them.

Coro. xlvi. Thence has necessarily flowed forth **predestination**, through which religion is abolished.

Predetermination. *Praefinitio.*

Predetermined. *Praefinitus.*

A. 7508. **Predetermination.** Sig.

7510. The effect according to **predetermination.** Sig.

—^e. **Predetermination** by the Divine, when it relates to what is perpetual, is expressed by 'the morrow.'

H. 420. (They infer) that Heaven is closed when it is full, and that this time is **predetermined**; but . . . there is not any **predetermined** time.

Predicate. See under PREACH—*praedicare.*

Predicament. *Praedicamentum.* D. 3960.

Predict. *Praedicere.*

Prediction. *Praedictio.*

See FORETELL.

A. 3698. 'To dream' = to predict future things; for prophetic dreams were **predictions** of things to come. . . . In the supreme sense, they = foresight; for **predictions** are from the Lord's Divine foresight. That

this is the only source of predictions about Things which do not flow according to the common order of nature, and which therefore cannot be foreseen. Ill.

—^e. Others . . . studied natural magic, whereby nothing of what is Divine could be predicted; but only what is contrary to the Divine . . .

5092. 'A dream' = foresight, and the derivative prediction . . .

5168. Prediction by the Celestial in the Natural. Sig.

6230. Prediction concerning vivification. Sig. and Ex.

6254. Prediction concerning good and truth. Sig.

— . 'To bless' = prediction. Ex. 6275.

6275. Prediction concerning the truth of the Intellectual and the good of the Voluntary . . . Sig.

6337. 'To tell what will happen' = to communicate and predict.

6340. Prediction concerning (the truths and goods of the Church in the Natural) by spiritual good. Sig.

6448. Predictions concerning spiritual life . . . Sig.

6587. A prediction that the Internal of the Church would cease. Sig.

7535. According to the prediction. Sig. 7618.

R. 2. Predictions by the Lord concerning Himself and His Church . . . Sig.

415. Instruction and prediction by the Lord. Sig.

478. That (this) has been predicted in both Testaments. Sig.

—². Concerning the prediction of the Lord's Advent . . . Ill.

M. 43. I predict that . . .

E. 5. Prediction by the Lord concerning the last times of the Church. Sig.

369. Prediction concerning a further succeeding state . . . Sig.

904. Prediction concerning the separation of the good from the evil. Sig.

Predominate. *Praedominari.*

Predominance. *Praedominium.*

A. 986. Before regeneration, cupidities and Falsities . . . continually predominate.

1188. With the predominating desire of . . .

5117. While truth still predominates . . . When good has the predominance . . . Rep. 6567.

5174. With whom evils have obtained the predominance . . . Those with whom goods have had the predominance . . .

H. 347². For the glory of self predominates . . .

359. The sole difficulty is . . . to prevent the love of self and of the world from predominating.

369. With the man the understanding predominates; and with the woman the will predominates; and the man-homo-is according to that which predominates. But in the marriages in the Heavens there is no predominance. Ex.

M. 90³. The application of the male is to . . . the things in which the understanding predominates.

T. 178. The faith which, from its predominance, is called saving.

424. With these, there predominates the love of self and of the world . . .

E. 409⁷. There must be a predominance of loves, of the one over the other . . .

819⁴. These delights, when they predominate, cause the man not to believe . . .

Pre-eminence. *Praeeminentia.*

See SUPEREMINENCE.

A. 952. Because he had as the end the pre-eminence of self before others . . .

1188. The second origin of the falsities of doctrine is from . . . the desire of being pre-eminent. Sig.

1936⁴. In heavenly joy there is nothing of pre-eminence before another; and in proportion as there is pre-eminence, in the same proportion there is Hell.

2027². Say they have laboured in the vineyard, when yet they have constantly revolved in mind the pre-eminence of self, honours, etc.

2273. A man is not saved on account of his temptations, if he . . . thinks of his own pre-eminence before others . . . which is contrary to mutual love, and therefore to heavenly blessedness.

3417³. Those in knowledge . . . and not in the life of charity, cannot know of the existence of any delight except what results from pre-eminence; (whereas) heavenly delight results from humiliation, and the affection of being of service to others. Ill.

3956. Merit regards man, and thus conjoins itself with . . . the thought of the pre-eminence of self over others, and consequently with contempt for others.

D. 2516^e. Occurs.

Pre-establish. *Praestabilire.*

I. 1³. Pre-established harmony. Ex. 11⁴. T.695³. J.(Post.)264.

Preface. *Praefatio.* T.336².

Prefer. *Praeferre.*

A. 1877^e. They want to . . . be preferred to all others. Des.

2715². If he can thus prefer himself to others, he is in the delight of his life.

3906². The perception that good from proprium cannot but have . . . a preference of self before others; consequently contempt for others.

4104³. Truths and affections are elevated, when the things of eternal life . . . are preferred before those of (this) life. . . The contrary happens when he prefers (the latter before the former). —⁴. —⁵.

4947. Preferring themselves to others . . .

7773. In Heaven all are as equals . . . but still the one prefers the other to himself as he excels in intelligence and wisdom.

M. 156. That a state of marriage is to be preferred to one of celibacy. Ex.

Pregnant. *Gravidus.*

A. 1944. 'Thou art pregnant' (Gen.xvi.11)=the life of the Rational man. Ex.

4904. 'She is pregnant to scortations' (Gen.xxxviii.24)=that thence anything can be produced. Ex.

9042. 'To strike a pregnant woman a blow' (Ex.xxi.22)=the hurting of the good which is from truth. . . 'A pregnant woman'=the formation of good from truth. Ex. and Ill.

D. 3922. See LASCIVIOUS, here.

E. 721¹⁰. 'The pregnant one' (Jer.xxxi.8)=one who receives truths.

Prejudice. *Praejudicium.*

M. 231⁴. All their judgments are **prejudgments**; and **prejudgment** (or **prejudice**) influences the case from beginning to end. T.332⁴.

Prelate. *Praelatus.* D.3999. 4953. 5211. 5230.

Prelection. *Praelectio.* R.143.

Prelude. *Praeludium.* T.810.

Premature. *Præcox.* M.305^e.

Premeditate. *Præmeditare.*

Premeditation. *Præmeditatio.*

Premeditatedly. *Præmeditato.*

A. 830. Exercise deceit from what is premeditated. —². Others are deceitful by nature; thus not from what is premeditated.

A. 1638. (Spirits speak a man's own language better than the man himself) without any **premeditation**.

5172. Upright Spirits who think without meditation, and hence without . . . **premeditation**, utter whatever occurs . . . They belong to the thymous gland.

9013. 'Deceit'=wickedness from . . . what is **premeditated**.

D. 808. It occurs to them at the time what they shall say . . . without **premeditation**. Des.

1135. As the chyle attracts the aliments, so there Genii and Spirits attract those things which are natural, and not so much **premeditated**; for a deceitful man . . . seizes especially on those things which have not been **premeditated** . . . for the same man is wont to afterwards speak other things **premeditatedly** . . .

1282^e. As they had acted not from what is **premeditated**, they are treated more mildly.

2238. For Spirits act from nature; not from **premeditation**. (Spirits who do evil) **premeditatedly** . . . are those who are not tolerated (in the World of Spirits). There is a distinction between deceit as an instinct and deceit as **premeditated**.

2849. In the world also (some of the deceitful), from implanted habit, and actuality, do not **premeditate** deceits . . . Such are they who are tolerated . . . But there are also in the world those who **premeditate** . . . and, under a friendly countenance, meditate occasions to injure . . . These are they who are not tolerated, and are vipers.

2855. On the Hell of those who act from **premeditated** deceit.

4377. (This hasty resistance of the virgin sex was) without any **premeditation**.

Prepare. *Conficere.*

A. 7356^e. Of the bread **baked** for the sacrifices . . . (that) **baked** in an oven was distinguished from (that) **baked** in a pan, and (that) **baked** in a kettle.

7485. Garments which they **prepare** from the fibres of bark . . .

8800. 'He shall be **executed** with darts' (Ex.xix.13) =that spiritual good will perish.

9298^e. 'No meat-offering . . . shall be **made** fermented' (Lev.ii.11). Ex.

10254³. The aromatics of which the incense was **prepared** . . . 10295. 10298².

T. 470². Food **prepared** from terrene things.

E. 744². Men worn out with age.

Prepare. *Explanare.*

T. 24². Man thus **prepares** the way through which God descends.

34². If he **prepares** the way . . . to the spiritual degree. —.

366². The good **prepare** the way . . . and invite God . . .

Prepare. *Parare.*

A. 3142. To be **prepared** and full of goods. Sig.

—'. 'To sweep'=to **prepare** . . .

—'. Hence the formula, 'To sweep' and 'prepare the way.' Ill.

—². To **prepare** and prepare-*præparare*-one's self to receive truth. Sig.

8790. 'They shall be **prepared** for the third day' (Ex.xix.11)=plenary preparation.

R. 446. 'To be **prepared**' (Rev.ix.15)=to be in the endeavour.

700. 'To **prepare** the way' (Rev.xvi.12)=to prepare-*præparare*-for introduction.

813. 'His Wife hath **made** herself **ready**' (Rev.xix.7) =that those who will be of this Church . . . are being collected, inaugurated, and instructed.

881. '**Prepared** as a Bride adorned for her Husband' (Rev.xxi.2) =that Church conjoined with the Lord through the Word.

—². '**Prepared**' means girt for betrothal, and the Church is thus girt . . . through the Word. Ex.

T. 24. For everyone must **prepare** the way for God; that is, must prepare-*præparabit*-himself for reception; and this is done through Knowledges.

105. Divine order is, that man . . . **prepares** himself to be a receptacle and habitation into which God may enter . . .

110⁵. To **prepare** one's self for the reception of God . . . is to live according to Divine order.

E. 571. 'To be **prepared** for an hour . . . '=to be continually in the state.

1220. 'To make herself ready' = to be adorned with truths from good for the reception.

Prepare. *Praeparare.*

Preparation. *Praeparatio.*

Preparatory. *Praeparatorius.*

A. 697. Every man is in some Society of infernals . . . but their torments are not communicated to him, because he is in **preparation** for eternal life.

2130³. The reason they were not admitted, was that they were not yet **prepared** to be in angelic Societies.

2379^e. The man in good is in Society with Angels . . . but cannot perceive angelic joy, because he is in . . . **preparation**.

3138. These three verses treat of the **preparation** . . . of the natural man. Ex.

3142². See PREPARE-*parare*, here. R.700. T.24.

4016. Further **preparation**. Sig.

4252a. Holy **preparation** and disposition. Sig.

4638⁵. The **preparation** of all (for judgment). Sig.

6505. A state of **preparation** through temptations. Sig.

7831². A state of initiation of the interiors, that is, of **preparation** to receive the influx of good and truth. Sig. 7849, Ex. 7878^e.

7843. **Preparation** for enjoyment by all . . . who are of the Spiritual Church. Sig.

7917. **Preparation** for the Lord's presence. Sig.

8129. Because they were not yet **prepared**. Sig. . . They could not be introduced into Heaven until they had undergone temptations, and the Lord had thereby confirmed truths and goods, and had conjoined them. This is here meant by being **prepared**.

8181. What is successive continually until they were **prepared**. Sig.

8422. 'Let them **prepare** what they have brought' (Ex.xvi.5) = the disposition of appropriated goods.

8496. **Preparation** for the conjunction of good ; (and) **preparation** for the conjunction of truth. Sig. and Ex.

8748. **Preparation** to receive truth Divine from the Lord. Tr. 8786. 8790.

9305. 'The place which I have **prepared**' (Ex.xxiii.20) = Heaven. . . 'To **prepare**,' when said concerning Heaven, = to give it from mercy to those in the good of life and of faith ; for Heaven is said to be '**prepared**' for these. Ill. . . For 'to **prepare** Heaven' is to **prepare** those who are to be introduced into Heaven ; for Heaven is given according to the **preparation** ; that is, according to the reception of good . . .

9763. A guard lest that Heaven be entered except by those **prepared**. Sig. and Ex.

— . No one is introduced into Heaven unless he is **prepared**. Ex. . . Their **preparation** is effected by the separation of the worldly and terrestrial things they have brought with them. . . When they have been **prepared**, they are elevated and introduced by the Lord into Heaven . . .

10615. The worship of the Lord from the truths and

goods of faith and love, and thus **preparation** for reception. Sig. and Ex.

H. 426. In the World of Spirits . . . all are explored, and are **prepared**. Ex.

429. The gates and doors to the heavenly Societies appear solely to those who are **prepared** for Heaven. Des.

491. The third state of man after death, is that of his **preparation**. 512, Ex.

— . Those who are at once taken up into Heaven, are those who have been regenerated, and thus **prepared** for Heaven, in the world. Des.

513². Those instructed in the world have been also **prepared** for Heaven there by the Lord, and are conveyed into Heaven by another way. Ex.

P. 67^e. As the Lord foresees this, He continually provides that man may be such ; for thus everyone who suffers himself to be led to Heaven, is **prepared** for his own place there. 68, Ex.

69. But the man who does not suffer himself to be led to Heaven, is **prepared** for his own place in Hell. Ex.

R. 611. All who have been **prepared** for Heaven, which is done in the World of Spirits, . . . long for Heaven ; and presently their eyes are opened, and they see a way . . .

948. This happens to all after death ; for thus the evil are **prepared** for Hell, and the good for Heaven. Sig. and Ex.

M. 10⁶. They know that in the World of Spirits . . . all are first **prepared**, the good for Heaven, and the evil for Hell ; and that when they have been **prepared**, they see ways open to them to Societies of their like . . .

11. Ten Spirits **prepared** to stay in Heaven for three days.

48a². The **preparation** (in the World of Spirits) has for its end that the Internal and the External may make a one.

—^e. When this is done, he is **prepared** for Heaven.

354^e. I saw them brought back, because they were not yet **prepared** (for Hell).

D. 2291. That there is continual **preparation** for life by the Lord, and never life. Ex.

— . They are **prepared** to receive life ; not to possess it.

3569. That in the other life they are **prepared**, so that they can be kept in a state of persuasion. Ex.

E. 357¹². 'They **prepare** their arrow upon the string . . .' (Ps.xi.2) = that they apply to doctrine falsities which appear like truths.

405³⁰. Occurs. 594¹². 644¹⁷.

731. 'To be **prepared** by God' (Rev.xii.6) = to be provided by the Lord ; for that which is done by man is **prepared** ; but that which is done by the Lord is provided.

J.(Post.) 23. All . . . after death are **prepared** either for Heaven or for Hell ; all according to their life as in conformity with their doctrine. With most, the **preparation** is effected through instructions by Angels ; but

the Dutch . . . cannot be prepared through informations ; they do not receive them . . . and therefore they are prepared in another way. Ex.

[J.(Post.)23]¹. Thus are they prepared for Heaven, not by others, but by themselves . . .

134. Preparatory Judgments before the Last Judgment . . .

234. In the World of Spirits he changes his Societies, and is thus prepared either for Heaven or for Hell . . .

— . At last, when the man has been prepared, his love is the head of all other things . . .

D.Love v². Thus the lungs are the *praeparatorium* . . .

Preponderance. *Superpondium.*

Preponderate. *Supraponderare.*

A. 689. When there is a preponderance of evil, the evil is castigated . . . as of itself.

H. 592. If there were a preponderance on the one side . . . both (Heaven and Hell) must perish.

D. 2443^e. When there is a preponderance of evil, the evil is punished . . .

3397. Thus (with the preadamites) there was a preponderance within . . .

3726^e. If evil preponderated . . . the World of Spirits would be at once disposed so that there is equilibration.

4423^e. Man forces himself downwards, so that his force preponderates . . . Otherwise if they have lived in charity . . .

E. 899². Before the Judgment the Hells prevailed ; and there was a preponderance on their side ; but after it the Heavens prevailed, and thus there was a preponderance on their side.

Prerogative. *Pracrogativus.*

A. 568^e. Laws in the Jewish Church concerning the prerogative of the man, and the obedience of the wife.

D. 2236. Why should (the Jews) affect a prerogative in Heaven ?

2410. The prerogative or more perfect faculty of the Angels . . .

2516. Not from a dignity prerogative above others ; but from mutual love.

2935. It was said, Have the Jews a prerogative above others ? I replied that with the Angels there is no thought about what is prerogative . . .

3820. The prerogative of man above beasts, is . . .

Presbyter. *Presbyter.*

A. 4311³. Priests and presbyters who preach devoutly, yet live evilly . . .

C.J. 42. The presbyters who are in the west (of London) . . . J.(Post.)276.

44. I have heard the presbyters from England conversing about faith alone . . . T.810^e. E.587³.

74. I heard a certain presbyter . . . saying that no one could have an idea of the Divine Human . . . W.11². T.836^e.

Life 7. I was permitted to interrogate some presbyters of England who preached faith alone . . .

R. 430. The presbyters who were in that faith embraced and kissed the locusts . . .

456². There are many of the presbyters among them, whom I have asked what they thought when they read in the Word about works . . .

T. 159⁵. We therefore unanimously agree with our priests and elders . . .

D. 5030. (The Catholics) believe their clergy—*presbyteris* . . .

6061. This was tried with . . . a presbyter of the Moravian congregation . . .

D.Min. 4813^e. As the presbyters insinuated . . .

J.(Post.) 123. The Africans brought the Word to their elders, who said that they have the Word . . . 230.

Prescribe. *Praescribere.*

H. 391. Lest they torture one another beyond the prescribed limits.

543^e. These governors dare not go beyond the prescribed limits.

D. 5833^e. If he does not observe the prescribed laws, he is punished.

E. 1027^e. Which are prescribed in the six last commandments.

Presence. *Praesentia.*

Present. *Praesens.*

See OMNIPRESENCE.

A. 730^e. With the Lord, and consequently with Heaven, it is the same whether a thing is future, or present : what is future is present.

823. When his enmities . . . return, those whom he has hated are presented—*sistuntur*—present . . .

904. The presence of the Lord with this man of the Church (Noah). Sig. and Ex.

—². In love towards the neighbour, the Lord is present . . . not so much in faith without love.

—³. The presence of the Lord first exists—*datur*—with man when he loves the neighbour. The Lord is in love, and, in proportion as man is in love, in the same proportion the Lord is present ; and, in proportion as the Lord is present, in the same proportion He speaks with man.

981. 'God blessed'=the presence and grace of the Lord. Ex.

—². It is said presence, because the Lord is present solely in charity. . . The Lord is present with every man ; but, in proportion as a man is distant from charity, in the same proportion is the presence of the Lord, so to speak, more absent . . .

1023. 'I set up My covenant'=the presence of the Lord in charity. 1032. 1038. 1055.

—². In proportion as the voluntary proprium of man can be separated from this intellectual proprium, in the same proportion the Lord can be present with him . . .

1032². While (these gentiles) live in the world, the

Lord is **present** with them in their charity and innocence . . .

1038. There is, indeed, the actual **presence** of the Lord with every man; but it is nearer or more remote altogether according to his approach to love, or his distance from it.

—^s. That there may be the **presence** of the Lord, and of love, in all the will, and in all the thought. Sig. Such is the **presence** of the Lord, and of the mutual love from Him, with the Angels.

—^e. (The rainbow)=the **presence** of the Lord in charity; thus His remembrance with man. 1044, Sig. and Ex.

1044^b. In proportion as there is the **presence** of the Lord in the intellectual proprium, in the same proportion must the voluntary proprium be removed. (For) the intellectual part of a regenerated man, from charity, in which the Lord is **present**, is Heaven; and his voluntary part is Hell; and in proportion as the Lord is **present** in Heaven, in the same proportion is Hell removed. . . The sign, therefore, that the Lord is **present**, is that the Voluntary of man is being removed . . .

1059. That the sign of the Lord's **presence** in charity was not only with the man of the Church, but also with the man outside the Church. Sig. and Ex.

— . The Lord is even more **present** (with the gentiles); because there is not so great a cloud in their intellectual part, as there is, in general, with those called Christians.

1100. With these ('Japheth') the Lord is equally **present**; for the Lord operates through charity, wherever it is. So . . . the Lord is much more present with children than with adults . . .

1114. Spirits . . . can see as present all whom they had known. . . They are present-*adsunt*—in a moment, and that most **presently**.

1153. For the Lord is **present** in love; thus in worship.

1274². Spirits of whom others are thinking . . . when the Lord concedes it, are present-*adsunt*—in a moment . . . What, then, are they not before the Lord, to whom all and each cannot but be most **present** . . .

1276^e. There is a like situation of all things around each Angel . . . The **presence** of the Lord is attended with this.

1382^e. In the **present** (of the Angels) they have past and future things together; so that in all their **present** there is the Eternal and Infinite of the Lord. 2493^e.

1395^e. When those whom they had hated are presented **present** . . .

1398. The Spirits could not endure the **presence** of the Angel . . .

1442^e. The celestial things of charity are attended with this; for in them alone is the Lord **present** . . .

1506². The other Spirits could not endure his **presence**, because he wanted to be greater than others.

1947. Therefore, in temptations, the Lord is more **present**.

2063^e. For only in good, which is solely of charity, the Lord is **present**.

2334. In all temptation there is doubt concerning the **presence** and mercy of the Lord. Ex.

2441². That the **presence** of the Lord is the same thing as the last time, which is called 'the Judgment,' is from this: that His **presence** separates the good from the evil, and has with it that the good are elevated into Heaven, and the evil cast themselves into Hell. Ex.

2706. The **presence** of the Lord with the spiritual. Sig. and Ex.

— . 'God with' anyone = the Lord's **presence**.

— . The Lord is indeed **present** with everyone; for life is from no other source . . . and in Hell itself; but diversely according to the reception of life. With those who receive the life . . . wrongly, and pervert it . . . the Lord is **present**, and rules their ends as far as possible for good; but His **presence** with them is called absence . . . But with those who receive the life . . . **presence** is predicated, and that according to the degree of the reception. It is as with the sun, which is **present** with heat and light in vegetation according to the reception.

2788. Nay, all the Eternal is **present** to Him.

2915. For the **presence** of the Lord with man is in good; and therefore in what is just and fair, and honourable and decorous. . . But with those not in these things—namely, from the heart or affection—nothing of Heaven can be inseminated; (and therefore) the Lord cannot be **present** there. The Lord's **presence** is predicated according to the quality of the good . . .

3559. Inmost perception from **presence**. Sig.

3691⁵. For in charity itself the Lord is **present**; and therefore those in it are called His 'images.'

4198. The **presence** of the Lord's Divine Natural in the good represented by Laban. Sig. and Ex.

— . 'To look,' or 'watch,' = **presence**; for he who looks at another . . . is **present** with him in sight. Besides, 'to see,' when predicated of the Lord, = foresight and providence; thus also **presence** through these. As regards the **presence** of the Lord, He is **present** with everyone, but according to the reception. . . Those who receive His **presence** in good and truth, are in the life of intelligence and wisdom; whereas those who receive His **presence** . . . in evil and falsity, are in the life of insanity and folly; but are still in the faculty of being intelligent and wise.

—^e. The quality of the **presence** is signified by 'Mizpah;' that is, the quality of those in the goods of works, or with the gentiles.

4299. To sustain the Divine **presence**. Sig.

—². Conscience is a new will and understanding from the Lord; thus it is the **presence** of the Lord with the man, and is the nearer in proportion as the man is in the affection of good or of truth. If the **presence** of the Lord is nearer than (this), the man comes into temptation. Ex.

4311. That the Lord was representatively **present** (with the Israelites). Sig. and Ex.

— . That He was not **present** as with those who have been regenerated . . .

[A.4311]². How the Lord is **present** with those who are within the Church. Ex.

4380. More general **presence**. Sig. and Ex.

4623. Those in the affection of good and truth are in the Lord's life . . . for in good and truth through affection the Lord is **present** . . . (But) in evil and falsity the Lord is not **present**.

4686. With these, the Lord is **present**; because He is in charity; and, through charity, in faith. 4689.

5229. For as soon as any Spirit remembers another, he is presented **present**; and so **present** that they talk together . . . 5975. D.3076.

5336. When the **presence** of the Celestial of the Spiritual was in the Natural. Sig. 5337, Ex. 5638.

5430. 'To remember' = **presence**; for the thing which is remembered is presented **present**.

5703. All things disposed into order by His **presence**. Sig. and Ex.

—². When the Lord is **present**, all things are disposed into order by His **presence** itself. The Lord is order itself; and therefore where He is **present**, there is order; and where there is order, there He is **present**.

5962. (The Celestial of the Spiritual) **present** no longer with them in that way. Sig. and Ex.

—². It is morning with Spirits and Angels when the Lord is **present** . . .

—⁴. It is evening with the Angels when they do not perceive the Lord to be **present** . . .

5963. The varying states in the other life, are according to the perception of good and truth with them, thus according to the perception of the Lord's **presence** . . . for they who are in the perception of the Lord's **presence**, are in the perception that everything which happens to them tends to their good, and that evils do not reach them.

6006. The **presence** of the Lord in that state. Sig.

6259. **Presence**. Sig.

6365. That the infernal and diabolical crew will flee away at his **presence**. Sig. and Ex.

— . No one of the infernal crew . . . can endure the **presence** of (a celestial) Angel. Ex. 6369.

6442. That when the Lord is **present** the deliverance of the good will be effected. Sig. and Ex.

6469. When the Angels have inflowed to my perception, the **presence** of the Lord has been manifestly apperceived; a sign that they are in the Lord's life.

6476^e. (Thus) the Lord is **present** in every single thing of His Prayer.

6495. The influx which is from the Lord is the good of celestial love, thus of love towards the neighbour: in this love the Lord is **present**; for He loves the universal human race . . . and, as the good of this love is from Himself, He Himself is in it; thus He is **present** with the man who is in (it).

6518. The **presence** (of the Internal) in the natural mind. Sig.

6677. The infernals cannot stand at the **presence** of good; for the Lord is **present** in all good . . .

6707. The Lord is **present** in good, because it is His,

and He is **present** according to the quality of it; (therefore) the differences of the neighbour are circumstanced according to the **presence** of the Lord in the good . . .

6806. For it is charity which . . . causes the Lord to be **present** with man.

—³. As these are in evil, they are in a different **presence**, which is as it were absence; although the Lord is not absent; but the man or Spirit who is in evil, is he who is absent.

—^e. In a word, in the other life, similitude of state causes them to appear **present** . . . and dissimilitude of state causes them to appear absent. 6866².

6849. Lest they should be injured by the **presence** of the Divine Itself. Sig. and Ex.

— . 'To look at God' = the **presence** of the Divine Itself; for the Lord is presented **present** before man no otherwise than by an internal looking, which is effected through the faith which is from charity . . .

6893. The **presence** (of the Divine of the Ancient Church). Sig.

— . Thought itself makes **presence**; for he who is being thought of appears as if **present** before the internal sight. In the other life this takes place actually; for when anyone is thought about intensely, he is presented **present**. Hence it is that friends meet there, and also enemies, and that, from these, hard things are suffered.

7017. For when one proposes anything to himself, he perceives it as **present**.

7056^e. Therefore, when there is conjunction (of truth proceeding immediately with truth proceeding mediately) the Lord appears as **present**; and His **presence** is perceived: but when there is no conjunction, the Lord is as absent; but His absence is not perceived, unless it is known from some perception what His **presence** is. 7058².

7195^e. For, in a state of temptations, the Lord is more **present** than out of it.

7390. The **presence** of the law Divine. Sig. 7451. 7587. 7637.

— . 'To call' = **presence**, because to call is to want to speak with him, and to communicate what one thinks; and, in the other life, it is from a law of order that he is presented **present** with whom anyone wants to speak, and longs to communicate his thoughts.

7498. 'To come,' or 'enter,' to anyone, = **presence**, or appearance. . . For he who is thinking about anyone places him **present** to himself; and . . . in the other life, he about whom anyone is thinking from a longing to speak with him, is presented **present**.

7519. (The power) to excite the falsities of cupidities, through **presence**, with those infesting. Sig. and Ex.

7724. For the Lord is **present** in good.

7777. The **presence** of the Divine everywhere then. Sig.

7867. 'The Passover of Jehovah' = the **presence** of the Lord, and deliverance by Him. 7917.

7869. The Lord's **presence** with those who have infested. Sig. 7925.

7926². The **presence** of the Divine the source of dam-

nation to those in faith (alone). Sig. The Lord does not present Himself **present** with those in Hell in order to inflict damnation ; but still it is His **presence** which effects it ; for the Hells continually desire to infest the good . . . but the Lord constantly provides that those in the ultimates of Heaven shall be in safety and quiet ; and this is effected through His **presence** with them. Then, when the infernals introduce themselves where the Lord is **present**—that is, into His **presence**—they cast themselves into the evils of vastation, and at last into damnation ; for the **presence** of the Lord, into which they rush, inflicts such things . . .

7989. The **presence** of the Lord with those in truth and good, and with those in evil and thence in mere falsity. Sig. and Ex.

— For through the **presence** of the Lord those are illustrated who are in good and thence in truth ; and those are blinded who are in evil and thence in falsity : also through the **presence** of the Lord those are brought forth from damnation who are to be elevated into Heaven . . . and through the **presence** of the Lord those are brought into damnation who are to be cast into Hell ; for they are in evil according to the degree of the Lord's **presence**. . . In what follows, the **presence** of the Lord is described by the pillar of cloud by day, and the pillar of fire by night, to lead them ; and His **presence** both with those in good and truth, and with those in evil and falsity, by the pillar placing itself between the camp of Israel and that of the Egyptians ; and by the fact that when Jehovah looked from it towards the camp of the Egyptians, they immersed themselves in the Sea Suph.

8017. A state of the **presence** of the Lord. Sig.

8039. That they underwent temptations with the Lord constantly **present**. Tr. 8105. 8110.

8137. The effect of the Lord's **presence** on the evil. Sig.

—³. For the evil flee from the **presence** of the Lord ; that is, from the **presence** of the good and truth which are from Him ; for . . . by this **presence** they are circumfused with their own evils and falsities : because these then burst forth from them . . .

8197². The **presence** of the Lord, which is here signified by 'the pillar,' is heavenly light itself . . . But the same light causes thick darkness with the evil . . .

8206. For the Lord is **present** in good and truth ; and the **presence** of the Lord moves away evil and falsity on every side . . . and prevents them from rushing in. Sig.

8209^e. When man has been reformed . . . good removes evil ; because the Lord is **present** in good.

8214. For the **presence** of the Lord with the evil presents this effect (namely, that the falsities and evils which they strive to inflict, relapse upon themselves). Sig. 8226, Sig. 8334^e.

8227. His Divine **presence** has solely for its end the protection and Salvation of the good ; and, when the Divine is **present** with these, and is protecting them against the evil, then the evil burn still more against them, and still more against the Divine itself . . . and therefore rush on it ; and, in proportion as they do so,

in the same proportion, by a law of order, they cast themselves into punishments, vastation, damnation, and at last into Hell.

8264^e. For to cast the evil into Hell, and elevate the good into Heaven, by mere **presence**, is Divine.

8265. That by His **presence** alone falsities from evil have been damned and cast into Hell. Sig.

— For the evil can by no means endure and sustain the Divine **presence** ; for by the Divine **presence** they are tortured and as it were deprived of animation . . . Hence the life of those in falsity and evil labours at the Divine **presence** ; and then feels Hell in itself, according to the **presence**. Lest, therefore, they should be completely destroyed, they are veiled over with their own falsities and evils, as with mists, which are of such a nature that they infringe upon, repel, or suffocate, the Divine influx. Sig.

8286. Falsities collected into a one through the **presence** of Heaven. Sig. and Ex.

8296. The **presence** of the Lord with the Angels. Sig.

8306. From His mere **presence** they had damnation and Hell. Sig.

8321. By continual victories, the Lord subjugated all such, and then, through His **presence**, caused that they were cast into Hell.

8343. That from His mere **presence** the falsities of faith and the evils of life have cast themselves into Hell. Sig. and Ex.

8427. 'Glory' = the **presence** and advent of the Lord. Ex.

—³. For the Lord is **present** in the truth which is from Himself.

8443. The **presence** of the Lord in truth accommodated to apperception. Sig. and Ex.

8444. The truth which proceeds from the Divine of the Lord, in which is the **presence** of the Lord. Sig. and Ex.

8532. In the Divine **presence**. Sig. 8535.

8567. At the last (in temptations) there is doubt almost amounting to denial of the **presence** of the Divine.

8652. The mercy and **presence** of the Lord in the Church. Sig.

—^e. For where there is the reception of mercy, there is **presence** ; which is chiefly in the Church, because . . . through the Word there is the **presence** of the Lord.

8792. 'To descend,' when said of Jehovah, = the Lord's **presence** through influx ; thus His advent.

— That people could perceive His **presence** only externally ; for their internal was devoid of good and truth, in which the Lord is **present** with others.

8816. Commotion of all things at the **presence** of the Divine. Sig. For the Divine is such that no one can endure it except in a kind of cloud. . . Those in good do indeed tremble at the **presence** of the Divine ; but it is the holy tremor which precedes reception : whereas those in evil are in terror at the **presence** of the Divine,

and flee away, and then are involved in their falsities as with a dusky cloud, and are hidden. Sig.

[A.] 8826. The **presence** of the Lord in Heaven. Sig.

8853. This (proprium, or Dominant) is **present** in man's thought, and also in his will, constantly.

8939. The **presence** of the Divine then, and influx. Sig. and Ex.

8945. For the Lord is more **present** in interior things.

8985². For in Heaven, where there is thought, there is **presence**; and the **presence** bends to itself the thoughts of those in the Society, and thus disturbs the influx from the Divine there.

9213⁵. When they dissent, (the others) disappear . . . The reason is that parity of thought conjoins, and presents **presence**; for the thought is the internal sight.

9296². For in all the **present** the Lord foresees evil, and provides good . . .

9297. The continual appearance and **presence** of the Lord also in the truths of faith. Sig. and Ex.

—². When man is regenerate, the Lord is **present** not only in the good with him, but also in the truths which are from good. Ex.

9329. (The consternation of all falsities) at the **presence** of the Lord. Sig.

9378. The conjunction and **presence** of the Lord through the Word in general. Sig. and Ex.

9405. The advent and **presence** of the Lord in the Word. Sig. and Ex.

9415. The **presence** of the Lord with (that people) through an intermediate. Sig. and Ex.

—². For the Lord presents Himself **present** with man: not man with the Lord; for all the good of love and truth of faith comes from the Lord . . . and therefore there is the **presence** of the Lord with those who admit Him; that is, with those who receive in faith and love the truth Divine which is from Him. Ill.

9480. The consequent **presence** of the Lord in the representative Church. Sig. and Ex.

9546. Thus the **presence** of the Lord with peace and with heavenly joy, from mercy. Sig.

9594^e. The **presence** of the Lord is according to the degree of reception.

9680². The Lord is in the Middle Heaven, but He is more **present** in the Inmost Heaven. Ex.

9682². How the case is with the **presence** of the Lord in the Inmost Heaven; and how it is with His **presence** in the Middle Heaven; and also in the Ultimate one, may be evident from what has been shown concerning the influx of good and truth from the Lord. The **presence** of the Lord is effected through influx; and the influx is according to the life of good and truth. Ex.

—³. As to what further concerns the **presence** of the Lord in Heaven, and, through Heaven, with man, it is to be known that the Lord is above the Heavens . . . but still He is **present** through the light and heat from the Sun . . . From these things it is evident that the Lord is **present** where the good from Him is received.

9784. 'In the Tent of the assembly' = the **presence** of the Lord.

—^e. 'The Tent' represented Heaven; and Heaven is Heaven from the **presence** of the Lord there . . .

9787. For with the Lord sequent and future things are together in the **present** . . .

9841^e. For love presents him who is loved **present** in itself.

10048². With those being regenerated, interior and exterior things are ordained by the Lord for all the sequent states, insomuch that the **present** things involve the future ones; and the future things in like manner when they become **present** ones; and this to eternity . . .

10106². Through the light and heat from the Sun, the Lord is **present** in the Heavens, and so **present**, that it is as if He is altogether there; for He infills the Heavens, and makes them.

10127^e. For the Lord is **present** with every man with the good of love; for He loves all . . .

10130³. All **presence** (there) is according to similitudes of loves; and all absence is according to the dissimilitudes of them.

10146. 'Before' = **presence**, and the **presence** of the Lord is in proportion to the reception of the good of love and truth of faith from Him. . . The Lord is indeed **present** with every man; but He is **present** with the good otherwise than with the evil: with the good He is **present** in every single thing which they think from the truth of faith, and which they will from the good of love, and so **present** that He Himself is the faith and the love in them; consequently He is with them as one who dwells with them. Ill.

—². But with the evil the Lord is not **present** in every single thing, because they have neither faith nor charity; but He is **present** in general, through which **presence** they have the faculty of thinking and willing, and also of receiving faith and charity, but only in proportion as they desist from evils. But in proportion as they do not desist from these, in the same proportion He appears absent . . . Hence it is that those in Heaven are in the Lord's **presence**; and those in Hell, in His absence. Ex.

10147. The Lord's **presence** and influx. Sig. 10153. 10154. 10197. 10276.

10153⁴. It is believed that the Lord is **present** in the truth which is called of faith; but He is not **present** in truth without good; but, where good is, there He is **present** in truth through good; and in truth in the proportion that it leads to good, and proceeds from good. Ex.

10276². All the influx and **presence** of the Lord takes place immediately, and also, in the lower Heavens, mediately through celestial good . . .

10277. As the influx and **presence** of the Lord is in love and faith . . .

10569². 'The eyes of Jehovah' = the Divine **presence** of the Lord in the truths and goods of faith and love with men on earth and with Angels in the Heavens. The reason the **presence** of the Lord is in the truths and

goods of faith and love, is that these are from the Lord Himself; and when the Lord is present in these with men and Angels, He is then present in what is His own with them, and not in their proprium. —³.

10574¹⁴. As the Divine appeared as a cloud. 'a cloud' = the Divine presence; and, where there is the Divine presence, there is Divine truth . . .

10645². The Lord is present with man in his truths which are from good . . . The Lord does not dwell with an empty man; that is, with a man who does not know His truths and do them. In those truths which are from good—that is, which a man wills and does—is the Lord present with man . . .

H. 1². 'The coming of the Lord in the clouds of heaven with power and glory' = His presence in the Word.

57^o. In proportion as man is in good, the world with him is subordinated to Heaven . . . and then the Lord is present with him in both as in His Heaven . . .

121. The Lord in Person is constantly encompassed with the Sun; but He is in presence (in Heaven) by aspect: for it is a general thing in Heaven that they appear as present in the place where their aspect (or look) is fixed or terminated. . . This presence is called the presence of the internal sight.

147. Hence is evident the quality of the Lord's presence in the Heavens: that He is everywhere, and with everyone in the good and truth which proceed from Him . . . The perception of His presence is in their interiors: from these the eyes see . . . Him outside themselves . . .

194. In the Spiritual World, one is presented present to another, provided he longs intensely for his presence; for he thus sees him in thought, and presents himself in his state. And *vice versa*.

199. (Spaces cannot be measured in Heaven, but can be seen only from the state) the cause of which is that the Lord is present with everyone according to the love and faith, and that all things appear near or far off according to His presence; for from this are determined all things in the Heavens. Through this also the Angels have wisdom, for through this they have extension of the thoughts; and through this there is a communication of all things which are in the Heavens . . .

494. In the other life, when anyone is thinking about another, he in thought presents his face to himself, and at the same time many things which are of his life; and, when he does this, the other becomes present as if he had been summoned. Such things come forth there from the fact that thoughts are communicated there, and there are no spaces such as there are in the natural world . . .

549^o. From this comparison it may be seen that the presence of the Lord is perpetual with everyone; but that it is diversely received.

580². (A fifth kind of infernal arts relates to) ejections out of themselves, and consequent presences elsewhere . . .

594². Some of the media (for restraining the infernal Societies) relate to a stronger presence of the Lord.

J. 32². When a Spirit is in (externals), he appears in many places, everywhere as if present in the body; but this is only an appearance; (for he is actually only in the Society where are those in a like love).

L. 46¹. To Proceed is nothing else than to illustrate and teach through presence, which is according to the reception of the Lord; whence most after death . . . receive the idea that the Holy Spirit is the presence of the Lord with man through Angels and Spirits, from which, and according to which presence, man is illustrated and taught.

S. 53. The reason doctrine is to be drawn and confirmed from the sense of the letter of the Word, is that the Lord is present there with man, and no where else . . .

78. The Lord is present with man . . . through the Word; because He is the Word; and in it as it were speaks to man . . . The Lord is present with man through the reading of the Word, but is conjoined with him through the understanding of truth from the Word.

99². Before His Advent into the world, the Lord was indeed present with the men of the Church, but mediately through Heaven; whereas since His Advent . . . He is present with the men of the Church immediately; for in the world He put on also the Divine Natural, in which He is present with men. T. 109.

W. 110^o. The Lord is equally present with those in the Ultimate Heaven as with those in the Third. That which causes the appearance of distance is in the subjects . . .

170^o. Through this conjunction (of the Creator with the created universe) the Lord is present in every work created by Him; for every created thing is, finally, for the sake of man.

291². Like the sphere of affections and thoughts which encompasses every Angel, whereby his presence is presented to those near and far off . . . The substances contiguous to his body . . . excite the atmospheres . . . and thereby present the perception as of his presence with others . . .

P. 29. When anyone, there, thinks about another from the affection of speaking to him, the other at once becomes present . . . In like manner when anyone is thinking about another from an affection of love: but by this affection there is effected conjunction; by the other, only presence. . . In the natural world the like takes place with men in the affections and thoughts of their spirit . . . 50. 326.

50². Hence it is that with every man there are Spirits present who are in a like affection; and they are as present as if one were included in their Society. Space and time effect nothing towards the presence, because affection and the derivative thought are not in space and time . . .

59. The Divine is not in time, and hence all future things are present to it . . . But those who think from time and space perceive this with difficulty . . . because they think from the present in the world, and not from the present in Heaven . . .

—². To think thus is to think from the Eternal at the same time as from the Present.

[P.]91. In the Spiritual World, where spaces are only appearances, wisdom makes **presence**, and love conjunction; and *vice versa*. . . This is the reason why those who reject the doctrine concerning the Lord, remove themselves from Him . . . But those who do not reject the doctrine, but the life, are **present**, but still are separated. Ex.

285. It follows that the Lord's **presence** . . . is also in the . . . most singular things of the understanding and thought, and also of the will and affection, and thence in the most singular things of the speech and action.

326⁴. In proportion as anyone knows the Lord, and from knowledges thinks about Him, in the same proportion the Lord is **present** . . . and in proportion as anyone does not know the Lord, in the same proportion He is absent.

—⁶. (To know, speak, and think of God) if one does not live well, causes nothing but **presence** . . .

333^e. For all the future is **present** to Him; and all the **present** is eternal to Him.

R. 13². Past and future things are **present** in Him. Sig.

54. That from such a **presence** of the Lord there is a failing of man's Own life. Sig. and Ex. . . The life proper to man cannot bear the **presence** of the Lord, such as He is in Himself. . . But still the Lord moderates and tempers His Divine so that man can bear His **presence**. This He does by veiling over. . . By (these) He is **present** with everyone who worships Him. Ill.

55. For the **presence** of the Lord with man is adjunction; thus conjunction through contiguity; and this contiguity becomes closer and fuller as the man loves the Lord . . .

160. Dead worship, or worship only external, causes the **presence** of the Lord, but not conjunction; whereas external worship in which interior things live, causes both **presence** and conjunction.

217. That the Lord is **present** with everyone in the Word, and is urgent there to be received. Sig.

380. That these are in the **presence** of the Lord. Sig.

796². The acknowledgment and worship of the Lord, and the reading of the Word, effect the **presence** of the Lord . . .

882. That the Lord will now be **present** with men in His Divine Human. Sig. and Ex.

883^e. Conjunction with the Lord is given only to those who approach Him immediately; **presence** to the rest.

937². In the Spiritual World, Knowledge and acknowledgment effect all **presence** . . . Therefore when anyone knows another, either from report, from intercourse with him, or from relationship, he is presented **present** while he is thinking about him from the idea of this Knowledge . . . This state derives its origin from the fact, that the Lord is **present** with everyone according to his faith . . . The faith and derivative **presence** of the Lord are given through the knowledges of Truths from the Word . . .

949³. The Holy Spirit is the Lord; for it is His Divine **presence**.

M. 72. The truth of faith causes the **presence** of the Lord; and the good of life . . . conjunction with Him. . . . The reason the truth of faith effects **presence**, is that it is of light . . . B.92.

158. As spaces (there) are appearances, distances and **presences** are also appearances . . .

171. **Presence** and absence (there) are according to spheres . . .

341². There are, with man, the **presence** of the Lord, and conjunction with Him. To approach Him effects **presence**; and to live according to His precepts, conjunction. His mere **presence** is without reception; but His **presence** and conjunction together are with reception.

—³. In the Spiritual World, everyone is presented **present** from thought about him; but no one is conjoined with another, except from the affection of love . . .

T. 30³. As God is in all time without time, in the Word the past and future are spoken in the **present**. Ill.

64. An Angel or Spirit is presented **present** to another in a moment, provided he comes into the like affection of love and derivative thought . . . (Shown from experience.)

—². The reason Angels and Spirits have such **presence**, is that every affection of love and derivative thought of the understanding, is in space without space, and in time without time . . .

— . When anyone recalls what he has seen in various places . . . he is in those places, as if they were **present**.

—³. Nay, the sight of the body emulates the same **presence**. Ex. . . Such **presence** have both the sights, the intellectual and the corporeal; for the spirit sees through the eyes; but no beast has a like **presence**, because beasts have no spiritual sight.

70³. For God, through His Sun, is **present** with both heat and light.

580³. The reason all can be regenerated and thus saved, is that the Lord is **present** with every man with His Divine good and truth . . .

719. That the Lord is **present**, and opens Heaven to those who approach the Holy Supper worthily; and that He is also **present** with those who approach it unworthily, but to these He does not open Heaven. Gen.art. 728.

— . The reason the Lord is **present** with both the worthy and the unworthy, is that He is omnipresent . . . but with the good—that is, the regenerate—He is **present** both universally and singularly. Ex.

—². But the **presence** of the Lord with those who approach unworthily, is His universal **presence**; but not His singular one; and His universal or external **presence** causes a man to live as a man, and to enjoy the faculty of knowing, understanding, and speaking rationally from the understanding . . . Whereas with those who also will and do truth and good, there is a **presence** of the Lord both universal and singular, or both internal and external.

728. The whole Lord is present in the Holy Supper, and His whole redemption. III.

—². When man is being regenerated, the Lord is indeed present . . . but for man to actually enter Heaven, he must actually present himself to the Lord . . . in His glorified Human, in which He is present (at the Holy Supper). Ex.

766. The Lord is present with man, and is urgent to be received ; and, when man receives Him . . . it is His first advent . . .

774. The presence of the Lord is perpetual with every man, both evil and good ; for without His presence no man could live ; but His advent is solely with those who receive Him . . . The perpetual presence of the Lord causes man to become rational, and to be able to become spiritual . . . The mere presence of the Lord, and the consequent illustration of the understanding, may be compared to the presence of the solar light . . . but His advent, to the advent of the heat . . .

780. In order that the Lord may be constantly present—*adesse*, He has unfolded to me the spiritual sense of His Word, in which is Divine truth in its light ; and in this He is continually present ; for His presence in the Word is (solely) through the spiritual sense . . .

D. 2590. That Spirits know (only) from reflection, that they are present. Ex.

2886. On certain Spirits . . . who, when they come, seem to have the presence of the Lord with them.

3958. The past, present, and future are all eternal (to the Lord). They wondered it should be said that the present is eternal . . . Still, our present is eternal to Him.

3973. The Angels have no idea of past and future things ; but both are in their present.

4095^a. Consider the Divine, to which the most singular things are present from eternity . . .

4139^a. That Spirits appear present . . . although they are far away ; and that they operate in as present a manner as if they were there. Ex.

4226. On . . . the continual presence of the Lord with the Angels. Ex.

—^c. With the celestial Angels in like manner there is the presence of the Lord, although they do not know it . . .

4359^e. In the other life all faculties . . . become more present ; for they then act from nature.

4711^e. Spirits appear present according to the consent and affirmation. (From experience.)

4748². In punishments and dangers (Charles XII.) was more present in his internal diabolical life, than out of them.

5014. Thought there effects such presence. . . This is the difference between presence with Spirits, and with men.

5647^e. There is at once presence with the book . . .

D. Min. 4618^e. When such an idea occurs (there) the person is presented present.

4772. He then began . . . to infest me by his presence . . .

E. 25. Presence and Providence. Sig. and Ex.

— . The reason 'aspect' = presence. Ex.

— . Hence, in the Spiritual World, those appear present with whom another longs to speak, provided he has had some idea about him from seeing him in the world ; and especially if both have had.

—^e. All the presence of the Lord is Providence.

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

77². Man's state when the Divine presence removes proprium . . . and then infils him. III.

80. The Lord is indeed present with all in the universe ; but more nearly or remotely according to the reception of good through the truths with them from Him ; for it is good in which the Lord is present with Angel, Spirit, and man ; hence, according to the quantity and quality of good from the Lord with them, such is His presence. If His presence exceeds this, it causes straitness and tremor ; but recreation, by accommodation to reception. Sig.

87. The past, present, and future, = all things.

213. That the Lord is present in charity, and not in faith without it. Sig. and Ex.

— . 'To love,' when said of the Lord, = that He is present.

— . The Lord is present in man's affection or love ; thus in the life of his spirit . . . consequently He is present in charity . . . and, as the Lord is present in the charity with man, it is evident that He is not present in faith without charity.

—². Love effects conjunction, and consequent presence.

—^c. That the Lord is present with him whom he loves. III.

248. 'I stand at the door, and knock' = the perpetual presence of the Lord. Ex.

—². There are two things which are in the freedom of man from the perpetual presence of the Lord. Ex.

282. 'To fly' = circumspection and presence. Ex. and III.

—^c. Therefore, when any people or things appear afar off, and an Angel or Spirit, from intense affection, wants to meet, or examine (them), he is at once present there. The like is the case with the thought. Ex.

297². With the Judgment, the case is that the Lord is present with all . . . Those in good . . . follow . . . but those in evil . . . do not . . .

349². That life is in man . . . is only an appearance which arises from the perpetual presence of the Lord . . .

412¹⁶. He infils an Angel with His sight, and thus with His presence, from afar . . .

—¹⁹. The Lord is present with each and all, even with those in . . . sins, by which presence He gives them freedom to receive Him . . .

462. In the Spiritual World those appear present with whom there is conjunction . . . Sig.

628. In the Spiritual World, thought with the intention and will to see another, to speak with him, and to

give a command to him, causes him to be **present**; for in that World there are no distances which are constant . . . But similitude of affection and thence of thought causes **presence** . . . This comes from this Universal: that the Lord is **present** with all according to their love to Him, and their love towards the neighbour, and the derivative thoughts. From this universal principle come forth all the distances, that is, the **presences** and absences, between Angels and Spirits; and therefore when anyone longs to speak with another, that is, thinks about him from the intention or will of speaking with him, he is at once **present**, or he himself is **present** with *him*. J.(Post.)81.

[E.] 815⁵. All mental view from acknowledgment presents another **present** to itself . . .

—¹². There is indeed the **presence** of the Lord with all . . .

850. The **presence** of the Lord in Heaven and in the Church to separate the good from the evil . . . Sig. and Ex.

— . The **presence** of the Lord is perpetual with all who are in Heaven and the Church; but it is a peaceful, tranquil, conserving, and sustaining **presence**, through which all things in the Heavens and on earth are kept constantly in their order and in connection, and are reduced into it. In like manner in the Hells. But the **presence** which is here meant by 'standing upon Mount Sion,' is an active extraordinary **presence** of the Lord, to the end that His Divine may inflow through the Heavens into the lower things, and there separate the good from the evil . . .

1073². As the Divine truth is the Lord in the Heavens, the Lord Himself is also **present** in each and all things of His Word, as He is in His Heavens . . .

1087⁴. This (Last Judgment) the Lord could achieve from the Divine in Him . . . through His Human . . .; and not from His **presence** or abode in the men of the Church, as formerly. Ex.

1096³. By the thought of light (as distinguished from the thought of love) man has **presence** in Heaven; but not conjunction with Heaven; for the thought of light alone (merely) presents the man **present** to the Lord and the Angels . . .

1165². (He says to himself) **present things** I know; future ones I will not think of.

1219³. Many have become **present** to me from far distant lands . . .

1224². That the Lord is **present** also with those outside Heaven and the Church . . . Ex.

D. Love iii. This is the cause of the appearance of distance between the Lord as a Sun, and Heaven where the Angels are. Still, the Lord Himself is **present** in Heaven, but adaptedly to reception. Nor is the **presence** of the Lord like the **presence** of man, which infls space; but it is **presence** without space, which is, that He is in the greatest and the least things . . .

Inv. 11. That the **presence** of the Lord's love is with those who are in faith in Him. Ex. That the Lord Himself is **present**, is evident from this: that spiritual love has no place. . . In a word, in the Spiritual World there is **presence** according to the love. Therefore the

Lord is omnipresent; and yet does not move. He is in place, but not by means of place; and is in space and extension, but not by their means.

23. The **presence** of the Lord was taken away from a certain devil; and the devil lay dead . . . It is from the perpetual **presence** of the Lord that man has the faculty of thinking, understanding, and willing.

28. For the Lord inspires men; and, when He is **present**, He is **present** by means of the Heavens, as is the soul by means of its body.

41². (Thus) no one has the Lord **present** with him, unless he knows His quality. Ex.

42. He who does not directly and immediately approach the Lord with an idea about Him, is not **presented present**. Ex.

Present, To. *Presentare.* M.47a^e.

Present, To. *Sistere.*

See under PRESENCE.

A. 41. When the proprium is **presented** to view . . .

1311². The judgment itself, or penalty of evil, is **presented** in lower and lowest things.

1379^e. Many other representative things are there **presented** conspicuously.

1391. The ideas of their thought are representative; thus all things are **presented** copiously.

1393. Thus are delightful and happy things **presented** without impediments.

1496. Truths themselves are (there) **presented** clearly to view.

1619. The things of the other life can never be **presented** to view before the sight of the body.

1632. When celestial and spiritual things . . . inflow into nature, such things are **presented** actually.

1767. When the Word is being read by (such) a man, it is **presented** by the Lord before the Angels in such beauty . . . 1768.

1773². Their approach **presents** such colours.

1873. So that it may be **presented** to the understanding.

5246². This state (of temptation) when **presented** to view there; for all spiritual states can be exhibited to the sight there . . . 5881.

6451². Life does not rest except in the ultimate of order, where it **stands still**.

6484². This can be **presented** to view to the Angels.

7297. 'The magicians did the like' = to **present** the like in appearance.

— . To **present** truths so that they appear as falsities.

—³. 'Sorceries' = the arts of **presenting** truths as falsities, and falsities as truths.

—^e. By phantasies, the evil **present** before the eyes beautiful things as foul, and foul ones as beautiful.

7298². In the other life, as soon as some truth is **presented** before good Spirits by a manifest experience, something opposite is **presently presented**. Ex.

8248. How the thoughts are presented through the face.

8249. Thus could the affections . . . and ideas . . . be presented to the life . . .

8533^e. The quality and quantity of anyone's good . . . can be presented to view in the light of Heaven.

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

10736^e. An idea of thought . . . about any Thing, is (there) presented to the life.

10809². The sun of the world is (there) presented in their idea as what is black . . .

H. 112. Things through which (uses) are presented in act, or effect . . .

240^e. The ideas of . . . any Angel or man are presented to view in the light of Heaven, when the Lord pleases.

466. Many things are there presented to view which with men only fall into ideas. The exterior memory is there presented to appearance like a callosity . . .

475. The whole man is presented in the deeds . . .

478. That (these truths) may be presented to apprehension before the senses.

481³. The interiors and exteriors of the mind are (there) presented to view, whenever the Lord pleases.

W. 218. Through forces (endeavour) presents motion.

296. That these three things in the Lord . . . are presented in appearance outside the Sun . . .

T. 728². Man must actually present himself to the Lord; and as the Lord actually presents Himself to man . . .

Present, To be. *Adesse.*

A. 1114. They are present in a moment . . . 1274². D. 3076. 5669. 5697^e. E. 1219².

1316. The Lord can never be present; man's proprium removes the Lord.

2338^e. Prayers that He be present.

4549. To provide, properly, is to be present with anyone . . .

6574². With those in temptation, the Lord Himself, both immediately, and mediately through Angels, is present . . .

D. Min. 4574. Those who in the world had associated with others with no other end than that they might be present. Tr.

Present. *Honorarium.*

A. 1171. 'A gift,' and 'a present' (Ps. lxxii. 10) = worship.

1172. Occurs.

Present. *Munus.*

A. 349. 'An offering' (or 'present') (Gen. iv. 3) = worship; (for) all the sacrifices were called 'offerings.' Ill. 355. 1171.

2906⁶. 'The offering of Judah' (Mal. iii. 4) = worship from celestial love; and 'the offering of Jerusalem' = worship from spiritual love.

3079³. 'An offering in a clean vessel' (Is. lxvi. 20) = a representative of the external man relatively to the internal. That which brings the present is the internal man.

4262. 'A present for Esau his brother' (Gen. xxxii. 13) = Divine things initiated into celestial natural good. . . 'A present' = initiation . . . because it was made to secure goodwill and favour.

—². The presents made in old times signified various things. . . Those given to kings and priests on approaching them, signified initiation; and those offered upon an altar, worship. For all the sacrifices, in general, of whatever kind, were called 'presents' (or 'offerings'); but, in special, the meat-offerings . . . for 'meat-offering,' in the Original Language, means 'a present.'

—³. That presents were given to kings and priests, on approaching them. Ill. 4364, Ex.

—⁴. The presents given to priests and kings were as if [given] to Jehovah.

—^e. That the presents which were sent = initiation. Ill. Here, their presents are called 'initiation.'

4367. Refusal to accept a present insinuates affection. Sig.

4730³. The fundamental of charity is to act rightly and justly in everything relating to any duty or function.

5619. 'Make a present descend to the man' (Gen. xliii. 11) = to obtain grace. . . In the Ancient representative Church it was customary to give something as a present to the judges, and afterwards to the kings and priests, when they approached them; and this was even commanded. The reason was that the presents which they gave them represented such things with man as ought to be offered to the Lord when He is approached, which are the things which are from freedom . . . From this must man give a present to the Lord when He is approached . . .

—^e. These presents were initiations; and initiations are to obtain grace.

5671. 'They prepared a present' (ver. 25) = insinuation; for 'a present' = to obtain grace. 5675.

5992. The office of the Angels is to inspire charity and faith, etc., etc.

6023². The neighbour is loved when anyone discharges his function rightly for the good of others . . .

9229⁸. 'Which is greater, the gift or the altar which sanctifieth the gift?' (Matt. xxiii. 19) . . . By 'the gift,' or sacrifice, were signified the things of faith and charity which are from the Lord.

9265. 'Thou shalt not receive a present' (Ex. xxiii. 8) = aversion for any gain whatever; (for) 'a present' = everything worldly which is loved; whether it be opulence, dignity, reputation, or anything else which is flattering to the natural man. These things, in general, are called gain; and, in the internal sense, are meant by 'a present which blinds and perverts.'

9266. 'Because a present blinds those whose eyes are open' (id.) = that gains cause truths not to appear . . . As also in, 'A present blinds the eyes of the wise' (Deut. xvi. 19).

[A.] 9293. 'Not to see My faces empty' (Ex.xxiii.15); that is, without a **present**, =testification for the reception of good, and thanksgiving; for the **presents** which were offered to Jehovah=such things as are offered to the Lord by man from the heart, and are accepted by the Lord. It is with **presents** as with all the deeds of man. Ex. . . The like is the case with **presents**, in that it is the will in them which is regarded by the Lord. Hence it is, that by the **presents** offered to Jehovah . . . are signified such things as are of the will . . . Ill.

—². (Thus) the **presents** offered to the Lord were testifications of such things as are offered with the heart; which are the things of faith and charity.

—³. 'The **gifts**' offered by the wise men. Ex.

—⁴. 'To bring a **present**, and to bring a **gift**' (Ps. lxxii.10)=the good of love and of faith. (=to worship. E.406⁹.)

—⁵. It is the goods of love and of faith in the Lord which . . . are meant by 'an **offering** to Jehovah' (Is.lxvi.20).

—⁶. As by a **present** offered to Jehovah is signified the good of love and of faith, it is said that 'they bring to Jehovah an **offering** in justice' (Mal.iii.3).

9938. See GIFT—*donum*, here.

10137⁷. 'To offer a **present** in oil to the king' (Is.lvii.9)=to worship Satan from evils. 'A **present** in oil' is a meat-offering.

10793. The **office** of (priests) is called the priesthood.

R. 508. 'They shall send **presents** to one another' (Rev.xi.10)=consociation through love and friendship. . . For a **present** consociates; because it produces love, and makes friendship.

M. 231². Those who had been judges of friendship and of **presents**. Des.

—^e. The **office** given them is to prepare vermilion wherewith to bedaub the faces of harlots.

300³. It is at their pleasure to bestow these **presents** either before betrothal, or after it. Ex.

T. 114. See FUNCTIONS—*munia*, here.

146. Illustration and instruction . . . belong to their **office**.

412². According to the amplitude of the function . . .

779. The Lord has . . . sent me to this **office**.

E. 325⁹. 'To offer a **gift** upon the altar' (Matt.v.23, 24)=all Divine worship, because with that nation Divine worship consisted principally in offering burnt-offerings and sacrifices. 391²⁰.

412²⁶. To be enriched with these (Knowledges) is signified by 'to bring a **present**' (Ps.xlv.12).

E. 661². As **presents** capture minds, and consociate, it was customary in ancient times to give **presents** to a priest and a prophet, and also to a prince and a king, when they approached them. Ill. And therefore also the offerings upon the altar . . . and also the meat and drink-offerings were called '**presents**.' Ill. This was because external **presents** signified internal or spiritual **presents**; those, to wit, which proceed from the heart, and which are therefore of the affection and the faith. And as through these conjunction is effected, therefore

by '**presents**,' in the spiritual sense are signified conjunction, when predicated of God; and consociation, when predicated of men.

746¹⁹. 'A **gift** upon the altar'=the worship of the Lord from love and charity.

811¹⁹. That the Lord will do these things gratis, is signified by 'not for price nor **present**' (Is.xlv.13).

863¹⁴. 'The daughter of Tyre shall send a **gift**' (Ps. xlv.12)=worship by those in the Knowledges of truth.

C. 134. By ministries, are meant priesthoods and their duties; by functions, are meant various offices which are civil; by **employments**, are meant works, such as those of artificers; and by offices, are meant various studies, businesses, and domestic-servantships. Of these four consists the commonwealth, or society.

137. That all offices and **employments**, regarded as to goods of use, make a form which corresponds to the heavenly form. Gen.art.

— . Everyone there is in some ministry, function, office, or **employment** . . .

149. That in this form everyone is a good of use according to the extension of his office or **employment**. Gen.art.

158. That . . . if (such a man) sincerely, justly, and faithfully performs the work which belongs to his office and **employment**, he becomes a form of charity. Chapter.

196. Those who perform [the duties of] their **employments** solely for the sake of the necessaries of life; or of a name; or a salary. Des.

Present Church. *Ecclesia hodierna.*

See OLD CHURCH.

A. 10497^e. That the residue of that nation will have its end together with the end of the **Present Church** in Europe. Ill.

R. 700². The end of the **Present Church**. Tr.

— . Those of the **Present Church** in faith alone, are meant by 'the dragon,' etc.; and its contentions with those who will be of the New Church, are meant by 'the gathering together of the kings of the earth to battle.'

913³. The state of the **Present Church** is thus described (in Dan.ii.43); (which=faith without truth commingled with the truth of the Word). This is the state of the Church at this day. What it will be afterwards, is described (in Dan.ii.45; and more fully in Dan.vii.13-18,27).

B. 16. Part Third will demonstrate the discordances between the dogmas of the **Present Church**, and those of the New Church. But we will dwell a little on these now, because it is believed by both clergyman and layman, that the **Present Church** is in the light of the Gospel itself. . . Neither does the **Present Church** see otherwise, because it has withdrawn the understanding from faith, and yet has confirmed its dogmas by a kind of sight beneath the understanding. . . The discordances in general are as follows.

35². That the same thought (of three Gods) is continued into the rest of the doctrinals of the **Present Church** . . .

40. That the dogmas of the **Present Church**, which

are founded upon the idea of three Gods . . . appear erroneous, after the idea of one God, in whom is the Divine Trinity, has been received in its place. Ex.

47. That the faith of the **Present Church** cannot be conjoined with charity, and produce any . . . good works. Ex.

51. That from the faith of the **Present Church** redounds a worship of the mouth and not of the life. Ex.

53. (Character of the doctrine of the **Present Church**.) Gen.art. 60. 64. 66.

58. That the dogmas of the **Present Church** cannot be learned without great difficulty . . . nor can they be preached and taught without using great care and caution lest their nakedness should appear . . . Ex.

70. That the last state of the **Present Church** . . . is meant by 'the consummation of the age,' and 'the Advent of the Lord' then. Ex. T.758.

71. By the destruction of the Temple . . . is also meant the destruction of the **Present Church**.

72. (Blindness of the **Present Church** to its own condition.)

92. 'To shorten those days'=to put an end to the **Present Church**, and instaurate a New one. (T.182.) The reason no flesh could otherwise be saved, is that the faith of the **Present Church** is founded upon the idea of three Gods, and with this idea no one can enter Heaven; consequently neither with that faith, because this idea is in each and all things of it; and besides, in that faith there is nothing of life from the works of charity. Ex.

95. That the opening and rejection of the dogmas of the faith of the **Present Church** . . . are meant in (Rev. xxi.5). Ex.

96. That the Falsities of the dogmas of the faith of the **Present Church** are first to be opened and rejected . . . Ex.

103. That the faith of the New Church cannot possibly be together with the faith of the **Present Church**. Ex.

T. 15². Such is the state of the **Present Church** . . .

64. I have spoken with . . . the instaurators of the **Present Church**: Luther, Calvin, and Melancthon.

94. In **Present Christian Churches** it is general to call the Lord . . . the Son of Mary, and rarely the Son of God, unless they understand a Son of God born from eternity . . .

116⁴. Those who believe the Word of the Lord in Matt.xxiv. concerning the state of the **Present Church** . . .

— Those who have deeply impressed on their hearts the faith of the **Present Church** . . .

177. Thence has arisen the faith of the **Present Church**, which is . . .

178³. In the faith of the **Present Church** . . . there are Falsities in troops . . .

182. 'The dragon'=those in the faith of the **Present Church**.

206². From this faith (in three Gods) depend each and all things of the **Present Church** . . .

343². What the **Present Church** lays down concerning faith . . .

355. That the **Present Church** has separated faith from charity . . .

380². I fear that the Arian and Socinian abominations still lie hidden in the general spirit of the men of the **Church at this day**.

451. The charity of the **Present Church** is spurious. Ex.

463². That the **Present Church** . . . banishes free will, . . . may be evident from the *Formula Concordiæ*. 465.

508⁴. As the dogmas in **Present Christian Churches** have been framed not from the Word; but from Own intelligence . . .

536. All who do good from religion, after death reject the doctrine of the **Present Church** . . .

582. What would the universal human race be, if the faith of the **Present Church** were to last . . .

591^e. Hence regeneration cannot be known in the **Present Church** . . .

626. That the faith of the **Present Church** . . . and imputation, make a one. Gen.art.

635. In seven chapters in the Apocalypse is described the consummation of the **Present Church** . . .

755. These things were said by Daniel concerning the end of the **Present Christian Church** . . . 761. 782⁶.

760. See NIGHT, here.

Can. Trinity x. 2. That no flesh would be saved, unless that affliction and abomination of desolation were taken away, is because through the faith of the **Present Church** there is no conjunction with God, and thence no salvation. 3, Ex.

Scia. 12. The faith of the **Present Church** has separated religion from the Church. (13.) Has falsified the Word. (14.) Has destroyed the Church so completely that there is no truth of the Word which has not been falsified.

21. From the faith of the **Present Church** no good work can flow which is not either meritorious or hypocritical.

Inv. 9. The man who has completely confirmed himself in the faith and doctrine of the **Present Church**, is capable of making no account of repentance, the law of the decalogue, together with works and charity . . .

Presentiments. See D. 4819.

Preserve. *Conseruare.*

Preservation. *Conseruatio.*

Preserver. *Conseruator.*

A. 530. Still, remains are always preserved.

561². All these states are so preserved by the Lord with man that not the least of them perishes.

609. Doctrinals of faith . . . were preserved for the uses of this posterity.

645. 'To pitch it with pitch'=preservation from an inundation of cupidities.

[A.] 694^e. Unless the Lord preserved all every moment, all would perish.

1050. The things which are preserved with man are called 'remains.'

—³. 'No flesh would be saved.'

4322^e. Thus preservation in connection and form is perpetual creation.

5127³. The power of understanding is always preserved for man by the Lord . . .

5293. 'To gather' = to preserve, etc.

5295. 'To heap up' = to preserve, etc.

5340. The preservation of truth adjoined to good. Sig. and Ex.

6482. Thus preservation is perpetual creation. 9502. T.46^e. 224.

7862. Preservation then. Sig.

8925. Thence the preservation of spiritual life. Sig. and Ex.

9836. The preservation, by a complete union, of good and truth on all sides and for ever, with every exertion and power. Sig. and Ex.

—². Thus the preservation of the Heavens (is signified).

—³. That in ultimates there is . . . the preservation of interior things in their state. Ex.

—⁶. 'To carry upon their shoulder' = to preserve them.

— . The preservation of good in its state was represented also by . . .

9850. A representative of the Divine preservation of good and truth for ever from mercy. Sig. and Ex.

9855. Thus the preservation of the Spiritual Kingdom with all exertion and power. Sig. and Ex.

9887. The sustentation of Heaven, and the preservation of good and truth there with all exertion and power. Sig. and Ex.

9891. The conjunction and preservation of the middle part. Sig. and Ex.

— . It treats of the conjunction of all the goods and truths of Heaven with the ultimates there, and thence of the preservation of the whole and of all its parts.

—³. The preservation of the celestial goods and truths there . . . The preservation of the spiritual goods and truths there . . . The preservation of the natural goods and truths which proceed from the two preceding. Rep.

9893. The preservation of good and truth in the lowest part of Heaven. Sig.

9896. The conjunction and preservation of all things of Heaven through the sphere of Divine good in the externals of the Spiritual Kingdom. Sig.

9900. The preservation by the Lord of good and truth as to all its quality. Sig.

10076⁵. From this (Divine truth) the Heavens . . . are being perpetually created, that is, preserved; for preservation is perpetual creation.

10188. The sphere of Divine good, through which are conjunction and preservation. Sig. and Ex.

— . 'To carry' = preservation. 10192, Ex.

10189. Conjunction with truths on one side, and preservation through them. Sig. and Ex.

10190. Conjunction with good on the other side, and preservation through it. Sig. and Ex.

10192. Thence preservation in the state. Sig.

10231. Thus the preservation by the Lord of the Church and of all things of the Church. Sig.

— . 'Remembrance,' when by Jehovah, = preservation.

10266². In the order in which this good has been formed by the Lord through truths . . . in the same it is preserved by the Lord . . . for preservation is perpetual formation . . .

J. 72^e. These are (the Reformed) who were preserved (at the Last Judgment).

W. 270. (The spiritual mind) is preserved by the Lord in its integrity . . .

331. Uses to support the body relate to . . . the preservation of its state.

333^e. (Applying) the preservation of state to eternal life.

P. 2. The preservation of Things after their creation, is the government of the Lord, and is treated of in this Work.

3^e. The preservation of all things depends on the conjunction of the Creator with man.

M. 85^e. Hence is the conjunction of the created universe with its Creator; and, through the conjunction, the everlasting preservation.

86. The preservation of the whole is nothing else than the perpetual influx of the Divine good and Divine truth into the forms created thereby.

222². There are many spheres which proceed from Him; as the sphere of the preservation of the created universe . . . The conjugal sphere . . . is the super-eminent sphere of the preservation of the created universe by successive generations.

386. That two universal spheres proceed from the Lord to preserve the universe in its created state: the sphere of procreating; and that of protecting the things procreated. Ex.

400. That the sphere of the love of procreating . . . makes periods, through which creation is preserved in its foreseen and provided state. Ex.

I. 5^e. The Divine infills all things, and, through its impletion, preserves all things in the created state . . .

T. 13. That unless there were one God, the universe could not have been created and preserved. Ex.

— . The universe has been so created, that God can be omnipresent, and keep each and all things under His auspices, and hold them together as a one for ever, which is to preserve.

46. That these [essentials] of the Divine love . . . are the cause of the preservation (also) of the universe. Ex.

74⁴. God also from His omnipotence preserves the universe . . . and, when anything falls from order, He . . . reintegrates it.

87^e. All the laws of order, through which He preserves the universe, are Truths. Ill.

224. Truth and Good . . . are the things through which the universe is (also) preserved.

266. The Ancient Word is preserved in Heaven . . .

430. (Taxes) collected for the preservation of our Country.

678². On this distinct ordination there, depends the preservation of the whole universe.

679. It is this unity which effects the preservation of the whole.

714. This relation (between singulars and universals) causes that all things of the universe have been preserved in their integrity from the first day of creation.

D. 1714. Hence is preservation, which is perpetual creation.

1759^e. Hence depends the preservation of all things in the universe.

2329. The Lord, who loves the preservation of all and each . . .

2487. The Lord has preserved, from the first man, the more interior things of man . . .

2592. That the Lord preserves man from all evil. Ex.

3365^e. This wrapping up is preservation . . .

3821. The Lord constantly preserves—*praeservet*—man . . . (Thus) unless the Lord preserved man every moment . . . he would instantly perish.

4225². But I have been preserved by the Lord.

5860. They have been preserved to the end that . . .

E. 376²⁸. 'And both are preserved.'

954². Who is the Creator and Preserver of the universe.

Can. God 9. Hence from Him is the preservation of the created universe. vii.10. 13a.

viii. 10. The preservation of the universe, which is a perpetual creation, is a full testimony that God is omnipotent, omniscient, and omnipresent.

Preserve. *Praeservare.*

Preservation. *Praeservatio.*

Preserver. *Praeservator.*

A. 6502. Preservation from the evils which impeded conjunction. Sig.

— . 'The physicians' = preservation from evils. Ex.

—³. A preserver from evils. Sig.

—^e. 'Medicine' = that which preserves from falsities and evils.

6503. The means of preservation from contagion. Sig. and Ex.

6595. 'To embalm' = preservation from the contagion of evil. Ex.

8365. That the Lord alone preserves from evil. Sig.

D. 3821. See PRESERVE—*conservare*, here.

President. *Praeses.* T. 459. —¹³. 503.

President. *Praesul.*

P. 257¹. Whatever may be the character of the presiding men of the Church . . .

328⁷. When this has invaded the presidents, moderators, and leaders in the Church . . .

R. 153¹⁰. Then comes the overseer of that cavern, and says to them . . . And their companions say, Our overseer knows what work each one is fitted for . . . He is (punished) until the overseer sees signs of repentance . . .

M. 6². The presidents of the tables.

T. 136⁴. The president of the assembly said . . .

389. Where were two presidents of the Church with canons and presbyters under them.

—⁷. Then one of those presidents . . . snatched the mitre off his head . . .

484. What are they but fables of the ministers and presiding men of the Church . . .

644. The reason the presiding men of Christian Churches, and hence their subalterns . . .

796⁵. This leader (Luther).

Press. See PRINT.

Press. *Incumbere.*

A. 1661³. Hell presses on man as the sea upon each part of a dyke. 1692^e.

2163. 'Recline ye under the tree' (Gen.xviii.4) = to the perception of his state in which he was.

7296. The Egyptians applied themselves to such things.

H. 589. Lower things react in proportion as the higher ones press down.

P. 296^e. No more is incumbent on man than . . .

E. 409². 'My Servant, upon whom I lean' (Is.xlii.1) = the Divine Human.

Press. *Premere.*

Pressure. *Pressio, Circumpressio.*

A. 6057. The lungs are formed to all the nature of the pressure of the air ; as also the compass of the body, which is held together in its form by the circumpressure of the air. W.176². 310.

D. 1280. Brazen points which they press with their hands.

4063. Thus man cannot consist without the pressure of the atmospheres.

Press down. *Deprimere.*

Depression. *Depressio.*

D. 4414^e. Pressed down towards lower things.

E. 253⁶. Occurs. 741¹⁷. Can.Redemp.ii.10.

559⁶. The depression to the things below is an actual depression of the interiors.

Pretence. See under TITLE.

Pretend. *Praetendere.* D.3187.

Pretext. *Praetextus.*

T. 317. Not under any pretext . . . Sig.

D. 3206². Under the pretext of honourableness . . . 3700.

4370. *Praetextentes*, occurs.
— . Assuming a pretext.

Prevail. *Increbrescere*. A.1191.

Prevail. *Invalescere*. A.5372. 7964. J.55⁶.

Prevail. *Praepollere*. H.462². 508⁴. T.523.

Prevail. *Valere, Praevalere*.

Prevalence. *Praevalentia*.

See MIGHTY-*validus*.

A. 3295. 'People shall prevail over people' (Gen. xxv.23). 'To prevail over'=to be higher.

3415. Thou **prevailed** exceedingly over us' (Gen. xxvi.16)=on account of the Divine in them.

3927. 'I have **prevailed**' (Gen.xxx.8)=to overcome.

4276. 'He did not **Prevail** * over him' (Gen.xxxii.25) =that he overcame in temptations.

6656. **Prevalence** if they increase. Sig.

6666. They can never **Prevail** against the good.

6724². That which acts interiorly **Prevails** immensely over that which acts exteriorly. Ex.

6784. 'To deliver'=to **prevail**.

—². Scientific truth **prevails** over the power of the doctrine of falsity from evil. Ex.

— . That which is contrary to the Divine, **prevails** nothing at all. Therefore . . . those in falsity from evil **prevail** nothing at all against one who is in truth from good . . .

8605. 'Israel **Prevailed**' (Ex.xvii.11) = that truth combating overcame.

8607. 'Amalek **Prevailed**' (id.)=that then falsity overcame.

H. 137². Through Divine truth the Angels **prevail** over the Hells . . .

P. 233⁴. For evil would **Prevail**, and that which **Prevails**, overcomes; if not then, afterwards. While evil as yet **Prevails** . . .

R. 110³. Satanic Spirits **prevail** through those who are in works alone; but without these, not at all . . .

436. Argumentations . . . through which they **prevail**. Sig.

549. 'And **Prevailed** not' (Rev.xii.8)=that they were convicted of being in falsities and evils, and still remained in them. See E.736.

T. 119². The internal man **prevails** so long as . . .

D. 4959. In the other life they **prevail** not at all . . .

5008. By the Book of Psalms he **prevailed**.

E. 357¹⁵. Occurs.

411¹⁴. As the Hells **prevail** nothing against the Divine truth . . . nor against any man in whom it is, the Lord says 'the gates of Hell shall not **Prevail** against it.'

* The Capital Initial indicates *Praevalere*.

783⁴. For evil Spirits **prevail** against those in evils . . . or evil through falsity, against evil through falsity. Ex.

Can. Redemp. ii. When the power of evil . . . begins to **prevail** over the power of good . . . Chapter.

Prevaricate. See TRANSGRESS.

Prey. *Praeda*.

Despoil. *Depraedari*.

Despoilings. *Depraedationes*.

See under SPOIL.

A. 576³. 'Prey in mine house' (Mal.iii.10)=remains in the internal man, which are compared to 'prey,' because they are as it were furtively insinuated among so many evils and falsities.

3242⁴. 'Prey'=truths which had been falsified.

4503. 'To **despoil**' (Gen.xxxiv.27)=to destroy.

4511. 'They **despoiled**' (ver.29) = they perverted them.

6368. 'From the **prey**, my son, thou hast gone up' (Gen.xlix.9)=that from the Lord, through the Celestial, there is the deliverance of many from Hell. Ex. 6442 Ill. E.433⁴.

6443. 'In the evening he shall divide the **prey**' (ver. 27)=their possession in the Lord's Kingdom while they are as yet in obscurity. . . 'To divide the **prey**'=to give a possession in the heavenly Kingdom; for by 'the **prey**' are signified those who are snatched away and delivered by the Lord; hence by 'to divide the **prey**' is signified distribution, namely, among those who are in Heaven . . .

6914². The **spoiling** of the Egyptians. Ex. 7770.

6917³. The **spoiling** of the nations in the Land of Canaan. Ex.

6920. 'To **spoil**'=to take away.

9340¹⁰. 'To **spoil** the sons of the east' (Is.xi.14)=to receive and take into possession the interior goods of faith.

N. 76^e. Deprive, nay, **despoil** others.

P. 251. The **despoilings** of their wealth (permitted). Ex.

E. 278². 'The **prey**' from which he has 'gone up'=the dissipation of falsities and evils.

—⁸. 'The **prey**,' and 'food' (Ps.civ.21)=the good which is of love, and the truth which is of wisdom.

355¹¹. 'They have become a **prey**' (Ps.lxxvi.5)=that they have fallen by evils . . .

417⁷. 'To be for a **prey**,' and 'for a spoil,'=devastation. 601¹².

430¹¹. Occurs.

601¹⁶. 'To lay hold of the **prey**' (Is.v.29)=the deliverance . . . of those who are in truths from good.

652³². 'Prey'=the falsification of truth.

811¹¹. 'To fall by captivity and by **spoil**' (Dan.xi.33) =the deprivation of all truth and good.

Priapus. *Priapus*.

P. 117^e. Afar they appear like **priapuses**.

R. 458². Concupiscences like those of priapuses and satyrs. Sig.

655. They appeared to me like satyrs and priapuses. Des.

M. 44⁴. Say they have seen satyrs or priapuses.

T. 316². Adulterers compared to satyrs and priapuses, who . . .

D. 4859. On priapuses and satyrs. Ex.

Price. *Pretium.*

A. 2959. The price of redemption by truth. Sig. and Ex.

—⁵. 'A shekel' = price, or estimation.

—⁶. 'A shekel' = the price of what is holy. Ill.

— . The number determines the estimation or price of good and truth.

2966. The price of redemption, is the Lord's merit and justice through the most grievous temptations . . .

—^e. With these, the price of redemption is signified by . . .

8568². 'To buy without price' (Is.lv.1) = to acquire from the Lord; thus gratis. (= without Own intelligence. E.617¹⁰.)

8849. Something of small value.

E. 328¹⁰. Occurs. 695³.

654⁶¹. 'Our words come for a price' (Lam.v.4) = instruction from ourselves; whence come mere evils.

706¹⁸. 'Not for price, nor reward' (Is.xlv.13) = gratis from the Divine love. 811¹⁹.

Pride. *Fastus.*

Proud. *Fastuosus.*

See under OWN INTELLIGENCE.

A. 1040². He who is proud, is proud in every single (thing) of his will and thought.

1306. The love of self, which is scornful contempt and pride—*superbia* . . . 2219⁵.

1321^e. So far as their pride, or worship of self, is not taken away.

1380². As soon as their pride is taken away, they sink down into their Hell.

6813. From their Knowledges, the Spirits of Mercury are proud above others . . . They replied that it is not pride; but only glorying . . . 7077.

7077². When they heard that they were in pride, they began to humble themselves . . .

8744. When the external man is not regenerate, he places all good in pride, etc.

H. 464³. There remained with them a pride, as if they were wiser than others.

587³. At the east are those who have been proud . . .

S. 92^e. In the pride of wisdom.

P. 206. When the love of self inspires its love into its consort the understanding, it there becomes pride, which is the pride of Own intelligence.

298³. The intellectual proprium is pride from the love

of self. These two latter are like two consorts; and their marriage is called the marriage of evil and falsity.

R. 421. For pride (from erudition) conglutinates falsities . . .

940. That in the New Jerusalem men will not be in Knowledges about God from . . . glory originating from pride. Sig. and Ex.

—². See LUMEN, here.

T. 404². (The love of the world is worse) if it verges towards pride, and eminence over others . . .

D. 1249. Proud Spirits. Des.

3113. On a certain proud Spirit . . .

— . For there are many genera and species of pride . . .

3239. Hence it is that (the Spirits of Mercury) are in pride; and, because they are in pride, the life of ends and uses cannot so [well] inflow into them, until this pride is taken away. It is this pride which has done most of the things which I have described . . .

4749. The other, whose exteriors were full of pride; but his interiors good, was Er. Benz. Des.

4851. Such pride produces a tickling and a rubbing of the anus.

4884. In the world, Charles xii. was inwardly the proudest of all, which caused him to want to dominate over the universe . . .

4916. The reason they do not see the Angels there, is that their eyes are closed by pride . . .

6060. Zinzendorf was debilitated in mind, because his pride had been depressed.

E. 727¹⁹. See PRIDE—*superbia*, here.

Pride. *Superbia.*

Proud. *Superbus.*

Proud, To be. *Superbire.*

A. 1306. See PRIDE—*fastus*, here.

— . 'The eyes of the pride of man shall be humbled . . . For the day of Jehovah Zebaoth is upon everything proud and lofty . . .' (Is.ii.11,12) treats of the love of self.

1585⁴. The prophetic formula: 'the pride of Jordan.' Ex.

2219⁵. The love of self is not always that which appears in the external form as haughtiness—*fastus*, and pride; for sometimes these can have charity towards the neighbour; for such an external is born with some, and by some is contracted in early life; but is afterwards subjugated; the external still remaining.

2220². 'Pride' (Zeph.ii.10) = the love of self.

—³. 'Pride' (Ezek.xvi.49) = the love of self.

4750⁵. The evil of the love of self is not . . . the external elation which is called pride . . . The exteriors of the love of self are contempt for others, etc., sometimes with manifest elation or pride, and sometimes without it.

4751². With the sordidly avaricious, elation of mind, or pride, is not so conspicuous outwardly . . .

4947. (Such) have loved to live in splendour, but

only from external cupidity . . . for they have not been proud in mind . . . D.2683.

[A.] 6188³. The pleasures of the lowest Natural, which are those of the proud. Sig.

8185². 'The pride of Asshur shall be cast down' (Zech.x.11)=that they shall trust no longer in their own wisdom.

8678. 'They have been proud over them' (Ex.xviii.11)=the endeavour and force of dominating over those of the Church.

— The reason 'to be proud'=the endeavour and force of dominating, is that this endeavour and the derivative force are in all pride; for pride is to love self before others, and to set self before them, and to want to exercise command over them. And those who want this also despise others in comparison with themselves; and also, from hatred and revenge, persecute those who . . . do not worship them; the love of self, which is pride, is such, that . . .

—². That pride of heart, which is the love of self, repels the Divine from itself, and removes Heaven from itself. Ex.

9377. Without humiliation the Lord cannot be worshipped; for the reason that the Divine of the Lord cannot inflow into a proud heart; that is, into a heart full of the love of self . . .

H. 555. The love of self is little reflected upon, but that elation of mind in externals which is called pride . . .

D. 170. On the punishment of pride; that is, of trust in self.

2518. The phantasy . . . from pride to form for one's self a Society. Tr.

4069. When they took from them their . . . pride . . . they sank down.

4662. On the Hells: the proud.

—^e. (Thus) in proportion as anyone is proud at heart over others . . . he is in the same proportion less in the faculty of being wise.

4684. Which is a species of spiritual pride . . .

4746. As to the external life they had appeared proud; yet as to the internal life had been upright and innocent . . .

4748. Charles xii. was interiorly the proudest in the universal world . . .

4857. Those who are . . . in the highest degree proud, lie with swine, etc.

D. Min. 4706. Those who are dumb dogs . . . in the external form do not appear proud . . .

E. 117^e. Those who are proud from knowledges.

376³¹. The glorying of intelligence, or of erudition thence, is signified by 'the crown of pride' (Is.xxviii.1).

405³⁷. Boasting and elation of mind from falsities which they call truths, is signified by 'the pride of strength' (Ezek.xxxiii.28). 654³⁹.

514⁹. The destruction of conceit—*fustus*—from Own intelligence and knowledge, is meant by: 'the pride of man shall be destroyed' (Is.ii.17).

518³⁰. 'The pride of Asshur' = Own intelligence. 538⁵. 654²⁴.

—³⁵. 'The waters of pride' (Ps.cxxiv.5)=falsities which favour the love of self, and confirm it; and also falsities of doctrine which are from Own intelligence.

653⁴. 'Pride' = the love of self.

675¹⁴. 'Pride' = the love of falsity.

727¹⁹. 'The pride of Asshur' = the conceit of Own intelligence.

1120. Pride and boasting. Sig. and Ex.

Priest. *Sacerdos.*

Priesthood. *Sacerdotium.*

Sacerdotal. *Sacerdotalis.*

See HIGH PRIEST, and MELCHIZEDEK.

A. 382. 'Prophets' = those who teach; 'priests' (Lam.iv.13) = those who live according to the things.

1038⁴. The priesthood represented by 'Phinehas' = love and the things of love; like all the priesthood of that Church.

1097. Here, celestial men are called 'the priests of Jehovah;' and spiritual ones, 'the ministers of God.'

1241². The externals of worship, in addition to the priesthoods and things of the priesthoods, were . . .

1259^e. The priesthood of the Lord is predicated of nations, because of celestial things . . .

1361². So all priests whatever represented the Lord: the Sacerdotal itself is representative: the priests who were evil and unclean, in like manner . . .

1409⁴. All the priests, of whatever quality, represented the Sacerdotal of the Lord.

1416⁴. 'A kingdom of priests,' which is the Lord's Kingdom . . . predicated from the celestial things of love . . .

1664⁷. As the priests represented the Lord, who alone fights for man, their office is called 'warfare.'

1728. 'He (Melchizedek) was a priest' (Gen.xiv.18) = what is holy of love.

— Two things are predicated of the Lord: that He is a King, and a Priest. . . Priest, or priesthood, = what is holy of good, (which) is the Divine Celestial. . . The Lord as a Priest governs . . . from Divine good . . . (Continued under KING.)

2015⁴. 'Priest' = the good of charity.

—¹⁰. The priests represented His Divine good. . . All the laws by which the Lord governs the universe as a Priest . . . are goods.

— That these two things are conjoined in the Lord, was represented by the Royal conjoined with the Sacerdotal. Ill. 2258, Ex.

2362⁴. (Why the priests were not to marry widows, but virgins.)

2567³. 'As people, so priest' (Is.xxiv.2) = no interior truths and goods.

2607². 'Priest' = good.

2826⁷. Levi = the priesthood.

2830². Inaugurations into the priesthood were effected

through spiritual things; for through spiritual things man is introduced into celestial ones . . .

3009^e. The **Sacerdotal** with them represented the Divine marriage of truth in good; and is signified by the name 'Jesus.'

3325^o. Aaron represented the Lord as to the **priesthood**; that is, as to the Divine love.

3670². All **priests**, of whatever quality they are (represent the Lord) by the **Sacerdotal** itself. . . The **Sacerdotal** itself is holy, whatever be the quality of him who ministers. Hence it is that the Word which an evil man teaches is equally holy, also the sacrament of baptism, and the Holy Supper, and the like. From this it is evident that . . . no **priest** can claim for himself anything of the Holy which is of his **priesthood**. In proportion as he does so he is a spiritual thief . . . and also, in proportion as he does evil . . . a **priest** puts off the representative of the holy **priesthood**, and represents the opposite. Hence . . . there were so many laws concerning the holiness in which the **priests** especially should be when ministering.

3703¹⁵. 'The daughter of a **priest**'=the affection of good.

3704⁵. As **priests** represented the Lord as to Divine good, they were called 'fathers.' Ill. and Ex.

3875⁴. For 'the **priesthood**,' in the internal sense of the Word, is nothing else than the Holy of love.

4013. Why the **priests** carried a rod.

4262². The signification of the presents made to the **priests**.

4281³. Both good and evil high **priests** could represent the things of the Lord's Divine **priesthood** . . .

4311³. The case is similar with **priests** and presbyters who preach holy things, and yet live and believe evilly. With these there are no good Spirits, but evil, even when they are in worship . . . for it is the love of self and the world . . . which enkindle them, and present an affection of what is holy, insomuch that sometimes nothing simulated is apperceived, nor is it believed in by themselves; when yet they are in the midst of evil Spirits, who are then in a like state, and who aspire and inspire. . . These [**priests**] have no communication with Heaven in themselves; but those who hear and take in the words from their mouths . . . for it does not matter from whom the voice of good and truth flows forth, provided their lives are not manifestly wicked; for this causes scandal.

4368³. Such are made sad, and angry, because they want to claim the power (of the keys) for the **priesthood**.

4677³. As the high **priests** represented the Lord as to the Divine Celestial, or Divine good, Aaron was clothed in garments which represented Divine truth . . .

4844¹⁶. As a widow represented the truth of the Church without its good . . . the **priests** were forbidden to marry a widow who was not the widow of a **priest**. Ill. The virgins whom they were to marry represented the affection of truth; and the widow of a **priest**, the affection of truth from good; for, in the representative sense, 'a **priest**' is the good of the Church.

5332. 'The daughter of the **priest** of On' (Gen.xli.45) =the truth of good; for . . . 'a **priest**'=good.

5619^e. The **priests** represented the Lord as to Divine good. Refs. 9477².

6148. 'The ground of the **priests** he bought not' (Gen.xlvii.22). Ex. . . 'The **priests**'=good.

—³. As to '**priests**' signifying goods: there are two things which proceed from the Lord: good, and truth. The Divine good was represented by the **priests** . . . Hence it is that '**priests**'=goods. . . The **priesthood** and royalty . . . were conjoined in one person, because the good and truth which proceed from the Lord are united . . .

—⁵. On account of the wars and idolatry of that people, they were divided, and . . . those who engaged in holy things were called **priests** . . .

—⁷. That the **priests** represented the Lord as to Divine good; and that thence by them is signified good. Ill.

—⁹. 'Jesus Christ hath made us kings and **priests** . . .' (Rev.i.6; v.10): they are said to be made . . . '**priests**' from the good which is of charity.

6775. 'The **priest** of Midian had seven daughters' (Ex.ii.16)=the holy things of that Church. . . 'A **priest**'=the good of love. 6782. 6827.

6914³. Like evil **priests** . . . who within are devils, who can preach the doctrinals of their Church with such ardour . . . as to move the hearts of their hearers to piety; and yet are in the love of self and of the world; for the thought of honour and of gain reigns with them universally, and from this fire they are excited so to preach. There are evil Spirits with them, who are in the like love and thought, who lead them, and to whom are adjoined simple good Spirits.

8121^e. A **priest** who teaches truth, and leads to good, for the sake of truth and good, exercises charity. But he who does these things for the sake of himself and the world, does not exercise charity, because he does not love the neighbour, but himself.

8625. There are two things which are predicated of the Lord, namely, the **priesthood**, and the royalty. His **priesthood** corresponds to the Celestial Kingdom . . . for the Lord is called 'a **priest**' from Divine good.

8643. See JETHRO, here.

8770. 'Ye shall be to Me a kingdom of **priests**' (Ex. xix.6)=that then will be the good of truth . . . that is the good into which the man of the Spiritual Church is introduced through truth. . . '**Priests**'=good; for the **Sacerdotal** of the Lord, which is represented by the **priests**, = Divine good.

—². There was (with them), first, a kingdom of judges; then a kingdom of **priests** . . . and by the kingdom of **priests**, who were also judges, was represented the Divine good from which is Divine truth. (Continued under KING.)

—³. The Celestial Kingdom is what is called the **priesthood**.

8832. 'The **priests** also who approach to Jehovah shall sanctify themselves' (Ex.xix.22)=those who are in spiritual good . . . because, by the sons of Israel,

whose **priests** they were, were represented those who are of the Spiritual Church . . .

[A]. 9025³. Among **priests** . . . are those who teach . . . the truths of the Church from the literal sense of the Word, and those who teach . . . from doctrine from the Word . . . The latter differ very much from the former in perception. Ex.

9295². 'The **priest**' who 'waved the sheaf'—that is, who vivified the goods of truth—represented the Lord . . .

9670⁵. The **priesthood**, in which Aaron officiated, represented the Lord as to Divine good. 9804.

9806². Those who officiated in the ministry of worship were called '**priests**;' and as all worship is effected from good . . . by '**priests**' is signified good itself.

9809. 'To officiate to Me in the **priesthood**' (Ex. xxviii.1)=a representative of the Lord; (for) '**the priest-hood**,' in the supreme sense,=every office which the Lord performs as the Saviour; (that is) from the Divine love . . . Hence by '**the priesthood**,' in the supreme sense, is signified the Divine good of the Lord's Divine love. —², III.

—⁶. As the **priesthood** was a representative of the Lord as to all the work of Salvation from the Divine love, therefore all Divine worship belonged to the office of the **priest**; (as the sacrifices, etc.). It also consisted in explaining the Divine law, and in teaching, when the **priests** were at the same time prophets.

—⁷. As the Lord in respect to the whole work of Salvation was represented by the high **priest**, and the work of salvation itself by his office, which is called the **priesthood**, (no inheritance was given them).

—⁹. (In these series) '**priests**'=goods in the complex. III.

—¹⁰. As the high **priest** represented the Lord as to Divine good . . .

9937. The **priesthood** in which Aaron officiated represented all the office which the Lord discharges as the Saviour. —². —⁴.

9946. The Divine good in the Heavens was represented by the **priesthood** of Aaron; and the Divine truth from the Divine good there, by the **priesthood** of his sons.

9957. 'They shall officiate to Me in the **priesthood**' (Ex. xxviii.41)=a representative of the Lord as to all the work of Salvation from the Divine Human. Ex.

9985. The glorification of the Lord as to the Human is signified by the inauguration of Aaron and his sons into the **priesthood**. Tr.

9989. 'To officiate to Me in the **priesthood**' (Ex. xxix.1)=all the work of Salvation by Him. '**The priest-hood**'=a representative of the Lord as to the work of Salvation.

10017. 'They shall have the **priesthood**' (ver.9)=the Lord as to all the work of Salvation in successive order. (For) the **priesthood** represented by Aaron, is the work of the Salvation of those in the Celestial Kingdom, which Kingdom is properly meant by '**the kingdom of priests**;' the **priesthood** represented by his sons, is the work of the Salvation of those in the Spiritual Kingdom proximately proceeding from the Celestial Kingdom . . .

and the **priesthood** represented by the Levites, is the Lord's work of Salvation proceeding again from the former.

—². The work of the Salvation of those in celestial good, is represented by the **priesthood** of Aaron; the work of the Salvation of those in spiritual good, is represented by the **priesthood** of the sons of Aaron; and the work of the Salvation of those who are thence in natural good, is represented by the **priesthood** of the Levites . . .

10019. There were two things through which inauguration into the **priesthood** was effected: anointing, and the filling of the hand. By the anointing was effected inauguration to represent the Lord as to Divine good . . . and by the filling of the hand . . . as to Divine truth from Divine good. Ex.

—³. For by the **priesthood** was signified all the Lord's work of salvation.

10040². It is of the Divine Providence that the Catholic **priest** drinks up the wine. Ex.

10152. '(I will sanctify) Aaron and his sons to officiate in the **priesthood** to Me' (Ex. xxix.44)=a representative of the Lord in both (the lower and the higher Heavens) as to the work of Salvation. Ex.

10279. The **priesthood** of Aaron and his sons=the Lord's work of Salvation in successive order. 10348.

10793. Governors over those things with men which are of Heaven, or over ecclesiastical things, are called **priests**; and their office, the **priesthood**.

10794. As concerns **priests**, they must teach men the way to Heaven, and also lead them. They must teach them according to the doctrine of their own Church, and must lead them to live according to it. The **priests** who teach truths, and, through them, lead to the good of life, and thus to the Lord, are good shepherds of the sheep; but those who teach, and do not lead to the good of life, and thus to the Lord, are evil shepherds. The latter are called by the Lord '**thieves and robbers**' (John x.7-16).

10795. **Priests** must not claim for themselves any Power over the souls of men; because they do not know in what state are the interiors of a man; still less must they claim Power to open and close Heaven, because this Power belongs to the Lord alone.

10796. **Priests** must have dignity and honour on account of the holy things which they discharge; but those of them who are wise give the honour to the Lord, from whom are the holy things, and not to themselves. But those of them who are not wise, attribute the honour to themselves. These take it away from the Lord. Those who attribute honour to themselves on account of the holy things which they discharge, prefer honour and gain to the salvation of souls, which they ought to consult for; but those who give the honour to the Lord and not to themselves, prefer the salvation of souls to honour and gain.

10798. **Priests** must teach the people, and must lead through truths to the good of life; but still they must force no one, because no one can be forced to believe contrary to that which he has thought from the heart to be true. He who believes differently from the **priest**,

and does not make disturbances, must be left in peace. But he who makes disturbances must be separated; for this also is of the order for the sake of which is the **priesthood**.

10799. As **priests** are governors to administer the things which are of Divine law and worship. . .

H. 24. The Celestial Kingdom is called also the Lord's **Sacerdotal**.

74². Such a belief (about Angels and Spirits) reigns with the learned, and also . . . with **priests**.

226. All the preachers (in the Heavens) are constituted by the Lord . . . They are called preachers, and not **priests**. The reason they are not called **priests**, is that the **priesthood** of Heaven is the Celestial Kingdom; for the **priesthood**=the good of love to the Lord, in which are those who are in that Kingdom.

J. 63. **Priests** from the Reformed were sent to instruct (the good Papists).

C. J. 40^o. The English there have given them **priests** of great learning and ability . . . **J.(Post.)8.**

L. 16⁶. That the Lord was condemned by the chiefs of the **priests**, and by the elders=that He was condemned by all that Church. **T.130².**

S. 44. By Aaron's **priesthood** was represented the Lord as to Divine good, and as to the work of Salvation. **T.218.**

Life 39. That good loves truth, may be illustrated by comparison with a **priest**. A **priest**, if he is in the good of the **priesthood**, which is to provide for the salvation of souls, to teach the way to Heaven, and to lead those whom he teaches, in proportion as he is in this good, he from love and its desire procures for himself the truths which teach, and through which he leads. But a **priest** who is not in the good of the **priesthood**, but in the delight of his function from the love of self and of the world . . . also from love and its desire procures for himself those things in abundance according to the delight . . .

72. A man a **priest**, who is in the good of love towards the neighbour, whenever he teaches and leads, does a good work, because from the love of saving souls.

P. 109. Such are the **priests** who at heart make nothing of the neighbour, and do not fear God; and yet preach about the love of the neighbour, and the love of God.

197. Such are **priests**, especially, who love themselves above God, and the world above Heaven; or, what is the same, who worship God for the sake of the honours and gains, and yet have preached that charity and faith, all good and truth, also all wisdom, nay, prudence, are from God, and nothing from man.

—². Two **priests** disputing with an ambassador about human prudence . . . The **priests**, being then in theological zeal, said that nothing of (it) is from man . . . The Angels said to the ambassador, Put on the garments of a **priest**, and believe yourself to be a **priest**, and then speak . . . They afterwards said to the **priests**, Put off your garments . . . (The result.) **M.354.**

235^e. They may be angry with the defenders of the Divine Providence, provided they are not **priests** . . .

291. Therefore a **priest** who believes himself to preach from holy zeal, prays that the Holy Spirit may teach him . . . and, when his preachings are praised, he piously replies that he has spoken not from himself, but from God.

R. 8⁶. 'Prophets,' and 'priests,' in these places . . . mean the universal Church . . . 'Priests' mean it as to the good of life.

20. 'Hath made us kings and **priests**'=who gives that those who have been . . . regenerated, are in wisdom from Divine truths, and in love from Divine goods. . . '**Priests**' is said from Divine love; and therefore those who are in . . . love from the Lord, are called 'ministers,' and '**priests**.' **Ill. 283. 284.**

—². The Celestial Kingdom is what is called the Lord's '**priesthood**;' and, as all who are there, are in love from goods, they are meant by 'the **priests**' which the Lord will make those to be, who are in love from Him.

153⁸. If they have been **priests**, they want to build. **Des.**

426². Which the arcanist **priest** himself may know from this . . .

606. That no one is permitted . . . to be inaugurated into the **priesthood** . . . unless he acknowledges this doctrine . . . **Sig.**

854. 'Shall be **priests** to God and Christ' (Rev.xx.6) =because they are kept by the Lord in the good of love, and thence in the truths of wisdom. By '**priests**,' in the Word, are meant those who are in the good of love. **Ex.**

—³. (Refs. to passages on the subject of the **priesthood**.)

—^e. The **priesthood** is not in the person, but is adjoined to the person.

M. 9. A number of **priests** were seen . . .

—³. When they endeavoured to pluck themselves away from the **priests**, the **priests** caught hold of them . . .

—⁴. They said to the **priests**, We have seen from Heaven how you feed these sheep . . .

—⁵. You **priests** can be in the glorification of worship, because this is your office . . .

21⁴. It is fitting for a **priest** to be present and minister at a wedding on earth: but not in the Heavens, on account of the representation of the Lord Himself and the Church . . . But even (there) a **priest** administers at betrothals; and hears, receives, confirms, and consecrates the consent. Consent is the essential of marriage . . .

23. The worship of God is proclaimed in that Heaven by the **priests**. **Des.**

—^e. When the order is disturbed, the **priest** is not inspired.

24. After they had congregated, the **priest** ascended the pulpit, and preached a sermon full of the spirit of wisdom. **Des.** He added a votive prayer, and descended. As the hearers were going out, the Angel asked the **priest** to speak a few words of peace with his ten companions . . .

[M.] 182¹. (A priest narrates how his order received the statements of Swedenborg regarding the other life.)

266. The high priest of the heavenly Society was clothed in a woollen gown—*toga*—refulgent with flaming crimson, and in a tunic of resplendent linen beneath it. He said that he was the minister of the Church there, because in being of service to them he ministered holy things for the uses of their souls; and that both (he and the Prince) were in perpetual joys from the eternal happiness which is in them from the Lord; and that all things in that Society are splendid and magnificent . . . for the reason that their love of dominating is not from the love of self, but from the love of uses . . . Fully Ex.

308. That marriage is to be consecrated by a priest. Ex.

— . As the ecclesiastical order on earth ministers those things which are of the priesthood with the Lord, that is, which are of His love, thus also the things which are of blessing, it is necessary for marriages to be consecrated by His ministers . . .

363^e. A priest preaching from zeal. Des.

380¹². Whence the priests pray in the temples that heavenly fire may inflame the hearts . . .

396^e. Hence it is that at this day inaugurations into the priesthood are effected through impositions of the hands.

500. Three priests who went about there preaching against adulterers.

521^e. Suddenly, an Angel stood there; he was a priest; and he opened a Hell . . .

T. 79¹. He looked to see whether any priest was present . . .

—⁵. The priest said . . . —⁷.

—⁸. They turned themselves away from the priest.

106. (The state) of every student who is being initiated into the ministry before he becomes a priest; and of a priest before he becomes a pastor; and of a pastor before he becomes a primate.

114. That in the Lord there are two offices, the sacerdotal, and the royal, is known in the Church . . . From the sacerdotal office, the Lord is called 'Jesus' . . . and also 'Jehovah,' and 'Lord' . . . These two offices are distinguished from each other as are love and wisdom . . . and therefore whatever the Lord has done and operated from Divine love or Divine good, He has done and operated from His sacerdotal office . . . In the Word, also, 'priest,' and 'priesthood,' = Divine good . . . This was represented by the priests in the Israelitish Church. Redemption pertains to both offices.

134². Then a priest came, and said . . . The Angel was transfixed with astonishment.

—⁵. The priest understood the things said by the Angel . . . and then he groaned, and said, What is to be done? All at this day so preach . . . The Angel said, I have observed that the priests prepare eye-salve from the Word not interiorly understood, which they put on the eyes blinded by their faith . . . therefore go to him who stands there—and he pointed at me—and he will teach you from the Lord . . .

138. All of the Holy Order . . . are first instructed

there concerning the Divine Trinity, and especially concerning the Holy Spirit . . .

185³. (A priest in the arctic regions there: his sermon, and forms of worship: a conversation with him after the sermon.)

318. Priests who minister solely for . . . gain or honour; and who teach such things as they see or might see from the Word not to be true, are spiritual thieves; because they deprive the people of the means of salvation, which are the truths of faith. These are also called 'thieves.' Ill. 320^e.

380⁴. If they are priests, they are like pirates at sea . . .

415. It is not meant that the priesthood is to be loved . . . and the Church from it; but that the good and truth of the Church is to be loved, and the priesthood for its sake: this latter is of service only, and is to be honoured in proportion as it is of service.

422². A priest who teaches truths from the Word, and through them leads to the good of life, and thus to Heaven, as he consults for the souls of the men of his Church, eminently exercises charity.

441². Like these are priests who perform the duties of their ministry solely for the sake of the emoluments.

504³. Does not the priesthood at this day teach from the Word that . . .

508². The pulpit in that temple signified the priesthood and preachings.

666². A priest who has a spiritual willingness to teach truths for the sake of the end that his flock may be saved, has conscience; but he who [acts] for the sake of any other reason as the end has not conscience.

D. 2696^e. What a priest signifies in a lower sense.

3421^e. Hence, perhaps, it happens, that priests as it were at once change their mind when they become priests, and become more unmerciful than all others.

3462. As he was a priest, and priests are wont to shield each other, however flagitious . . . he was delivered into the company of priests, who wanted to shield him, because he was a priest; from their false opinion that unless priests are shielded, the priesthood will suffer . . . From this may be evident what is the quality of priests in general, thus of their bishops . . . that from this assumed false principle they are willing to defend the most wicked, and so allow the Lord's Church to suffer, rather than admit that the most wicked man be removed from the priesthood, when yet it is to have the care of souls, and not of a criminal, who may thus seduce and pervert whole congregations, and precipitate them to Hell. But such things are cared not for by most priests and their bishops, indulging in their worldly and corporeal things, and thinking not a whit about the Church and the salvation of souls. While I write these things, they have acknowledged that they are such, and, being somewhat ashamed, recede.

3519. (The Dutch) call their priests worldly priests. Ex.

3597. Priests and leaders especially inspire others with this unseasonable compassion—that they must live

if the whole world should perish. . . Such are represented by a priest clothed in a black garment . . .

4227. They are tenacious of revenge, as for the most part are the priests who are in such faith.

4543^e. I was told to reflect on the quality of such as are priests . . .

4757^e. Two (of these naturalists) were priests.

4841. In a dream I seemed to be in the company of many priests . . .

4904. There were some who have rejected the priestly office, saying that the priesthood is universal, thus with all. Some of these have read the Word quite diligently, but, as they have lived evilly, they have seized upon abominable dogmas thence. Of these there are many. These, too, have been cast down from Heaven, but at the back, because they have preached clandestinely . . .

4924. Certain priests from those who dwell upon a certain rock . . . Des.

4929. See *PREACH—praedicare*, here.

5027. Their priests explore the doctrinal things.

5074. Among the worst in the other life are priests who have been elevated to dignities, and thus have come, more than others, into the love of self. Des. and enum.

5532. Visitation on the Protestant priests at the Last Judgment . . .

5533. When they become priests, they do indeed read the Word, and know it; but still care no more for it than that they may preach from it. Des.

5723. I saw a great number of priests carried off from Heaven . . .

6027¹⁰. See *MARRIAGE*, here.

6094. Why inaugurations into the priesthood are effected through the touch of the hand upon the head.

6101⁴. How other (English) priests were subordinated to destroy (the Writings).

—⁵. All those priests were brought forward and were judged according to their own doctrine and life according thereto.

6104. Many priests were convoked, and divided, and the simple ones removed; and the learned interrogated as to the quality of their faith . . .

E. 31. 'Hath made us kings and priests' = that from Him we are in His Spiritual and Celestial Kingdom.

—⁵. 'Priests' = those in the good of love; (thus) those in the Celestial Kingdom. —⁸.

—^e. That the priests who do not acknowledge the Lord = the contrary. Ref.

155⁴. 'Ye shall be called the priests of Jehovah, the ministers of our God' (Is. lxi. 6). The priests are called 'ministers' because they represented the Lord as to the good of love. Hence those in the good of love are called 'priests.' Refs.

—⁵. The Lord's Celestial Kingdom is called His 'priesthood.'

205. By 'the priests' in the Word was represented the Lord as to Divine good.

219². 'Priests' (Jer. i. 18) = adulterated goods.

229⁴. By Levi was represented the good of charity, and therefore this tribe was made the **priesthood**; and the **priesthood** is the first of the Church.

235⁷. 'Priest and prophet' (Is. xxviii. 7) = those who teach goods and truths; and, in the abstract sense, the goods and truths of the Church.

237³. 'The priest' (Ezek. vii. 26) = one who teaches.

—⁴. 'His priests and princes together' (Jer. xlix. 3) = the goods and truths of life and doctrine.

329²⁵. 'Priests' (Lam. iv. 13) = those who lead through truths to good; here, in the opposite.

332. 'Hath made us to our God kings and priests' = that they, from the Lord, are in the truths and goods of the Church and of Heaven.

375¹³. That they anointed those who officiated in the **priesthood**, and also their garments. Ill.

—⁴. That the **priesthood** in general represented the Lord as to the work of His Salvation. Ref.

376³¹. 'The priest and the prophet err through strong drink . . .' (Is. xxviii. 7) = that those who ought to be in the doctrine of good and truth are such; and, abstractedly from persons, that their doctrine itself is such . . . 'Priest and prophet' = the doctrine of good and truth.

—³⁴. 'Priests' (Jer. xiii. 13) = those in Divine goods; 'prophets,' those in doctrine.

412²³. 'Priests' represented the Lord as to Divine good; and thence signified the good of the Church.

444². As this affection (charity) is the very essential of the Church, the tribe of Levi was made the **priesthood**.

—³. The reason the **priesthood** was given to that tribe, was that it represented love and charity . . . The like is signified in the Word by their '**priesthood**' and '**ministry**.' —⁷, Ill. —¹².

—¹⁴. 'The priest' (in the parable of the man who fell among thieves) = those who have no love to the Lord; and 'the Levite,' those who have no charity towards the neighbour.

475³. When Aaron and his sons were being inaugurated into the **priesthood** . . .

—⁴. The **priests** represented the Divine Holiness, which is pure without a blemish. Rep.

527⁵. See *MINISTER*, here.

624¹⁷. 'Priest' and 'prophet' are often mentioned together; and by 'priest' is meant one who leads to live according to Divine truth; and by 'prophet,' one who teaches it. Ill. —¹⁸.

—¹⁸. In the abstract sense, by '**priests**,' and '**the priesthood**' is meant the good of love, consequently also the good of life; and by '**prophets**,' the truth of doctrine, consequently the truth which leads to the good of life. In a word, prophets teach; and **priests** lead.

637¹⁰. '**Priests**' = the goods of the Church; and '**princes**,' the truths thence.

659²². '**Princes**' = principal truths; '**priests**,' the goods of doctrine; '**prophets**,' the truths of doctrine.

684²⁸. 'Thy priests clothed with justice' (Ps. cxxxii. 9) = worship from love with those in celestial good; for '**priests**' = those in the Celestial Kingdom. 700¹⁰.

[E.] 700³⁰. Uzzah had not been anointed, as were the priests and Levites. Ex.

734¹⁴. (Thus) the **priesthood** is a warfare; but a warfare against falsities and evils.

750¹². 'Priests' = those who teach good; 'elders,' those who teach truth.

831^e. The higher Heavens, where are the celestial Angels, constitute the Lord's **priesthood**; for His **priesthood** is Divine good.

863². 'Her priests groan; her virgins are sad' (Lam. i.4) = that the affections of good and the affections of truth are destroyed.

—⁶. 'Her priests have fallen by the sword' (Ps. lxxviii.64) = that the goods of the Church, which are the goods of works, of charity, and of life, have been destroyed through falsities.

1007. From all conjunction of evil and falsity in the Spiritual World there flows forth a sphere of adultery . . . This flows forth especially from **priests** who have taught falsely and lived evilly; for these have adulterated and falsified the Word. From these . . . adultery is excited; but the adultery which is called **sacerdotal** adultery . . . De Conj. 18. 82, Gen. art.

1034³. The Lord is called a '**priest**,' from Divine good.

1187². With a **priest** whose principal end is the love of money or possessions, the means are the ministry, the Word, doctrine, erudition, preaching from these, and through them the instruction of the men of the Church, and their reformation and salvation. These means are esteemed by him from the end and for the sake of the end; but still are not loved; although with some it appears as if they were loved . . .

—³. It is the like with a **priest** whose principal end is the love of eminence above others . . .

— . But, if the instruction, reformation, and salvation of souls is the principal end, and opulence and eminence are the means, then the man **priest** is quite different, for he is spiritual, whereas the former one is natural. With a spiritual **priest**, opulence and eminence are blessings; but with a natural one they are curses. (From experience, and Ill.)

J. (Post.) 10. English **priests** there. 272. 277.

20. Dutch **priests** there.

222. His **sacerdotal** garment was taken away . . .

De Just. 60. The **priests** who were followers of Calvin . . .

64. (Colloquy) with **priests** from the Reformed about justification. Gen. art.

D. Love xiii². The Church, Country, society, and the citizen, thus the neighbour, are loved by a **priest**, if he teaches and leads them from a zeal for the salvation (or health) of their souls.

xvii³. There are in the world . . . **priests**, leaders of the ministry, who preach with ardour as if from zeal . . . and who thereby perform eminent uses for the Church . . . many of whom do this from mere natural affection, which is for the sake of themselves, that they may be honoured and promoted to dignities, or for the

sake of the world, that they may acquire gain and become rich. These ends with some so kindle the affection to perform uses, that sometimes they perform more eminent uses than those who are in the spiritual affection of use . . .

C. 160. Charity with a **priest**.—If he looks to the Lord, and shuns evils as sins, and does sincerely, justly, and faithfully, the work of the ministry enjoined upon him, he does the good of use continually, and becomes a charity in form. And he does the good of use, or the work of the ministry, sincerely, justly, and faithfully, when the salvation (or health) of souls affects him. And, in proportion as this affects him, truths affect him, because through them he leads souls to Heaven; and he then leads souls through truths to Heaven, when he leads them to the Lord. His love then is sedulously to teach those truths from the Word; because, when he teaches them from the Word, he teaches them from the Lord. Ill.

174. The externals of the body which are of worship, are . . . with **priests**, also to preach, and to teach privately.

Inv. 17. All things which the **priests** preach from the Word about faith . . .

Primary. *Primarius.*

See under PRINCE.

A. 1482. 'The princes of Pharaoh' = **primary** precepts. Ex.

2089. **Primary** precepts which are of charity. Sig.

— . The **primary** things of truth, which are precepts. Sig.

2129³. By (these things) are signified the **primary** things of faith.

2177. The **primary** thing of representative worship . . .

2189². The **primary** of the Rational is truth . . .

2219³. The love of self is the **primary** thing which destroys order . . .

4476. The **primary** thing from the truths of the Church with the Ancients. Sig.

4801. Those who are **primary** in Heaven . . .

5082^e. For **what is primary** is also general, because it reigns in the rest; for particulars relate to **primaries** as to generals . . .

5949. That they have **what is primary** in the natural mind. Sig. and Ex.

7779. The son of a king = **what is primary**. Ex.

8578. 'The elders of Israel' = the **primary** things of wisdom and intelligence which accord with good and with truth; thus **primary** truths. 8585. 8681. 8773.

8773. They who are in good which is not as yet formed through truths, are first formed by the Lord through **primary** truths; that is, through general truths . . . **primary** truths are, that God is one, etc.

10632. The **primary** things through which is the conjunction of the Lord with the human race through the Word. Sig. and Ex.

—². The **primary** precepts. Tr.

10637. If they do these **primary** things which are of eternal Truth. Sig. and Ex. 10638².

10682. Information concerning the **primary** truths which are to be remembered and done. Sig. 10699, 10728.

E. 279⁶. 'The **primary** robe' (Luke xv.22)=general and **primary** truths.

Primate. *Primas.*

P. 208. If they have been **primates** of the Church (they want to dominate over all things).

250. When he sees the impious . . . made **magnates** and **primates** . . .

264. Why is this not revealed through some **primate** of the Church? But whether it is a **primate**, or the servant of a **primate**, is in the good pleasure of the Lord.

R. 799. 'The **magnates**' mean the superiors in their ecclesiastical hierarchy, who are called cardinals, bishops, and **primates**.

T. 16. The **primate** (that is, bishop) looking at me, said . . .

—². After these things had been said by the **primate** . . .

80⁴. Trifles introduced by some **primate** . . .

106. See **PRIEST**, here.

280. One whom the rest venerated as their **primate**, because he excelled them in wisdom. (Compare M. 326.)

418. Who loves a **primate**, any minister of the Church, or canon, except for his erudition, integrity of life, and zeal for the health of souls?

503. There was no stated president who should act as **primate** among them . . .

595³. It matters not to him whether he is . . . a **primate** clad in a crimson robe and a mitre of two grades, or . . .

701^e. The mere attribution of holiness to the Word and sacraments, when made by the **primates** of the clergy . . .

D. 402. One nation were gathered about their **primate** . . .

476. That three **primates** have been thrust down from Heaven. Ex.

E. 315³. The (Papists) have transferred all the Divine Power . . . into their **primates**.

Can. Redemp. i. 9. These (four essentials of the Church) inflow into the **primates** of the Church, and, from these, into the people; as from the head into the body.

Coro. 51³. Like one who regards a **primate** of the Church solely from his mitre and the jewels in it . . .

Prime. See under **FIRST**.

Primeval. *Primaevus.*

A. 922⁴. Infested the Church from **primeval** times.

M. 59². Remember nothing of the **primeval** state of their marriage.

355⁵. Those who suffer themselves to be reduced into the **primeval** state of creation.

T. 490. From the **primeval** state of man in Paradise.

Primitive. *Primitivus.*

A. 1071². 'The **primitive** in the fig-tree' (Hos.ix.10). . . 'My soul desireth the **primitive** [fruit]' (Micah vii.1). . . 'The **primitive**' = faith, or what is right. 5117⁶.

1641. By ideas, the **primitives** of words.

3633. The **primitive** of man, which is from the soul of the parent . . .

W. 432. The **primitive** of man in the womb after conception. Des.

R. 29². (The spiritual language differs from natural ones) from its **primitive**. Ex.

M. 58². The **primitive** love of marriage emulates love truly conjugal . . .

T. 33². The receptacles of the **primitives** of which the (spiritual) Sun consists.

79⁷. For the Substantial is the **primitive** of the Material.

E. 403¹⁴. 'The **primitive** in the fig-tree'=natural good from spiritual good in infancy.

427⁵. This first-born and **primitive** is what Cain represents.

879². The (two) **primitives** of the Church are . . .

D. Wis. ii³. From these **primitive** forms the fibres go forth . . .

iii⁴. This **primitive** brain . . .

— Such is the **primitive** of man . . .

Primitive Church. *Ecclesia Primitiva.*

See **CHURCH OF THE GENTILES**.

A. 367². All were called brothers in the Church of the gentiles or **Primitive Church**.

393^e. Such was the **Primitive Church**, that is, the first Church after the Lord's Advent; (that is, it possessed conscience, and not perception).

407. In course of time Churches recede from true faith . . . so has it been also with the **Primitive Church**, or that which was after the Lord's Advent, which at this day is so vastated that there is not any faith; although there always remains some nucleus of the Church . . .

422. See **RACHEL**, here.

477². The **Primitive Church** or Church of the gentiles is signified by 'the house of Israel,' and 'the people of Israel.'

489². 'The sons of the desolate one'=the truths of the **Primitive Church** or Church of the gentiles.

931². A new Church is always resuscitated by the Lord; as . . . at the time of the Lord's Advent, the **Primitive Church** of the gentiles.

1834². When a Church is exsuscitated by the Lord, in the beginning it is innocent, and the one loves the other as a brother, as is known from the **Primitive Church** after the Lord's Advent . . .

1850⁴. After this, a new Heaven and a new earth were created, namely, a new Church, which is to be

called the **Primitive Church**, which was begun by the Lord, and was afterwards successively strengthened, and which at first was in charity and faith. The destruction of this Church is foretold by the Lord in the Evangelists, and by John in the Apocalypse, which destruction is what is called 'the Last Judgment;' (when) a New Church will be raised up in some country, this one remaining in its external worship, as the Jews do in theirs . . .

[A.] 2341³. In the **Primitive Church** the Holy Supper was called a feast.

2417³. Such was the **Primitive Church** or that of the gentiles after the Lord's Advent: this, in its beginning, had no other doctrinal than that of love and charity; for this was taught by the Lord Himself; but, successively, after His time, as love and charity began to grow cold, the doctrinal of faith commenced, and, with it, dissensions and heresies, which increased in proportion as they leaned on this doctrinal.

3803². The **Primitive Christian Church** called all brothers who were in good; but afterwards only those who were within their own congregation . . .

4706. ('The flock') of the Ancient and of the **Primitive Church**. Sig. and Ex.

— . By the **Primitive Church** is meant the Christian Church in its beginning. —^e.

4738². The Ancient Church, and also the **Primitive Christian Church** acknowledged (this truth concerning the Lord's Divine Human).

4772. A comparison with the goods and truths of the Ancient and of the **Primitive Church**. Sig. and Ex.

— . For the Ancient Church and the **Primitive Church**, which is the Christian Church at its beginning, are altogether the same as to internal things, and differ only as to external ones.

—^e. Hence Jacob the father represents not only the Ancient Church, but also the **Primitive Christian Church**.

T. 433. Dinners and suppers in the **Primitive Church** with Christians. Ex.

636. This imputative faith was not known in the **Apostolic Church** . . . Ex.

—². The Church which was before that time was called the **Apostolic Church** . . .

638. That **Apostolic Church**, as it worshipped the Lord God Jesus Christ, and God the Father at the same time in Him, may be likened to the Garden of God . . . That **Primitive Church** may also be compared to the twilight and morning . . .

Ad. 3/6147. Tabernacles=holy houses, such as were in the **Primitive Church**.

D. 3488. Concerning the best Spirits of another Earth (Mars), who are like those of the **Primitive** or **Moravian Church**. 3490a.

3492. It has come into my thought that these were not of the **Primitive Church**, but of the **Moravian Church** . . . with whom has been preserved an image of the **Primitive Church**.

E. 932^e. Some believe that if good works are to be

done . . . they will have to give to the poor all things they possess, as was done in the **Primitive Church**.

Can. Redeemer v. 7. The **Primitive Church**, which is called the **Apostolic Church**, knew nothing about any Son of God from eternity.

Primogeniture. See under **FIRST-BORN**.

Prince. *Princeps*.

Principality. *Principatus*.

A. 1482. 'The princes of Pharaoh' (Gen.xii.15)= primary precepts. 'Princes,' in the Word, = those things which are primary. Ill.

2015⁴. 'Princes'=things which are of truth.

2089. 'He shall beget twelve princes' (Gen.xvii.20)= the primary precepts of charity.

— . 'Kings,' and 'princes,' in the Word, = the things which are primary of the Thing of which they are predicated.

— . 'Princes'=the primary things of truth, which are precepts; hence the (spiritual) Angels are called 'principalities,' because they are in truths. 'Princes' are predicated from the truths which are of charity. Ex.

2235⁶. 'The prince of this world has been judged' (John xvi. 11)=that evils have been cast down into their Hells, so that they cannot do any more harm.

2761⁵. 'Princes'=the primary precepts of truth. Refs.

2830⁹. 'The princes of Kedar' (Ezek.xxvii.21)=their intelligence. (=spiritual truths. 3268⁴).

2851⁹. 'Her king and princes among the gentiles' (Lam.ii.9)=that truths are immersed in evils.

2921. 'My lord, thou art a prince of God in our midst' (Gen.xxiii.6)=the Lord as to good and truth Divine with them. . . 'A prince of God'=the Lord as to the power of truth, or, as to truth; (for) 'princes'=primary truths . . .

2928⁴. 'The prince' (Ezek.xlv.16,22) = the truth Divine which is from the Lord.

3272. 'Twelve princes of their peoples' (Gen.xxv.16) = all the primary things of that Spiritual Church.

3424^e. 'The prince' (Num.xxi.18) = the primary truths *a quo*.

3448². 'The princes of the army' (Dan.viii.11)=the Lord as to Divine truth. See F.67².

3703¹⁴. 'A prince' (Is.iii.7)=what is primary of doctrine thence.

3858¹⁵. Hence the Angels are called 'principalities;' for, 'princes'=the primary things of charity and faith. Ill.

4287. 'To contend as a prince' (Gen.xxxii.28)=to conquer in combats; here, in the combats of temptations. See 4293.

4432. 'The prince of the land' (Gen.xxxiv.2)=what is primary among the Churches.

4476². In the Most Ancient Church, he was called 'honoured,' who in the Ancient Church was called 'a prince.'

4503⁴. By 'the prince of Tyre' are signified the primary things of the Knowledges of truth and good. (=those in principles of falsity. 4728⁶.)

4790. 'The prince of the guards' (Gen.xxxvii.36)=the things which are primary for interpretation. 'Prince'=what is primary. 4966, Ex. 5084.

5043. 'The prince (of the prison)' (Gen.xxxix.21)=primary truth. (=truth governing in a state of temptations. 5044.

5044³. The reason 'a prince'=primary truth, is that 'a king'=truth itself; hence **princes**, because they belong to a king,=the primary things of that truth. Ill.

—'. 'The principality upon His shoulder' (Is.ix.6)=that all Divine truth in the Heavens is from the Lord; for the Heavens are distinguished into **principalities** according to truths from good; and therefore the Angels are called '**principalities**.'

—⁵. '**Princes**'=primary falsities. Ill.

—'. The Angels reject from themselves the idea of a king and a prince; and, when they apperceive it with man, they transfer it to the Lord, and perceive that which proceeds from the Lord, and that which is of the Lord in Heaven; namely, the Divine truth from His Divine good.

5082. 'The prince of the butlers, and the prince of the bakers' (Gen.xl.2). . . 'The prince'=what is primary; here, in general; for that which is primary is also general. . .

5140. 'The prince of the bakers'=the Sensuous in general which is subject to the voluntary part. 5163.

5321⁹. '**Princes**' (Jer.xvii.25)=the primary things of truth. Refs.

6087. '**Princes** over my cattle' (Gen.xlvii.6)=the primary things of scientifics.

6148¹⁰. '**Princes**' (Jer.viii.1)=primary truths. Refs. 6413⁴. 6524.

6393². They place blessedness in external things; namely, (in being) **princes** and magnates in Heaven; when yet heavenly blessedness is not to want to dominate . . . but to want to serve others, and be the least. Ill.

6659. '**Princes** of tributes' (Ex.i.11)=falsities which compelled them to serve. '**Princes**,' here, in the opposite, =primary falsities.

6766. 'Who set thee for a man a **prince** and a judge over us?' (Ex.ii.14)=that he had not yet advanced so far into the truths of the Church. . . 'A man a **prince**' =one who is in primary truths, thus who is illustrated more than others in the doctrine of truth. This is what is meant by 'a **prince**,' in the representative Church.

7839^e. 'The **prince**' (Ezek.xlvi.12)=those in genuine truths and thence in good.

8314. By '**princes**' are signified also the generals under which are all the rest, that is, the primaries; and they are predicated of truth.

—². '**Princes**'=primary things, and are predicated of the truths of faith; but 'leaders'=chief things, and are predicated of the good of love. In the opposite

sense, '**princes**' are predicated of the falsities of faith; and 'leaders,' of the evils of love. Ill.

8491. 'The **princes** of the assembly' (Ex.xvi.22)=the primary truths. 8495⁴.

8641. Truths thence in successive order, are represented by the **princes** 'of thousands,' 'of hundreds,' 'of fifties,' and 'of tens' (Ex.xviii.).

8709^e. 'The **princes**'=truths which are of service.

8712. 'The **princes** of thousands'=the primary things which are in the first degree under the truth immediately from the Divine. '**Princes**'=primary things; here, truths from good, because these **princes** were under Moses. . .

8713. 'The **princes** of hundreds'=the primary things in the second degree.

8714. 'The **princes** of fifties'=the intermediate primary things. Ex.

8715. 'The **princes** of tens'=the primary things in the third place. Ex.

9139³. 'Their **princes**' (Is.iii.14)=the truths of the Church.

9146². 'A king'=the truth of faith of the Church in the complex; '**princes**,'=the primary truths. 9391¹³. 9393³. 9404.

9222. 'Thou shalt not curse a **prince** in thy people' (Ex.xxii.28)=that the doctrine of truth is not to be reviled. 'A **prince**'=the primary truths of the Church.

9348⁴. 'The **princes** of Israel'=primary truths.

9659³. '**Princes** of men' (Micah v.5)=primary truths of good.

9688⁴. '**Princes** of the sea' (Ezek.xxvi.16)=primary scientifics, which are called dogmas.

9807^e. 'Trust not in **princes**' (Ps.cxlvi.3). '**Princes**' =primary truths; thus, in the opposite sense, primary falsities.

9927⁶. 'The **prince**' (Ezek.xlvi.8)=the truth of faith from the good of love. . .

9937⁷. 'The **prince** of this world' is the devil; thus all Hell. 10655³.

10160. It was asked whether in (the Second Earth) they live under the commands—*imperiiis*—of **princes**, or kings. . .

10696. 'Aaron and the **princes** in the assembly' (Ex. xxxiv.31)=the chief of those who were in externals without an internal; for Aaron was their head, and the **princes** were the leaders.

P. 215³. See JUDGE, here.

R. 18. 'The **prince** of the kings of the earth' (Rev. i.5)=that from the Lord is all truth from good in the Church. E.29.

341². (The English clergy) spoke about **principality** and dominion. . .

548^e. In Daniel, Michael is called 'the **prince**;' and by '**prince**' in the Word is signified a principal truth.

M. 7. (They had believed that they) would be kings and **princes**; (and were told), The greater of you will be kings, and the lesser **princes**. Des.

[M.] 11. The prince of a heavenly Society. Des. 14, Des.
 15. The dress of the prince. Des.
 19^e. Garments sent by the prince.
 20³. The prince sent one to represent him at the wedding.
 263². We are all . . . princes of princes, etc.
 266. The prince of the Society (who wore garments of scarlet, etc.) said he was the servant of his Society, because he was of service to it by doing uses. (Continued under PRIEST.)
 T. 76. I was conducted to the prince, in whose palace I saw several hundreds assembled, and the prince in their midst.

D. 3546. An Angel who had died in infancy who had been a prince—*princeps filius*. 3548.
 E. 131^e. 'The prince of Tyre' = the intelligence which is from the Knowledges of truth.
 175⁴. 'Princesses' = *principes foeminae* (Is. xlix. 23) = their goods.
 —¹⁰. 'Prince' = truth which is inservient.
 236⁴. 'Prince' = primary truths. 654⁵⁵.
 237³. 'Prince' = truth primarily inservient.
 275⁵. 'The princes of the sea' = primary Knowledges. (= primary scientific truths. 359⁹.) (= the Knowledges of truth, and those in them. 687¹³.)
 279⁹. 'Princes' = primary truths or falsities, which are called the principles of religion.
 304¹⁹. 'Princes' = things from Own intelligence.
 316¹⁶. 'The prince of the army' = the Lord as to the Divine Human, because from Him proceed all the truths and goods which make the Church. 573⁴.
 329¹⁰. 'The princes of the earth' = the principal truths of the Church. (= the affections of truth. 617²⁴. 650⁴⁷.
 365¹⁷. As from the Lord are Divine good and Divine truth, He is called 'The Prince of peace;' and it is said 'of the multiplying of His principality and peace there shall be no end.' 'Principality' is said from Divine truth . . . 'prince' is said of truths; and = a principal truth.
 411¹⁸. 'Princes' = primary falsities.
 412²³. 'Princes' = primary truths from which is intelligence.
 448¹⁶. 'Princes' = those in truths. 537³.
 540⁴. 'Princes' = principal falsities.
 637¹⁰. 'Princes' = truths from good.
 654⁹. 'A Saviour and a Prince' (Is. xix. 20) = the Lord, who is called 'a Saviour' from the good of love, and 'a Prince' from the truths of faith.
 —⁴⁰. That there is not any truth which is the head, and thence not any truth of life from the Lord, is signified by, 'there shall be no more a prince out of the land of Egypt' (Ezek. xxx. 13).
 —⁵⁰. 'The princes of Zoan are become fools, the princes of Noph are taken away' (Is. xix. 13) = that the truths of wisdom and intelligence from spiritual light in the natural man are turned into the falsities of insanity.

655⁶. 'Princes' = truths from good.
 659²³. 'Princes' = principal truths.
 684³⁶. The Lord is called 'Messiah' from the Divine Human; and 'Prince' from Divine truth.
 —³⁹. 'The prince who shall come' (Dan. ix. 26) = falsity reigning.
 721¹³. The primary truths of the Church in which they are to be instructed, are signified by, 'princes, the princes of his people' with whom they are to be 'set' (Ps. cxiii. 8).
 727⁸. 'The princes who digged the well' = those who are intelligent from the Lord.
 —¹¹. The 'twelve princes' of the tribes = the truths of the Church in the whole complex.
 811¹¹. 'Princes' = falsities.
 J. (Post.) 230². Haughtiness of mind exists in like manner with those of the common people as with those in principality.

Principal. *Principalis.*
Principally. *Principaliter.*
 See under INSTRUMENT.

A. 241². Thus the Sensuous began to be the principal, and not the instrumental.
 1645. Ends and uses are the principals and essentials of Things.
 2021^e. The principal, with the instrumental . . . are not (really) a one . . .
 2343³. The principal of faith . . . 8172.
 2354^e. Love and charity are the principal in Heaven.
 4104³. When man acknowledges these as the principal . . .
 4723. These two principals of doctrine . . .
 6325^e. The principal cause . . .
 7233. Principally from the Word.
 9193⁴. The principal of the worship of the Most Ancient Church . . .
 —. The principal of internal worship is . . .
 9224³. This is the principal of the Church.
 10067³. The principal of all worship is . . .
 10143². The principals of representative worship were . . .
 10738⁴. The body is the instrumental through which the will, which is the principal, acts; and, in acting, the instrumental and the principal are together a one.
 H. 347². Then man regards himself principally . . .
 371. The Divine which proceeds from the Lord inflows principally into conjugal love.
 R. 951. Are principally signified . . .
 M. 380⁶. These may be a one, like the principal and the instrumental. T. 35⁶.
 I. 11². In everything effected there are the principal and the instrumental; and these two, when anything is being done, appear as a one, although they are distinctly two. Examp.
 17⁴. The principal love . . .

E. 209². The two **principals** of the Church are . . .

1122². That is called the **principal** which acts, and that the instrumental which suffers itself to be acted upon.

Principiate. *Principiatus.*

W. 365. That man's life is . . . in its **principiates** (or derivatives) in the body. Ex.

366^e. Such as is life in its principles, such it is in its **principiates**. Ex.

369². All things of the body are **principiates**; that is, woven together by means of fibres from the principles which are the receptacles of love and wisdom; and, the principles being such, the **principiates** cannot be different; therefore, wherever the principles go, the **principiates** follow; they cannot be separated.

387. The will and understanding are in . . . their **principiates** in the body . . . T.403².

M. 32S. You are in principles, and thus singulars; but we are in **principiates** and composites . . .

368². Their love from its principle follows the **principiates** down to their ultimates . . .

I. S. Like one who examines **principiates** without their principle.

17⁴. As **principiates** from their principle . . .

T. 37^e. They make **principiates** principles.

156. In the body the mind is in **principiates** which are formed to feel and act.

177². Faith is the principle; and doctrinals are the **principiates**; and **principiates** derive their essence from their principle.

E. 775². The organs which are formed to receive the senses . . . are derivations from the brain, exactly as . . . are **principiates** from their principles; or as substantiates are from their substances . . .

Principle. See BEGINNING.

Print. See under IMPRESS, and TYPE.

Printer. *Typographus.*

T. 123. Copies in abundance are reserved with the **printer** in London.

D. 5987. It was Levi (Lewis) the **printer**.

D. Min. 4813. (He suggested) that I might not receive a reply from the **printer**.

Prior. *Prior.*

Priority. *Prioritas.*

A. 1910^e. There is nothing which . . . is not composite, and which does not come forth from **what is prior** to itself. 9128³. 9473. H.9. W.303.

3219^e. It is contrary to order for the posterior to inflow into the **prior** . . .

3324². The good itself which is of life is **prior** (to truth).

—³. The **priority** is in good, and not in truth. Ex.

3325. That as to time the doctrine of truth was apparently **prior**. Sig. and Ex.

—². By **prior**, or the **priority**, which is signified by 'birthright,' is meant not only **priority** of time, but also **priority** of degree . . .

349S. Exteriors depend on interiors, as posteriors on **priors** . . .

3603². What the apparent **priority** of truth is. 3607³.

—³. Thus good becomes in the **prior** place . . . 3607³.

4009^e. As, in the Sensuous, as in the ultimate of order, **prior things** are together . . .

4489⁴. The internal or **prior** way . . . The external or posterior way.

4523³. Everything in the world comes forth . . . from **what is prior** to itself; and this **prior** . . . from **what is prior** to itself . . .

4667². The Rational is higher, or interior; or according to the wonted formula, **prior**; and the Natural is lower or exterior, consequently, posterior.

4994. That this good is **prior** in time, not in state. Sig.

— . Natural good not spiritual is **prior** in time; and spiritual natural good is **prior** in state. . . To be **prior** in state is to be more eminent as to quality.

5122^e. For the **prior** has regard to what is sequent in a continual series; and produces series of consequences to eternity.

5373³. **Prior things** must be in ultimates in order to come forth and appear in that sphere; and besides, all **prior things** tend to ultimates . . . and therein come forth together; like causes in their effects . . .

5377. Without correspondence with the Grand Man . . . nothing would have connection with **what is prior** to itself . . .

—². When the **prior** is taken away, the posterior necessarily falls; in like manner if the **prior** is separated from the posterior.

5413^e. It is a general law . . . that the **prior** can subsist with its own **prior**; but not without it with the posterior. Ex.

6040. The Natural perceives . . . from **what is prior** to itself; and (this) **prior** perceives from **what is prior** still to itself . . .

6280^e. 'Former years' (Mal.iii.4)=the states of the Ancient Church.

6465. Thus posterior things come forth by formations from **prior ones**. Hence it is that . . . the posterior depends on the **prior**, inasmuch that it cannot subsist without the **prior**; for the posterior is kept in its connection and form by the **prior**. (Thus) also in the posterior are all the **prior things** in their order.

6484. He continued there his **former** life, as do all.

8714^e. Intermediates are . . . between things in a **prior** degree and those in a posterior one; for the sake of conjunction.

9135. The **prior** and posterior states of regeneration. Ex.

9224². The right of **priority** and superiority (of truth) over the good of charity; yet the (latter) is actually **prior** . . .

[A.] 1009¹. The Spiritual and the Natural are distinct as are the **prior** and the posterior . . .

10614². As the **prior** is in the posterior successively . . .

H. 38². Discrete degrees are discriminated as are the **prior** and the posterior . . .

S. 7. These three degrees are distinguished from each other as are . . . the **prior**, the posterior, and the postreme; but they make a one by correspondences. W.184².

W. 90². (The communication between the two worlds is not as) between purer and grosser; but as between **prior** and posterior . . .

119². Causes are **prior**, and effects posterior; and **prior things** cannot be seen from posterior ones; but posterior ones from **prior**.

185^e. The difference (between cause and effect) is as between the **prior** and the posterior, or as between that which forms and that which is formed.

204. It appears as if **prior things** must be less perfect than posterior ones, or simples than composites; yet **prior things**, out of which posterior ones are formed . . . are the more perfect. The reason is that the **prior** or simpler are more naked, and less covered over with substances and matters devoid of life; and are as it were more Divine . . .

—^e. For all that is **prior**, the more **prior** it is . . . being more perfect . . . is the more exempt from injury.

208. For every ultimate consists of **prior things**, and these of their primes.

340. The Spiritual World is distinct from the natural as is the **prior** from the posterior . . .

P. 157⁵. There is nothing but what is from what is **prior** to itself; and this from what is still **prior** to it; and so at last from the first, which *is* in Itself. I.11⁴. E.349⁵.

M. 31. They know no other than that they are in the former world . . .

—². The difference between the substantial and the material is like that between the **prior** and the posterior; and the **prior**, being in itself purer, cannot appear to the posterior, which in itself is grosser; nor can the posterior . . . appear to the **prior** . . . consequently an Angel cannot appear to a man, nor a man to an Angel.

326³. He said, What is the Spiritual unless it is a purer Natural? I replied, The difference is not such; but is such as is between the **prior** and the posterior, between which there is no finite proportion; for the **prior** is in the posterior as the cause in its effect; and the posterior is from the **prior** as the effect from its cause. Hence it is that the one does not appear to the other.

T. 33². All posteriors are (thus) receptacles of **priors**, and these of **priors** yet, and so in order of the primitives of which the (spiritual) Sun consists . . .

Ad. 633. Interiors, or **priors**, so called, because they are nearer to their first.

D. 1836. Posteriors acknowledge their **priors** as parents from which they come forth and subsist.

5615. As ultimates are directed by the Lord from **priors**, so on the other hand are **priors** from ultimates. —^e.

739⁷. To view the world by a **prior** way . . . is to view it from the light of Heaven.

795. What the **prior** and posterior are. Ex. . . (Thus) charity is actually **prior**, and faith posterior . . . as that which produces is essentially **prior** to that which is produced; and as *esse* is **prior** to *existere* . . .

1125². The distinction (between the degrees of life) is like that between **priors** and posteriors; for a posterior degree comes forth from the **prior** one; (and) that which is of a **prior** degree is less general . . . D.Love xi.².

Prism. *Prisma.* T.808^e. J.(Post.)267³.

Prison. *Carcer.*

See under BIND—*vincere*, and GUARD—*custodire*.

A. 2417⁸. (Those 'in **prison**' a class of the neighbour.)

4956². The bound, or those 'in **prison**' (Matt.xxv.)= those who acknowledge that there is nothing but falsity in them.

5036. 'He put him in the house of the **prison**' (Gen. xxxix.20)=as to false speaking against good; for 'to put into the house of the **prison**' and keep him bound there=to let into temptations as to false speaking against good. Ex. 5037, Ex.

5037. What is called 'the house of the **prison**' is all that place which is proximately below the soles of the foot and round about, where those are kept who are in vastation; that is, who have been in principles of falsity and in a life of evil from falsity, and yet in good as to their intentions. Ex. . . The place where they are, or rather the state in which they are, is signified in general by 'the house of the **prison**;' and the places themselves by 'pits.' —², Ill.

—². '**Prison**' is here expressed by another word in the Original Language.

—³. The truths of faith are said to be 'in houses of **prisons**' (Is.xlii.22) when they are no longer acknowledged.

5043^e. 'The house of the **prison**'=the vastation of falsity; thus temptation. 5044.

5085. 'The house of the **prison**'=among falsities. 5096.

5096. Those in falsities, and still more those in evils, are called 'the bound,' and 'in **prison**;' not that they are in any bonds, but because they are not in freedom . . . to choose and accept truth . . . for they are in the persuasion that falsity is truth; and persuasion is such that it takes away all freedom to think anything else; and consequently keeps the thought itself . . . as it were in **prison**. Ex.

5246². A state of temptation, relatively to the state after it, is like the state of a pit, or **prison**, squalid and unclean. Ex.

6144². When they come out of that state they are like those condemned to death liberated from **prison**.

6621. My thought was as it were held in **prison** . . .

7260. They called those 'in **prison**' to whom they ought to come.

R. 856. 'Satan shall be loosed out of his prison' (Rev.xx.7)= that all who had confirmed with themselves the falsities of faith should be let out.

M. 54. The man is (then) surrendered to some harlot, and the woman to some adulterer, which is done in an infernal prison, treated of in R.153.

263^e. They sink down into a certain prison . . .

268^e. They are thrust naked into some infernal prison, where they are made to labour for clothing and food, and then for a few coins . . .

T. 79^e. They asked those in the same prison whether they were so to live to eternity; and some there replied, We have been here for some ages, and shall remain for ages of ages; because the nature we contracted in the world cannot be changed . . . by penalties . . .

D. 4652. He marked the starting-place. . . When they return to the first starting-place.

4921^e. Those in like evil are in a like chamber, and are there detained in prison . . .

D. Min. 4585. All who are kept bound by evil are 'in prison;' as they know . . .

E. 122. Those in the spiritual affection of truth . . . are detained in such a prison whenever they do not understand the Word, and yet want to understand it. Ex.

239⁸. That they are to be brought out of ignorance and falsities, is signified by 'to lead the bound out of the prison' (Is.xlii.7).

811¹². Jeremiah 'delivered into the prison' (Jer.xx. xxvii.) represented that the like would be done with the Church and its doctrine, which is signified by the whole of Judah being carried away into the Babylonish captivity.

1015^e. By 'the prison' (Matt.v.25) is meant Hell.

J. (Post.) 230. In such a prison are kept all, both men and women, who have lived evilly; that is, have given the reins to sins; and, before they come there, everything which they had learned from the Word is taken away from them . . . and also the Knowledge of whom they had been in the world . . .

Pristine. *Pristinus.*

A. 1982. The Souls then return into their pristine state.

2141^e. The Lord then returned into His former state of perception.

7463. When the truth from the Divine is removed (from the evil) they return into their pristine state.

H. 18^e. They grieved at having returned into their pristine state.

160. When the Angels are in . . . their proprium . . . they are in hope that they will return into their pristine state.

239². When I was let back into my pristine state . . .

Ad. 3/5522. The original objects of all the senses give representations. Examps.

D. 2899. After the fear (is past) the man or Spirit returns to his pristine nature.

2911. I was remitted almost into my pristine state, so as not to speak or think among Spirits. 2951^e.

2967. He was reduced into the pristine form of the exterior spirit.

3113^e. Unless he was restored to his former greatness.

3394. He was shown that he was reducible into his pristine state.

3587^e. When they seemed to themselves to return into their pristine life . . .

5492^e. He returned to his pristine life. 5495.

5664a. To remit (Mohammed) into his former state.

E. 547². When they had relapsed into their pristine state . . .

Private. *Privatus.*

T. 405. Perform public and private uses.

432. The private obligations of charity. Enum.

Private Parts. *Pudenda.*

P. 281³. At last he would not know enough to cover the private parts.

706. 'The shame of nakedness,' or private parts (Rev.xvi.15)=filthy loves, which are infernal loves. E.1009.

Privative. *Privativus.* A. 9327³.

Privilege. *Privilegium.* R.799².

Privy. *Latrina.*

A. 954^e. Those who have been delighted with mere pleasures . . . are delighted to stay long in privies, perceiving there what is most delightful . . .

5174². Those with whom evils have predominated . . . are conveyed . . . into the intestines . . . to the colon and rectum, and are thence voided into the privy; that is, into Hell.

5394. A certain person was translated to (the Hells of the eruel adulterers). He said that nothing but privies appear there. Those there spoke to him, and led him to various privies . . . D. Min.4794, Ex.

8910³. 'To be cast out into the privy-*secessum seu latrinam*' (Matt.xv.17)=into Hell; for 'the belly' corresponds to the way towards Hell; and 'the privy' corresponds to Hell; and in the Word Hell is called 'a privy.' Ex. E.580². 622⁵.

10194^e. Around those in falsities from evil appear marshes, privies, etc.

H. 488⁵. Those who have passed their lives in mere pleasures, and have lived delicately, and have indulged the palate and the belly, loving these things as the highest good of life, in the other life love excrementitious things and privies, which are then a source of delectation to them . . . D.3211.

564^e. I have seen those in power, who in the world have dominated from the love of self, rejected among the most vile, and some among those who are in privies there.

D. 2675^e. Sodomites dwell in privies.

2750^e. Such (as interior witches) are those who dwell in privies.

3029^e. Certain in Hell also desired to glorify (the Lord), as I heard from . . . those who are in privies.

3383. Occurs.

5098. (The revengeful) who do not suffer themselves to be mastered in any other way, are sent into a great privy, and immersed . . .

E. 659⁵. Such Genii and Spirits dwell in the sepulchres, privies, and marshes which are in the natural world, although they do not know it. †

De Conj. 95. Those who have been addicted to variety, and have thereby extinguished the Conjugal, and who are at the same time voluptuous, are in a province beneath the intestines, where there are privies everywhere, and a foul stink.

Privy. *Secessus.*

A. 8910³. See PRIVY-*latrina*, here.

Privy. *Sentina.*

D. 377³. A phantasy of the diabolical crew is to want to be in privies; and, when they see a privy, they suppose it to be their home, with which they are most highly delighted, and suppose their Heaven to be there. 414.

597^e. There are evil Spirits who excite that pleasure of sitting long in privies, and of staying there beyond the stated time; for devils are most highly delighted with privies.

Prizefighter. *Ludio.* M. 55⁶.

Probatorium. De Conj. 73.

Probity. *Probitas.*

Upright. *Probus.*

A. 540. The upright are first taken to paradisaical things . . .

1158³. 'Isles' = the upright nations outside the Church . . . who have lived in simplicity and probity.

1159. According to their probity. Sig.

1273². The angelic Society which accords with (their) piety, probity, etc.

1507. A certain one who had seemed to himself greater and wiser than others; but was otherwise upright.

1667³. Infants, upright children, and the simple in heart.

2179². Sheep (correspond to) probity, etc.

2302. The infants who are more upright than others . . .

3894. The upright are first remitted into the life they had in the world . . .

4227. They have removed the upright . . . not by vituperating them, because probity defends itself; but in other ways. Ex. D. 1809.

5032². Those who are hereditarily mild and upright . . .

5172. Upright Spirits of the thymus gland. Des.

6481². For the evil want to seem upright and zealous; and . . . are more strongly excited (to perform uses) than the upright.

7007. He thinks that the upright would be more happy in the world than the wicked-*improbis*.

—². Hence the wicked appear to be more glad and glorious than the upright. But the glorying and gladness of the wicked are external, and in the other life are turned into infernal unhappiness; but (those) of the upright are internal, which remain, and become heavenly happiness.

—³. In eminence and opulence there is worldly but not eternal felicity; hence they are the portion of both the bad and the good; and if not of the latter, it is lest they by such things should be turned away from good.

7122. The infestation of the upright (there) by falsities. Tr. (The upright are mentioned all through the account of the sons of Israel in Egypt.)

7280. Fear is a common bond, with both the upright and the evil; but with the upright it is an internal fear . . .

7295². How the case is with the evil who (there) infest the upright.

7332². Lest they should seduce the simple upright Spirits, with whom they have communication through truths.

8118^e. Whence is the probity (of the inhabitants of Jupiter).

8948. (The Spirits of Saturn) are upright and modest . . .

9296². According to the life of probity and obedience towards parents and magistrates . . .

10517. (The Spirits of the Third Earth) are upright, so that they may be called probities. Des.

C. J. 54. Calvin is upright . . . D. 6041. De Just. 63.

M. 164. The virtues which pertain to the moral wisdom of the men are called probity, etc.

T. 145. A man who is honourable, upright, pious, and religious . . .

D. 2683^e. Within, there are inseminated by the Lord, mercy, charity, probity, piety, justice . . .

2919. Concerning probity from fear.

— True probity and goodness are of the Lord, and are manifested by this: that he wills well to all. (The others) can be kept in the probity of fear; nay, this probity can be increased even to the adoring of the Lord; but, as soon as they are beyond fear, they return to wickedness.

2943. Evil Spirits can be kept in . . . a sphere of probity . . .

— Yet the sphere of probity and goodness comes from the Lord . . .

3074. On the sphere of the opinion of probity.

3167. The sphere of this dignity is so conjoined with that of probity and goodness . . .

4384. How the evil states of the upright return in the other life. Ex.

4418. Augustus was an **upright** man . . .

4881. They make nothing of a life of **probity**.

D. Min. 4727. On those who have acquired reputation by external **probity**.

E. 342⁴. They had been sensuous in the world, yet **upright** . . .

624². Two kinds of men upon whom the Judgment is executed; one consists of the **upright**, the other of the wicked—*improbis*. The **upright** are Angels in the Ultimate Heaven, most of whom are simple . . .

Problem. *Problema.* M.315². T.697.

Proceed. *Procedere.*

See PROCESSION; and under HOLY SPIRIT, and TRINITY.

A. 2149. 'The three men'=the **proceeding** Holy, etc.

2245^e. When the Human was conjoined with the Divine, the **Proceeding** was also together with them.

2288^e. Thus He rules the universe from the Divine Itself and the Human Divine through the **proceeding** Holy.

2319. 'The two Angels'=the Lord's Divine Human and **proceeding** Holy, to which belong Judgment.

2320. 2321, Ex.

2320^e. That the Holy **proceeds** from the Lord. Sig.

2321. The Holy itself **proceeding** from the Lord's Divine Human is what separates the evil from the good. Ex.

2329³. Consequently the Divine Human and **proceeding** Holy are Jehovah. Ill.

—⁴. All the Holy which is of the Holy Spirit **proceeds** from the Lord.

2332². The Lord miraculously moderates and tempers the Holy **which proceeds** from Him.

2343². (These things He does) through His Divine Human and **proceeding** Holy.

2993. Natural things **proceed** thence according to all the differences of truth and good . . .

3207². Good itself is holy, because it is the Divine **which proceeds** from the Lord . . .

3704^e. The Holy Spirit is the . . . Holy **which proceeds** from the Lord through Spirits or Angels; that is, from His Divine good through the Divine truth.

3938². The esse of man is . . . the recipient of the Eternal **which proceeds** from the Lord.

—³. Existere can (now) be predicated of the Lord only as a certain **Proceeding** from Him. That which **proceeds** from Him is that which appears as the existere in Him.

3956³. This union (the heavenly marriage) **proceeds** from Him.

3969¹⁶. But from the Divine good **proceeds** the Divine truth: (just as) light is not in the sun, but **proceeds** from it . . .

—¹⁷. The Divine Spiritual **which proceeds** from the Lord, is called 'the Spirit of Truth,' and is Holy Truth.

3997. For all spiritual and celestial good **proceeds** from the Divine Holy of the Lord.

4091. For whatever the Lord provides, **proceeds** from Him; and whatever **proceeds** from Him is holy.

4126². A spiritual sphere which **proceeds** from the other (Spirit).

4180². Divine good and Divine truth continually **proceed** from the Lord . . .

—⁵. As the Divine truth **proceeds** from the Divine Human, and not from the Divine Itself . . .

4252a. The Holy which **proceeds** from the Divine. Sig.

4299³. From the Lord **proceeds** nothing but holy good and truth and mercy. 4307.

4381. 'I will **proceed** slowly' (Gen.xxxiii.14)=a successive state of preparation.

4577². After the Lord was glorified, from Him as from Divine good **proceeded** and **proceeds** Divine truth . . .

4669. Joseph represents the Divine Spiritual which **proceeds** from His Divine Human . . .

4687³. This is the Very Thing Itself from which truth Divine now **proceeds** and inflows into Heaven.

4692⁴. For the Divine Existing is the Divine itself **proceeding** from the Divine Esse, and, in an image, is a Man.

4724². All the Divine truth in the universal Heaven **proceeds** from no other source than the Lord's Divine Human . . .

—³. (Thus) the Divine truth does not **proceed** immediately from the Divine Itself . . .

4735. All the Holy in Heaven **proceeds** from the Lord's Divine Human, and thence all the Holy in the Church.

—⁴. For the Divine truth **proceeding** from His Divine Human is the Holy itself. —⁷.

—⁷. The Holy **which proceeds** from the Lord is 'the Spirit.'

4809³. For the Angels are recipients of the truth **proceeding** from the Lord's Divine good.

4973⁵. The Divine truth (now) **proceeds** from the Divine good.

4980². The Spiritual in its essence is the Divine truth which **proceeds** from the Lord . . . 6685.

4997. All the good which **proceeds** from the Lord.

5044⁵. The Angels perceive that which **proceeds** from the Lord . . .

5117⁹. Spiritual celestial good: so is called the Divine in Heaven **proceeding** from the Lord.

5256. That which **proceeds** from (the Divine Human) is life.

5307. 'The Spirit of God' is that which **proceeds** from the Divine; thus from good itself; for the Divine is good itself, and that which **proceeds** from it, is truth in which is good. . . The Spirit itself does not **proceed**; but the truth itself in which is good; that is, the holy truth . . .

5321². Nothing of doctrine can **proceed** from the Divine Itself, except through the Divine Human; that

is, through the Word . . . That which **proceeds** from the Divine Itself immediately cannot be apprehended even by the Angels in the Highest Heaven ; because it is infinite . . . But that which **proceeds** from the Lord's Divine Human can be apprehended.

[A.] 5337. 'To go forth,' or **proceed**, in the spiritual sense, is to present one's self before another in a form accommodated to him . . . Ill.

—². Thus it is said that truth **proceeds** from good, when it is the form of good ; or when truth is good in a form which the understanding can apprehend. (So) the understanding **proceeds** from the will, when it is the will formed . . . (So) thought **proceeds**, when it becomes speech ; and the will, when it becomes action. Ex. (So) the external man **proceeds** from the internal, and that substantially ; because it is nothing else than the internal man so formed that it may act in a suitable manner . . . (Thus) to 'go forth,' or **proceed**, when predicated of the Lord, is the Divine formed as a man ; and thus accommodated to the perception of believers.

5689. For the medium **proceeds** from the Celestial of the Spiritual . . .

—². That which **proceeds** from anything derives its essence from that from which it **proceeds** . . .

6148³. There are two things which **proceed** from the Lord, namely, good and truth. . . The good and truth which **proceed** from the Lord are united . . . They **proceed** united. —⁵.

6179. For that which **proceeds** from the Lord is the Divine truth from Divine good.

6280. The Divine Human from eternity is what is called 'Sent,' or 'Angel,' by which is meant the **proceeding** ; for this is the same as Angel.

—³. The Divine Human which is in Heaven is the Divine truth which **proceeds** from Him, which is the light from Him as a Sun. Ex.

6338. The Universal which **proceeds** from the Lord effects this. —, Ex.

6373^e. The Lord came into the world . . . in order that the Divine truth might **proceed** from His Divine Human itself . . .

6374. That from His Divine Human should **proceed** truths which can be received. Sig.

6845. See HOLY, here. 6864.

6870. Knowledge that the Divine should **proceed** from Himself. Sig.

—. 'To be sent' = to **proceed** ; thus 'to be sent by God' = to **proceed** from the Divine, and also = the Divine **proceeding** from Him ; for that which **proceeds** from the Divine, receives the Divine, and advances it further. 10561^e.

6880^e. The Divine truth **proceeding** from the Lord is the veriest reality . . . for whatever **proceeds** from Him is the veriest reality in the universe.

6948. The power **proceeding** from His Divine Natural. Sig.

—. 'To throw forth' = **proceeding** ; thus influx.

7004. That the things he utters **proceed** from the Divine Human. Sig. and Ex.

—. 'To put in the mouth,' when predicated of the

Lord, = to **proceed** ; for the Word which is uttered by a Spirit or Angel, **proceeds** from the Lord's Divine Human.

—². The Divine truth which **proceeds** from the Lord immediately and mediately. (See DIVINE TRUTH, here.) 7270². —³.

7005. That truth Divine must **proceed** through the Divine Human from the Divine Itself. Sig.

7055. With man there can be truth **proceeding** mediately from the Divine which is not conjoined with the truth which **proceeds** immediately. Examps.

7167^e. The Divine Law is the truth Divine **proceeding** from the Lord ; and that which **proceeds** from Him is Divine good and truth . . .

7200^e. For the truths of faith and the goods of love **proceed** from the Lord ; and the things which **proceed** from Him are of Him insomuch that they are Himself.

7499. Divine truth **proceeds** from Divine good, as the Son from the Father, and is also said to be 'born.' Ex.

7499². After the Lord had fully glorified Himself . . . the Divine truth itself **proceeded** from His Divine Human. This Divine truth is what is called 'the Holy Spirit.'

8337. Moses = the truth of faith which **proceeds** immediately from the Lord ; thus internal truth ; Aaron, the truth of faith which **proceeds** mediately from Him ; thus external truth ; and hence Miriam = the good of faith which **proceeds** mediately from Him.

8472. The Divine good which **proceeds** from the Lord, communicates with all in Heaven . . .

8704. Truth **proceeding** immediately. Sig. 8705.

8864³. Truths which are truths all **proceed** from Him ; and the things which **proceed** from Him are Himself.

9262². From proprium, nothing but what is evil and false **proceeds**.

9303. For the Divine Human **proceeds** from Jehovah as the Father . . . and the **proceeding** from the Father is the Divine truth from that Divine good ; thus is the Divine Existere from the Divine Esse ; and is signified by 'Angel.'

—². It is said in the Church that from the Father **proceeds** the Son ; and that from the Father through the Son **proceeds** the Holy Spirit ; but what it is to **proceed** or go forth is as yet unknown. . . They say that to **proceed** is a word of union (but they really have no idea what it means). —³.

—⁴. The idea of the Angels of what to **proceed** means. Ex.

9405. The Word is the Divine truth **proceeding** from the Lord ; and that which **proceeds** from the Lord is the Lord Himself.

9407¹². That Divine truth is the Lord Himself, is evident from the fact, that whatever **proceeds** from anyone is himself : For instance, that which **proceeds** from a man when he is speaking or acting, is from his Voluntary and Intellectual ; and (these) make the man's life ; thus the man himself. . . Hence it may be evident that that which **proceeds** from the Lord, is the Lord ; (and) this is the Divine truth. 9503. 9682³.

—¹³. The Divine sphere which **proceeds** from the Lord, which is called the Divine truth, is universal . . . It appears before the eyes of the Angels as light . . .

9627. 'The redundant superfluity' = the **proceeding**.

9628. The ultimate of Heaven, namely, the **proceeding**. Sig.

9644. The truth which **proceeds** from the good which is from the Lord's Divine Human. Sig.

9813. 'Sons' = the things which are born from another as a father, thus which **proceed**.

9845^e. Goods and truths **proceed** in the order in which they are successively born.

9912. For to **proceed** is to inflow.

—². The good of charity towards the neighbour **proceeds** from the good of mutual love.

9961³. For that which **proceeds** from the Lord and inflows into the Heavens, is the good of love; and that which is received there by the Angels is the truth thence . . .

10017^e. For the things which **proceed** are his from whom they **proceed**; for the **proceedents** or successives derive their esse thence.

10617. The Divine Itself, the Divine Human, and the Divine **proceeding**. Sig. and Ex.

—². The Lord as to the Divine **proceeding**, is Divine truth.

10646. From the Divine nothing can **proceed** but the Divine.

H. 7. Still, it is the Divine which **proceeds** from the Lord, which inflows with the Angels, and which is received by them, which makes Heaven in general and in part. The Divine which **proceeds** from the Lord is the good of love and the truth of faith . . .

13. The Divine **proceeding** from the Lord is called in Heaven Divine truth. (Continued under DIVINE TRUTH.) 127, Ex.

17. That the Divine **proceeding** from the Lord, which affects the Angels, and makes Heaven, is love. Ex.

29^e. In such a (tripartite) order is the Divine which **proceeds** and descends from the Lord.

139. The Divine good and truth which are from the Lord as a Sun, are not in the Lord, but from the Lord. In the Lord there is only Divine love, which is the Esse from which those come forth. To come forth—*existere*—from esse is meant by to **proceed**. Ex.

140. The Divine which **proceeds** from the Lord . . . is called for the sake of distinction Divine truth, although it is Divine good united to Divine truth. It is this Divine truth which is called the Holy which **proceeds** from Him.

371. The Divine which **proceeds** from the Lord inflows principally into conjugal love.

— . From the Divine love **proceeds** Divine good; and Divine good is received by Angels and men in Divine truths . . .

460. All the good and truth which **proceeds** from the Lord, and makes Heaven, is in the human form . . .

472. Everyone knows that every deed and work **proceeds** from the man's will and thought . . .

474. Thought (makes the man) only in so far as it **proceeds** from the will; and the deeds or works **proceed** from both . . . (thus) the will is the man himself; for the things which **proceed** belong to, that from which they **proceed**. To **proceed** is to be produced and presented in a suitable form, so that it may be apperceived and appear.

592^e. The Divine alone, which **proceeds** solely from the Lord, can resist all the Hells.

C. J. 62^e. The Lord's 'heel' is the **proceeding** Divine in ultimates, which is the Word in the sense of the letter.

L. 2. As the Word is Divine truth, it is also the Divine **proceeding**; and this is not only from the Lord, but is also the Lord Himself.

32⁸. All the Divine which **proceeds** from Jehovah God, from its primes in Heaven to its ultimates in the world, tends into the human form.

46². There is no other Divine which **proceeds** from the Lord than the Divine which is Himself.

—³. (The trine in an Angel consists of) soul and body and **proceeding**. That which **proceeds** from him, is himself outside of him.

—⁴. To go out and **proceed** is nothing else than to illustrate and teach through Presence, which is according to the reception of the Lord.

S. 3². There are two things which **proceed** from the Lord: Divine love and Divine wisdom; or, what is the same, Divine good and Divine truth. 19. Life 32.

6. From the Lord **proceed** the Celestial, Spiritual, and Natural, one after the other. That is called the Celestial, which **proceeds** from His Divine love; the Spiritual, which **proceeds** from His Divine wisdom . . .

—². It follows that the Divine which **proceeds** from the Lord to its ultimates, descends through three degrees . . .

19. For the Word is the Divine **Proceeding**.

44⁴. In the ultimate senses of the Word is the Divine **proceeding** in its fulness.

100. For all the good and truth **proceeding** from the Lord, is, in its form, a man.

Life 32. The Divine good and Divine truth are a one in the Lord, and thence **proceed** as a one from Him; but they are not received as a one by Angels and men . . .

W. 57. The Divine good and Divine truth, which are God, and appear to **proceed** from Him, although they are in Him.

86. It is the Divine love and Divine wisdom **proceeding** which appear as a Sun . . .

93. That Sun is not God; but is the **proceeding** from the Divine love and Divine wisdom of God Man. Gen.art.

— . By that Sun . . . is meant the first **proceeding** from Him, which is the highest of spiritual heat . . .

94. Spiritual heat and light, which decrease in **proceeding**.

95. (Thus) the first **proceeding** of love is heat; and the first **proceeding** of wisdom is light.

—^e. Heat and light are **proceedents**; and, because they are **proceedents**, they are also correspondences.

[W.] 97. The first **proceeding** from His love and wisdom is spiritual fire, which appears . . . as a Sun.

99. That spiritual heat and light, by **proceeding** from the Lord as a Sun, make a one . . . Gen.art.

— . The things which **proceed** make a one through correspondence.

— . Thus spiritual heat is the Divine **Proceeding** from the Divine Esse ; and spiritual light is the Divine **proceeding** from the Divine Existere.

100. The heat and light which **proceed** from the Lord as a Sun are what, by eminence, are called the Spiritual . . . The reason (they) are called the Spiritual, is that God is called 'a Spirit'; and God as a Spirit is this **Proceeding**. From His own Essence itself God is called 'Jehovah'; but through this **Proceeding** He vivifies and illustrates Angels and men.

146. That the Divine love and Divine wisdom which **proceed** from the Lord as a Sun . . . are the Divine **proceeding**, which is the Holy Spirit. Gen.art.

— . It is called the Divine **proceeding**, and yet no one knows whence it is called **Proceeding** . . . because it has not been known that the Lord appears as a Sun, from which **proceeds** heat . . . and also light . . . and, so long as these things were unknown, it could not be known but that the Divine **proceeding** is a Divine *per se* . . .

—². But now . . . a just idea may be had concerning the Divine **Proceeding** . . . that it is one with the Lord ; but **proceeds** from Him as heat and light from the Sun . . .

147. As the Divine **Proceeding** from the Lord as a Sun is in the Light and Heat, and as light and heat inflow first into . . . the atmospheres, which are the recipients of clouds, it may be evident that just as the interiors . . . are veiled around with such clouds, so is he a receptacle of the Divine **Proceeding**. Ex.

148^e. Because the Lord through His Divine **proceeding** not only kindles the will with spiritual heat ; but also illustrates the understanding with spiritual light.

151. That the Lord created the universe . . . by the medium of the Sun, which is the first **proceeding** of the Divine love and Divine wisdom. Gen.art. 152. 154. 174. 176^e. 204.

158. The heat and light thence **proceeding** are dead.

291. That Sun . . . is called a **Proceeding**, because it has been produced from the Divine love and the Divine wisdom, which in themselves are substance and form, and the Divine **proceeds** through this.

299². For the light and heat which **proceed** from the Divine Sun cannot **proceed** into nothing, thus not into a vacuum ; but into a containant which is a subject ; and this containant is called the atmosphere . . .

P. 4. That the Divine love and Divine wisdom **proceed** from the Lord as a one. Gen.art.

55. The Infinite and Eternal in itself is the Divine Itself . . . But the Infinite and Eternal from itself is the **proceeding**, or the Lord in others . . . and this Divine is the same as the Divine Providence.

58². That the Divine **proceeding** effects this (mar-

riage of good and truth) in the human race, is known from those who when infilled with the Divine **proceeding**, called 'the Holy Spirit,' prophesied . . .

219². Therefore from man can **proceed** only what is temporal ; and from the Lord what is eternal. Ex.

— . The infinite cannot **proceed** from the finite . . . Still, the infinite can **proceed** from the finite, not indeed from the finite, but from the infinite through it. And so the finite cannot **proceed** from the infinite . . . yet the finite can be produced from the infinite ; but this is not to **proceed**, but to create. . . Therefore, if from the Lord there **proceeds** what is finite, as is the case with many things in man, it does not **proceed** from the Lord, but from the man ; and it may be said [to **proceed**] from the Lord through the man, because it so appears. Ex.

230². As the Word is the Divine **proceeding**, it is 'the name of God.'

326⁶. These (precepts) are God ; for He is Himself His own Divine **proceeding** . . .

R. 45. 'The garment reaching down to the foot' = the Divine **proceeding**, which is Divine truth.

46. 'The golden girdle' = the Divine **proceeding** and at the same time conjoining, which is the Divine good.

961². The light of Heaven, from which their thought, and in which their discourse **proceeded** . . .

—³. In the Lord Jesus Christ . . . there is (also) the Divine **proceeding**, to which corresponds the activity in man.

— . From the Divine *a quo*, through the Divine Human, is the Divine **proceeding**.

M. 386. That two universal spheres **proceed** from the Lord to conserve the universe . . .

— . The Divine **proceeding** from the Lord is called a sphere, because . . .

—². These universal spheres **proceed** from the Sun . . . From the Lord through that Sun **proceeds** a sphere of light and heat . . . to operate . . . uses.

389. Hence whatever **proceeds** from the Lord is in an instant from primes in ultimates. 397.

T. 139. Like these three : soul, body, and **Proceeding** . . .

140^e. This **Proceeding** is 'the Power of the Highest.'

167. That Operations make the third essential, is because these **proceed** from the soul and body together ; and the things which **proceed** are of the same essence as those things which produce them.

652³. There actually is a sphere elevating all to Heaven which continually **proceeds** from the Lord . . .

778. Whatever **proceeds** from a man derives its essence from (his love and intelligence) . . . and therefore all things which **proceed** from a man, whether it be action or discourse, make the man, and are the man himself. (So with the Lord.)

D. 4442. (In that sublime idea of the Lord) the holy **proceeding** was all the sphere thence . . .

6045. The Divine **proceeding** is everywhere . . . As the Divine **proceeding** is also God . . .

E. 24. 'The Spirit of God' = the Divine **proceeding**,

or Divine truth united to Divine good in Heaven and in the Church ; and (this) Divine **proceeding** forms and creates an Angel . . .

25. For the things which **proceed** from Him, are not only His, but are Himself.

27. The Divine truth **proceeding** from the Divine good makes Heaven . . .

65. All articles of dress = things which **proceed**. Ex.

—². The Lord's garments = the Divine **proceeding**, which is Divine truth united to Divine good . . .

84³. It is His Divine **proceeding** which is called 'the Spirit of Truth' . . .

96³. That which **proceeds** immediately from His Divine Itself does not reach man . . .

146⁶. For the Lord is Divine Love Itself, and that which **proceeds** from Him is Divine good united to Divine truth . . . 288³.

183¹⁴. As the Divine **proceeding**, which is Divine truth, inflows with men both immediately and mediately . . .

251². (Thus) the Divine **proceeding** from the Lord is admitted by the way of the heart . . .

288³. 'The heavens' = the Divine which **proceeds** from the Lord ; because the Heavens are from His Divine . . .

295². The heat (in Heaven) is the Divine good **proceeding** ; and the light is the Divine truth **proceeding**.

329¹⁴. There are two things which **proceed** from the Lord's Divine Human : Divine good, and Divine truth. Sig. 343.

340¹¹. 'The name of Jehovah' = the Divine **proceeding**, which, in general, is called Divine truth and Divine good.

343. The Divine **proceeding** from His Divine Human, which is Divine good united to Divine truth. Sig.

392². That the Divine **proceeding** is Himself. Ex.

— . This sphere is the Divine **proceeding** from the Lord, which, in its essence, is Divine truth.

417. The Divine **proceeding** from the Lord into the universal Spiritual World. Sig.

418⁴. 'To stand beside Him' = to **proceed**.

419. By various degrees of remission and increase of the Divine **proceeding** from the Lord as a Sun . . .

422¹⁵. Before the Lord's Advent, the Divine **proceeded** from His Divine called 'the Father ;' but this did not reach to ultimates after the Church had been vastated. 433⁶, Sig.

464. Divine good united to Divine truth is the Lord in the Heavens ; for it is the Divine **proceeding**, from which are all things of Heaven . . . Refs.

617²⁰. The Lord's 'flesh and blood' = the Divine **proceeding** from the Lord . . . For it is the Divine **proceeding**, which is Divine good and Divine truth, which gives eternal life to man, and causes the Lord to abide in man, and man in the Lord ; for the Lord in man is in His own Divine . . . The reason the Lord Himself is meant by ('the flesh and blood') is that the Divine **proceeding** is the Lord Himself in Heaven and in the Church . . . 635³.

635². For it is the Divine **proceeding**, which is called Divine good and Divine truth, whence are the good of love to God and the good of charity towards the neighbour, and the derivative truth of doctrine and truth of faith . . .

639. Which are Divine things **proceeding** from the Lord, and are His in Heaven and in the Church. Sig. and Ex.

—². For all the Esse of Heaven and of the world **proceeds** from the Lord ; for it is the Divine **proceeding** which has created and formed all things of Heaven and of the world. This Divine **proceeding** is called 'the Word' in John i ; and 'the Word,' there, is the Divine **proceeding** which is called Divine truth . . . As this extends itself on every side around the Lord as a Sun, it is properly said to 'stand before Him' . . . and this, in its essence, is the Lord in Heaven, because it is the Divine **proceeding**, and that which **proceeds** is His from whom it **proceeds** ; nay, it is Himself ; just as the heat and light **proceeding** from the sun are the sun's. Therefore, all the Angels, who are recipients of this **proceeding** which is called the Divine truth, turn themselves to the Lord ; and thus are continually in His presence ; for . . . the Divine **proceeding** looks to the Lord as its centre . . .

644²³. 'The Father in the Heavens' is the Divine **proceeding** ; for all who receive it are called (His) 'sons.'

665³. This Divine **proceeding** (which is called the Divine Truth) is what illustrates man, and is what inflows with him when he is being reformed and regenerated . . . Ill.

678³. (Thus) the light of Heaven . . . is the Divine Love **proceeding**.

683². For the things which **proceed** from Him are Himself. The Lord in Heaven is nothing else than the Divine **proceeding**.

688³. 'God,' in the Word, = the Divine **proceeding** which is called Divine truth. — .

701⁴. Conjunction is effected by Him with Him through the Divine which **proceeds** from Him.

—¹¹. That the Divine **proceeding**, which is the Divine Truth, thus the Word, is 'a covenant,' because it conjoins. Ill.

726³. And that which **proceeds**, produces.

—⁴. This heat . . . and light . . . are called, in special, the Divine Truth ; and this, together with the auras, which also are spiritual, is called the Divine **proceeding** . . . The Lord has infinite power through the Divine **Proceeding**, which is called, in general, the Divine Truth.

—³. Primes are what proximately **proceed** from Him . . .

— . But Divine power is power through the Divine **proceeding**, which is called the Divine Truth.

746⁹. The Lord called them 'brethren' . . . from the Divine which **proceeds** from Him. The reason is that all in the Heavens are receptions of the Divine which **proceeds** from Him ; and the Divine which **proceeds** from the Lord . . . is the Lord in Heaven, and also in the Church . . . In a word, the Divine **proceeding**, which is the Divine of the Lord in the Heavens, is the

Divine born from the Lord in Heaven ; and therefore, from this Divine, the Angels, who are recipients of it, are called 'sons of God.'

[E. 746]. By 'the King,' also, who calls them 'brethren,' is signified the Divine proceeding, which, in one word, is called the Divine Truth, or the Divine Spiritual, which, in its essence, is the good of charity.

750^e. As the Divine proceeding, wherever it comes, forms an image of the Lord . . .

797. The Divine Truth proceeds from the Lord as a Sun ; and that which proceeds is His from whom it proceeds ; nay, it is Himself ; and therefore the Divine Truth . . . is the Lord in Heaven . . .

864². All the Angels . . . live according to the laws of order, which are His precepts ; that is, they live in the Divine which proceeds from the Lord, which is called the Divine Truth. As they live thus, they live in a heavenly aura, or in a heavenly ether . . .

888. 'The Lamb'=the Divine Human of the Lord ; here, the Divine proceeding from the Lord, which is Divine good united to Divine truth in the Heavens.

926³. It is said that they are from a spiritual origin, because they come forth from the Divine which proceeds from the Lord as a Sun ; and the Divine proceeding from the Lord as a Sun is the Spiritual. Ex. . . That which proceeds, in general, appears as light, and is felt as heat . . .

926⁴. It is the Divine proceeding from the Lord, which is called Divine good and Divine truth, from which are all the love and all the wisdom the Angels have . . . consequently (these) are the Lord with them.

941. For that which proceeds from anyone, is himself.

972. The Infinite Existere, which also is the Eternal, is the Divine proceeding . . .

1071^e. The Divine Truth proceeding from Him is 'the Spirit of Truth,' which goes forth and proceeds from Him and at the same time from the Father in Him.

1077². The Word is the Divine proceeding from the Lord, which is Divine good and Divine truth reciprocally united.

—³. From this reciprocal union of the Divine and the Human in the Lord proceeds the reciprocal union of Divine good and Divine truth, which proceeds from the Divine Love . . .

1092. 'An Angel descending from Heaven'=the Divine proceeding from the Lord in Heaven and in the world.

1111³. The Esse of an Angel is . . . his soul ; his Existere is . . . his body, and the Procedere from both is that which is called the sphere of his life. Without this last, the Angel cannot exist.

—⁴. The Divine called 'the Father,' and the Divine Human called 'the Son,' appear before the Angels as a Sun ; and the Divine proceeding thence as light united to heat . . . Thus . . . the Divine which is called 'the Holy Spirit' is the Divine Procedere from the Divine Existere and from the Divine Esse. This Trine is the Lord in Heaven : His Divine Love is what appears as a Sun there.

1112³. Before the Lord assumed the Human . . . God was a Man in like manner, and had the Divine Itself, the Divine Human, and the Divine Proceeding ; that is, the Divine Esse, the Divine Existere, and the Divine Procedere . . .

1115⁵. The Angels . . . acknowledge His Divine called 'the Father,' see His Divine Human, and are in the Divine Proceeding ; for the universal angelic Heaven is the Lord's Divine Proceeding . . . Therefore the Angels in Heaven are in a Man, which is the Lord's Divine Proceeding . . .

Ath. 62. That the Son from eternity was . . . the Divine proceeding, from which is Heaven ; thus the Divine forming. Ill.

68^e. Of the Divine Proceeding, from which is the universe of Heaven and the universe of the world, the idea of an extense can be held, especially in the natural world.

82^e. Some say that God is everywhere ; but it was shown that the Divine Proceeding is everywhere, like the light and heat from the sun.

116. That the Lord from eternity was the Divine Proceeding ; thus the Divine Human, may be seen from the fact, that the whole Heaven is a Grand Man, and the Divine Proceeding makes it. That this was the Divine Human. Ill. Moreover, God cannot appear as a Man, except from the Divine Proceeding.

120. Men are in an idea of the universe from space, which idea does not reach God, unless there is an idea of the Divine Proceeding ; nor should the idea of the Divine Proceeding, in the Spiritual World, be taken from space ; but only in the natural world.

127. To proceed, which is said of the Holy Spirit, is like the light and heat from the sun . . .

132. The Divine good proceeding is 'Jesus' . . . The Divine proceeding, which is the Word, is 'the Son of Man.'

145. The extension of the Divine into the universe is that which can be predicated of the Divine Proceeding, which is the Divine Truth . . .

149. By the Son of God from eternity is meant the Divine Proceeding, which is called the Divine Truth from which is Heaven ; and thence also the Lord in the world was the Divine Truth, which afterwards proceeded from Him. 156. 158. 175.

174. That the Lord is also the Divine Proceeding . . .

176. The Good proceeding is called by the Lord the 'Father in the Heavens' . . . But Divine truth proceeding is called by Him 'the Son of Man.'

177. The quality of the Divine Proceeding before the Lord's Advent, is described by circles, by degrees, by the Heavens, and by the interiors of man. . . But when there was no longer a reception of the Divine in the ultimate degree . . . the Divine Proceeding could not be extended thither ; and therefore He took on the Human, from which the Divine Proceeding might go forth, which can also be in ultimates, and thus preserve the Heavens, and save the human race. Thence is the omnipresence of His Human in the Holy Supper.

178. For the Divine Proceeding is such that in the

greatest and least it is a Man. For, such as it is in the greatest, such it is in every least, and in nature, where the Divine **Proceeding** is in ultimates. Ex. That there is such a nature in every degree, namely, that the affection clothes itself with a body, and this from the Divine **Proceeding**, is because that which **proceeds** from the Lord, **proceeds** from the several things of His body, both interior and exterior. Hence it is that the Divine **Proceeding** is the Lord in the Heavens, and is called 'the Son of Man,' and also 'the Comforter,' and 'the Holy Spirit.' From this it is evident what His omnipresence is . . . As affection and love put on that human form in every Heaven, or in every degree, it follows that the Human which is put on is the Divine Truth, and that those are in the Divine **Proceeding**, and are truly men, who are in love and thence in truths.

D. Love iii. The Divine Love, which is life itself, is not simply love, but is the Divine **proceeding**; and the Divine **proceeding** is the Lord Himself. The Lord is indeed in the Sun . . . but still love with wisdom is also Himself outside the Sun. The distance is only an appearance. Ex.

iv. The spiritual essence . . . regarded in itself, is the Divine **Itself proceeding**, accommodated to every Angel . . . and also to every man . . . For the Divine which **proceeds** from the Lord, is Divine from primes down to ultimates . . .

vii. For the Divine **proceeding** from the Lord, which is life and form, is a man in the greatest and in the least. D. Wis. iii. 4².

xiii³. As (the Grand) Man is the Divine **proceeding** from the Lord; and the Divine **proceeding** is the Lord in the Church and in Heaven, it follows that these are all in the Lord.

D. Wis. iii. 1. By the Lord is here and elsewhere meant the Divine which **proceeds** from Him as the Sun of Heaven; by which and through which all things in the universal world have been created; (and) which is life itself.

vii. 1. All the Spiritual, in its essence, is a man; thus all of love and wisdom which **proceeds** from the Lord; for this is the Spiritual. The reason all the Spiritual, or **proceeding** from the Lord, is a man, is that the Lord Himself . . . is a Man; and from Him cannot **proceed** anything but what is like [Him]; for the **proceeding** Divine is not, in itself, mutable and extended; and that which is not extended is such everywhere. Hence is His omnipresence.

xii. 5². The Divine **proceeding** is that which appears round Him to the Angels as a Sun. From this **proceeds** His Divine through the spiritual atmospheres . . .

Angelic Idea. God, through His Divine **proceeding**, created the universe . . . and, as the Divine **proceeding** is also life itself, all things were created from life and through life; and the Divine **proceeding** nearest is that which appears before the Angels as a Sun . . . and the Divine **proceeding** is Divine love and Divine wisdom, which, at a distance, has such an appearance. This Divine **proceeding** is what the Ancients effigied by clear golden or lucid circles round the head of God. . . From that Sun, as a great centre, **proceed** circles, one

after another, and one from another, down to the ultimate . . . and these circles . . . are spiritual atmospheres, which are infilled by the light and heat from the Sun . . . and, in the ultimate, by means of these atmospheres, and afterwards by means of the natural atmospheres, which are from the sun of the world, was effected the creation of the earth . . . The first **proceeding** was continued down to ultimates through discrete degrees . . . as producer and products in a continual series . . .

Can. God 10. God, through His Divine **Proceeding**, has omnipotence, omnipresence, and omniscience.

v. 5. Two things **proceed** from Jehovah God, through the Sun in the midst of which He is: heat and light . . .

Inv. 41^e. The Knowledges which **proceed** from Him: and the things which **proceed** from Him are Himself.

48. Whatever **proceeds** from God is of the human form . . . especially the soul, which is the first of man.

Process. *Processus.*

A. 3012. All the **process** of the conjunction of truth with good in the Lord's Divine Rational. Tr. 3013.

3021². The **process** commanded when a woman was accused of adultery. —.

3809. The **process** of the conjunction of natural good with collateral good. Des.

3901. The **process** (of instruction). Des.

4122. The **process** of the separation (of mediate good from genuine good). Tr.

4129². Such a **process** of the adjunction and separation of (Societies with man) . . . The arcana of this **process** are here contained in the internal sense.

4269². The **process** of these Things . . . appears before the Angels in clear light.

4379. The **process** itself of the insinuation of truth into good. Des.

4538³. This was the **process** when the Lord made His Natural Divine. There is a like **process** when He regenerates man. 4559. 4582^e.

4582. The **process** of the progression from truth in the ultimate to interior truth and good . . . Des.

5115². The **process** of the rebirth of man. Des.

5202⁴. Man is reborn . . . by stupendous **processes**.

5249². This Divine **process** is fully described . . .

5354³. The **process** of regeneration . . . 10042⁵. N. 186.

6640. The **process** of the instauration of the Church . . .

7264. The **process** of their devastation. Tr.

7795². It is believed that (this) is done without any **process**.

9262³. The **process** of inquiry and expurgation (in Deut. xxi.).

—⁵. By the whole of this **process** was represented . . .

9670⁵. The Lord's glorification . . . is described by the **process** of expiation (Lev. xvi.). This **process** was as follows. . . This **process** was manifested to the Angels . . . and is now, when it is read in the Word.

[A.] 10057². The process itself of the glorification of the Lord's Human, and of the regeneration of man . . .

D. 3717. The processes by which (Sirens) act.

Procession. *Processio, Processus.*

M. 6². Entering in order of procession . . . 14.

D. 5453. Women led in procession—*processu*, which was Heaven to them.

D. Min. 4773. He saw the procession—*processum*—at his own funeral.

Proclaim. *Proclamare.*

A. 10412. 'Aaron proclaimed' = celebration.

—^e. They proclaim a certain person as God.

T. 338². That they might proclaim the dogma . . .

Proclivity. *Proclivitas.*

Prone. *Proclivis.*

A. 2910^e. Hence the will is more prone to evils and falsities. 3469¹.

10302^e. Those in good are inclined to receive truth.

T. 512. The consequent proclivity of man to evils. 513.

521². Has a greater or less proclivity to particular evils.

—³. This inclination and proclivity to evils . . .

Procreate. *Procreare.*

Procreation. *Procreatio.*

A. 1123. Their greatest delight was to procreate offspring. Ex.

2243. (Adulterers reason that they promote the procreation of offspring.)

2746. Had thus extinguished the desire . . . for the procreation of infants . . .

2757. Still had not extinguished the natural desire of procreating offspring.

H. 315^e. Divine order . . . goes to the ultimate . . . and, by media there collected, reintegrates and produces itself further, which is done by procreations. J. 20.

382a. Marriages on earth are also for the sake of the procreation of offspring; but not in the Heavens. Instead of this procreation, there is, in the Heavens, the procreation of good and truth. Ex.

402^e. Conjugal delight . . . is more excellent than all others on account of its use, which is the procreation of the human race, and thence of the Angels of Heaven.

J. 6. That the procreations of the human race on earth will never cease. Gen.art.

P. 332³. The procreations of wisdom from love are like seeds, by which procreations man becomes like a garden.

M. 183⁵. Therefore all things in the universe are procreated and formed from use, in use, and for use.

254. Impotence is a cause of separation, because the end of marriage is the procreation of offspring.

386. That two universal spheres proceed from the Lord to preserve the universe . . . One is the sphere of

procreating, and the other is that of protecting the things procreated. Ex.

390. For the love of procreating is continued into the love of the thing procreated. The quality of the love of procreating is known from its delight, in that it is supereminent and transcendent. In this delight is the state of procreation with men—*viros* . . .

400. That the sphere of the love of procreating progresses in order from the end through the causes into the effects, and makes periods, through which the universe is preserved in its foreseen and provided state. Ex. 401.

403. The love of procreating, and the derivative sequent love of the things procreated, are implanted in the conjugal love with women; but these two loves are divided with them, when the end, which is the love of procreating, commences its progression. . . The love of procreating, which, with a woman makes a one with her conjugal love, is then not alike.

409. Conjugal love is implanted in every woman from creation, and, together with it, the love of procreating, which is determined to and flows unto the procreated offspring, and, from the women, is introduced into the men.

D. 6051³. Wisdom increases through the marriages in the Heavens, which, there, is instead of procreation.

E. 724³. 'Father,' 'mother,' 'sons,' 'daughters' = the goods and truths which procreate, and the goods and truths procreated. But it is to be known that the goods and truths which procreate are in the spiritual man, and the goods and truths procreated are in the natural . . . Hence it is evident, that those spiritual procreations, like the natural procreations from father and mother, are multiplied like families . . .

D. Wis. viii⁶. That the angelic mind cannot be procreated, and be multiplied by procreations, except in man. Ex.

— . With the Angels no other procreation and thence multiplication is possible than spiritual, which is that of wisdom and love . . . But in the natural world there are matters, through which and from which, procreations, and afterwards formations, can be effected . . .

xii. 5³. A natural origin has been added, that things may be at the same time material and fixed, for the sake of the end of the procreation of the human race, which is not possible except in ultimates, where there is what is full . . .

Procure. See under ACQUIRE—*comparare.*

Prodigal. *Prodigus.*

Prodigality. *Prodigalitas.*

A. 9391⁶. By 'the prodigal son' (Luke xv.) are meant those who have wasted—*prodegerunt*—heavenly riches, which are the Knowledges of good and truth. Further ex. E. 279⁶.

M. 252². Too much prodigality (a cause of lawful separation).

T. 404². The love of the world (is less hurtful) if it verges to prodigality.

Prodigy. *Prodigium.*

Prodigious. *Prodigosus.*

See MIRACLE.

A. 968. From prodigious experience . . .

1861³. 'I will give prodigies in the heavens . . .'
(Joel iii.3). E. 539⁸. Ex.

3900³. 'They shall give great signs and prodigies'
(Matt. xxiv. 24) = things which confirm and persuade
from external appearances and fallacies, by which the
simple suffer themselves to be seduced. Ex.

7273. 'I will multiply My signs and My prodigies'
(Ex. vii. 3) = admonitions of every kind . . . 'Signs and
prodigies' = confirmations of the Truth; and also the
media of Divine power; here, admonitions. Ex.

7290. 'Give a prodigy' (ver. 9) = and therefore want
to be confirmed. 'Prodigies and signs' = confirmations
of Truths.

— . As to prodigies and signs . . . they were done
with such as were in external worship, and did not
want to know about internal; for those in such worship
had to be driven by external means. (Continued under
MIRACLE.)

7295². This prodigy = the first admonition with those
who infest. Ex.

7441. The signification of the prodigy which precedes.

7795. The prodigies and signs which were done in
Egypt = vastations and thence confirmations that they
are in evil; for those prodigies = so many degrees of
their vastation. 7796.

L. 16. Occurs. E. 805⁵.

E. 624⁵. 'To give great signs and prodigies' = the
efficacy and power of falsities through confirmations
from the sense of the letter . . . Through this, signs and
prodigies are effected in the Spiritual World . . .

Produce. *Fruus.*

E. 730³⁸. 'A land of produce' (Jer. ii. 7) = the Church
as to the truths of doctrine.

Produce. *Proventus.*

A. 1286². 'The produce of the lips' (Is. lvii. 19) =
doctrine.

3579². 'The earth shall give its produce' (Zech. viii.
12) = that the Celestial of the Church, or the good of
charity, shall give truth.

— . 'The produce of the earth' (Hag. i. 10) = the
like.

6155. 'In the produce' (Gen. xlvii. 24) = the fruit
thence.

9272². The produce (of the earth or fields) = the goods
of truth thence. Ill. 9273, Ex.

10184⁶. The produce of the vineyard = the state of
truth.

E. 357²⁵. 'Produce' = all the good and truth of the
Church.

365²⁷. 'The produce of the earth' = the consequent
multiplication of truth.

—²⁸. 'Produce' = the production of truth.

375³⁷. 'Produce,' and the foods thence, = all things
which belong to spiritual nourishment.

401²⁴. 'The fruits of the sun' (Deut. xxxiii. 14) = all
things which proceed from the Celestial Kingdom.
448⁷.

405⁴⁵. 'Produce' = everything of the Church.

644⁷. 'The land shall give her increase' (Lev. xxvi. 4)
. . . 'Increase' = the truth of doctrine, and the under-
standing of truth.

—¹⁴. 'The increase of the land' (Ezek. xxxiv. 27) =
the multiplication of the truth of the Church.

650¹¹. 'Fruit of increase' (Ps. cvii. 37) = goods of the
Church.

695¹³. 'Fruit' = the good of charity; and 'increase'
(Zech. ix. 12) = the works of this good.

741¹⁸. Occurs. 799²¹. 1159³.

Produce. *Producere.*

Production. *Productio.*

A. 761. Man never produces from himself anything
false and evil; but the evil Spirits with him produce
them.

3648^e. Production is continual creation.

4322. It is the influx through Heaven which produces
all things in the three kingdoms . . .

4795. Corresponds to the affection of . . . producing
truths.

4904. 'To gestate in the womb' = to produce some-
thing.

— . To be produced, when predicated of the Church,
is the good which is produced through truth; and it is
produced when truth passes through the understanding
into the will, and from the will into act. . . When it is
in the will, it is in its womb, and is then first produced;
and, when the man is in good in act; that is, when he
produces good from the will . . . it is born.

— . That nothing of good could be produced (is
here sig.).

5147². Truths and goods . . . cannot be produced the
one without the other.

5194. Nothing is ever produced, unless good and
truth become a one by . . . marriage.

—². Heat and light must act as a one for anything
to be produced . . .

5912. When good is in the first place . . . it produces
truths continually . . .

6077. That (all things) may be continually producing
something.

6647. 'The sons of Israel were fruitful and were
productive' (Ex. i. 7) . . . 'To be productive' = further
derivation. Ex.

7752. The things which have no relation to both
(good and truth) together, do not produce anything.
Good is that which produces, and truth is that through
which [anything is produced].

7754. For anything to be produced, there must be
two forces, one active and the other passive . . .

7796². Good itself, which is the Divine Esse, produces
all things through its truth.

[A.] 7966². From the truth of good, good was **produced** again . . . Sig. . . There are such **productions** and derivations of truth with those of the Spiritual Church. Rep.

9258². Then good . . . **produces** a new man . . .

—³. For good proliferates and **produces** itself through truths . . .

9568². (In this way) the one is **produced** and derived from the other; and the first is the all in the **products** and derivatives . . .

10181³. These degrees are . . . distinct, like the **thing producing**, and the **thing produced**. H.38².

H. 474. See PROCEED, here.

N. 47⁶. That the Internal **produces** the External. Refs.

F. 13. It **produces** the affection of truth. . . (Thus) love **produces** faith . . . and, through this, it **produces** charity. 14.

15. Affection **produces** nothing from itself except through thought . . .

17. Faith does not **produce** good from itself but from charity . . .

31^e. Charity **produces** faith; and not faith charity.

W. 218^e. Force is **produced** by endeavour . . . and motion is **produced** through force . . .

310. That in earths there is an endeavour to **produce** uses in forms. Ex.

312. The first **production** from these earths . . . was the **production** of seeds.

343. The influx thence **produces** such things immediately . . .

344². Nature contributes nothing whatever to the **productions** of plants and animals. Shown.

349. That nature has **produced** nothing, and **produces** nothing; but the Divine . . . Gen.art.

351. (Shown) in the **productions** of plants.

—². (Shown) in the **productions** of animals. M.416. T.12.

P. 219². But the finite can be **produced** by the infinite.

R. 935. That the Lord **produces** goods with man according to every state of truth with him. Sig. and Ex.

M. 355⁴. The soul of man, being in the marriage of good and truth, . . . is in the perpetual effort for the fructification and **production** of its own likeness . . .

B. 49. Faith alone cannot possible **produce** or bring forth any works which are called 'fruits.'

T. 23. That the Divine Esse and Existere in itself cannot **produce** another Divine . . . Ex.

35⁶. To **produce** the things which the love wills and the understanding thinks.

—⁹. How can posteriors **produce** priors . . .

403². It is his honour to **produce** these things.

597. What good temptations **produce**.

D. 3181. How dreams are **produced**. Ex.

3230. In the other life thoughts are **brought forth**. Ex.

3323. The idea **brings** it forth. 3606.

3647. One phantasy **produces** another.

4125. They would **bring forth** from the memory nothing but his evils and falsities.

E. 304⁵². 'To extend the earth and its **products**' (Is.xlii.5)=to form the Church and reform those there; '**products**'=all things of the Church.

401²⁴. 'The **products** of the months' (Deut.xxxiii.14)=all things which proceed from the Spiritual Kingdom. 448⁷.

726³. That which proceeds, **produces**.

828². They are the derivations and **productions** of (these) uses.

839. Works are their **productions** and effects.

922. The **production** of falsity from evil by Hell. Sig.

924. The **productions** in a series. Sig.

942^e. In both cases the **production** is effected in the time of spring.

1077³. Whence is the **production** and generation of all things.

1082⁸. The **thing producing** is love; the **thing produced** thence is of love from good through truth. The ultimate **products**, in our world, are various . . . All the **things produced** are correspondences.

1138⁴. Everyone has delight from . . . **production** as from himself.

1171⁵. Spiritual germinations are **productions** of wisdom from love; and then in every **production** there is a soul from that love, and its clothing from the wisdom.

1173³. The root is in the interiors, and the **production** in the exteriors . . .

1209³. The first is the Sun . . .; the intermediates are spiritual things; then natural ones; then terrestrial ones; from which, ultimately, are **productions**. . . So that **productions** are continual . . . Therefore the **productions**, which are chiefly animals and plants, are continuations of creation. (Although) the continuations are effected by means of seeds, still it is the same creating force which **produces**. (And) some seeds are still **being produced**.

—⁴. The force of forming . . . is the force of **producing** animals and plants from the ultimate matters of nature . . .

D. Love xi². Discrete degrees . . . are as the **producing** force to the **produced** forces, again become **producing** down to the ultimate **product**. . . All creation is effected through these degrees; and all **production** is through them . . .

xx. That love **produces** heat. Ex.

D. Wis. ii². The first forms (in embryos) do not appear to the eye; but their first **productions**, which make the head.

—³. From these forms . . . are brought forth and **produced** all things of the body. Ex.

—⁴. That these **productions** are effected according to the laws of correspondence. Ex.

iv^e. For all things of man, from head to heel, are **productions**.

x². Affection **produces** thought; and thought reproduces affection. Ex.

Product. *Genimen.*

Productive. *Genialis.*

Productively. *Genialiter.*

A. 5113¹⁴. By 'the **product** of the vine' (Matt.xxvi. 29) is not meant must, or wine; but something celestial which is of the Lord's Kingdom. 9412^e.

M. 8². Drinking **jovially**.

111. When it has passed the breast, it becomes **productive** love.

183⁶. As they grow up they conjoin themselves **productively**.

T. 14². He closes the internal man . . . as to its **productive** love.

96^e. Every **product** and germ from the earth is **Known** by its flower and seed.

708². 'The **product** of the vine which they should drink new'=the truth of the New Church and Heaven. (=the Divine truth from Divine good, and the derivative bliss and happiness. E.252⁶.)

E. 376⁶. By 'the **product** of the vine,' or the wine, which the Lord will drink new with them . . . when the Kingdom of God shall come, is meant that from His Divine Human is then all Divine truth in Heaven and in the Church; and therefore He calls it 'new.'

Profane. *Prophanare.*

Profanation. *Prophanatio.*

Profane. *Prophanus.*

Profaner. *Prophanator.*

See under LEPROSY, and MIX TOGETHER.

A. 273^e. **Profanation.** Sig.

285. Lest they should **profane** the holy things of faith. Sig.

301². For the things which have been commingled by **profanations** adhere commingled. As soon as any idea of what is holy arises, the idea of **what is profane** conjoined with it is present; which causes that he cannot be in any Society except in one of the damned. Whatever is present conjoined with any idea of thought, is most exquisitely perceived. The **profane things** thus adjoined to holy things cannot be shaken off except with infernal torture so great, that if man knew he would beware of **profanation** as of Hell itself.

302. The Jews would **profane** if they knew . . . Sig.

—^e. It is one who acknowledges, and afterwards blasphemous and **profanes**, who is here meant.

303. Therefore no one can **profane** holy things, unless he is so persuaded that he acknowledges, and yet denies. Ex.

306. 'To keep the way of the tree of lives'=lest he might **profane** holy things.

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408. When there is no faith, faith cannot be **profaned**. . . Those who do not believe cannot **profane**.

410^e. New light then shines forth, because they can then no longer **profane** . . .

571. When man is such that he immerses the truths of faith in his insane cupidities, he then **profanes** truths. (Then) the moment that remains are brought forth they are again **profaned** by the things which are **profane**. For **profanations** of the Word produce a kind of callosity, which obstructs and absorbs the goods and truths of remains. Therefore let man beware of the **profanation** of the Word of the Lord . . .

576². 'The Ammonite and the Moabite'=the **profanation** of the celestial and spiritual things of faith.

582. They immersed the doctrinals of faith in their cupidities . . . and the birth thence = that they . . . **profane** the holy things of faith; (for) they then cohere in every idea, and, in the other life, ideas are what are mutually communicated; and therefore as soon as any idea of what is holy and true is brought forth, **what is profane** and false is adjoined, which is instantly perceived; and therefore such cannot but be separated and be thrust down into Hell.

623. 'Violence'=when men inflict violence on holy things by **profaning** them . . .

639. **Secular** writers. —^e. 1066³. 1756².

661. It is otherwise with those who have no doctrinal things of faith . . . They cannot so **profane** holy things, and so close up the way for remains; and consequently cannot expel the Angels of God from themselves.

1001². Eating flesh with the blood, represented in Heaven **profanation**, or the commingling of what is holy and **what is profane**. 1003.

—⁵. That what is celestial . . . should not be commingled with the proprium of man, which is **profane**. Sig.

1002. To eat the flesh of animals, regarded in itself, is a something **profane** . . .

1007^e. **Profanation** is here treated of, the mention and consequent representation of which is not tolerated in Heaven.

1008. To avenge **profanation**. Sig.

— . Few know what **profanation** is . . . **Profanation** is manifold. He who completely denies the truths of faith does not **profane** . . . But he **profanes** who knows the truths of faith, and still more he who acknowledges, talks about, preaches, and persuades others of them, and yet lives in hatreds, revenges, cruelty, rapine, and adulteries, and confirms with himself such things by many things which he scrapes together from the Word, perverting them, and thus immersing them in these filthy things. He it is who **profanes**. These are the things which especially inflict death on man; (for) in the other life, **profane** and holy things are completely separated; **profane things** in Hell, and holy ones in Heaven. When such a man comes there, in every idea of his thought . . . holy things adhere to **profane ones**. He cannot there bring forth a single idea of what is holy, without the adherent **profane** being clearly seen . . . Thus, in each thing he thinks **profanation**

stands forth ; and, as Heaven abhors **profanation**, he cannot but be thrust down into Hell. Ex.

[A. 1008]^e. But those (do not) **profane** holy things who in simplicity have believed the things in the Word, even if they have believed things not true . . .

1010. The Lord's life is charity, which is not in man, because man is filthy and **profane**, but is with man.

—². The like is the case with **profanation**. He who **profanes** the Word . . . not only hates the Truth, but also extinguishes or murders it. . . In the other life, those who have **profaned** . . . hold in deadly hatred the Lord and all the goods of love and truths of faith, because they are contrary to their intestine hatreds, rapines, and adulteries, which they had veiled over with a show of holiness . . .

—³. That **profanation** is 'blood.' Ill.

—^e. To sacrifice elsewhere than on the altar . . . represented **profanation**. Ex.

1059^e. Still more (is there thick darkness) with those who **profane** the truths of faith, which the gentiles cannot do ; because . . . no one can **profane** that of which he does not know the quality and existence. This is why more gentiles are saved than Christians.

1094^e. (By naming Jehovah, the Jews) could **profane** what is holy, which the gentiles cannot do.

1182. Worships of which the exteriors appear holy, while the interiors are **profane**. Sig.

— . The more **profane** the interiors are, the more **profane** is the external worship. Ex.

1183². That holy things were **profaned**. Sig.

1292. That their worship became more unclean and **profane**. Sig. and Ex.

1313. Those not of the Church . . . cannot **profane** holy things.

1326. 'Babel' = worship in which interiorly is the love of self, consequently all that is filthy and **profane**. The love of self is nothing but the proprium ; and how filthy and **profane** this is. Ex. . . Hence comes all the **profanation** of worship . . . The holy can never be with the **profane** . . . This is why there is no internal worship with such.

1327². When the danger of the **profanation** of what is holy was thence imminent, the state of this Church was changed. Sig.

—³. The **profanation** of what is holy has with it eternal damnation. No one can **profane** what is holy except him who has the Knowledges of faith, and who acknowledges them . . . Internal things are what can be **profaned** ; for in (these) there is what is holy. . . So with a man who does not believe there is a life after death, but still has external worship : he cannot **profane** the things which are of eternal life, because he does not believe in their existence. It is otherwise with those who know, and who acknowledge ; and this is why man is permitted rather to live in pleasures and cupidities, and thereby to remove himself from internal things, than to come into the Knowledge and acknowledgment of internal things, and **profane** them. For this reason the Jews are permitted to immerse themselves in avarice . . . for they are such that if they were to acknowledge, they could not but **profane** . . . The like is the case with

many within the Church ; and (also) with the nations outside the Church : the latter can **profane** the least of all.

—⁶. Those who were in the Knowledges of internal things . . . and **profaned** them . . . and the penalty of the **profanation**. Sig.

1363^e. Internal idolaters can **profane** holy things, but external idolaters cannot ; and therefore, to prevent holy things from being **profaned**, external idolatry was tolerated.

1370. The **profanations** themselves of these things constitute the genera and species of the idolatries.

1878. The lot of those who have **profaned** the Word.

2056^e. Those within the Church who **profane** the goods and truths of faith. Sig.

2057. Those within the Church who are in falsity and at the same time in the love of self, especially **profane** holy things ; not so much those who are in any other love.

2196^e. In man there is nothing but what is evil, unjust, and **profane**.

2220. The false **profane** ; and the evil **profane**. Sig.

2321^e. Each, according to the **profane** with them, flees into his own Hell.

2327². A state of true humiliation is impossible, unless they acknowledge that of themselves they are **profane** and damned.

2332. The Holy Divine inflowing into the **profane** which is with man . . . is like a consuming fire.

2342. See FERMENT, here.

—³. Lest they should be contaminated with anything **profane**, what was leavened was so severely interdicted . . . for those who **profane** celestial and spiritual things cannot but perish.

2354². Such worship Him holily exteriorly ; but conceal this **profane** interiorly.

2357². He who once acknowledges and believes, if he returns to a life of evil, **profanes** what is good and holy ; but he who does not acknowledge and believe cannot **profane** ; and therefore care is taken by the Divine Providence that a man should not be admitted further into acknowledgment itself and faith of the heart than he can be afterwards kept in them ; and this on account of the penalty of **profanation**, which is the most grievous in Hell. This is why it is conceded to so few at this day to believe that the good of love and of charity is Heaven in man, and that all the Divine is in the Lord ; for they are in a life of evil. Sig. 2520^e, Sig.

2986³. The gentiles cannot **profane** holy things by evils of life ; for no one can **profane** what is holy who is ignorant of what it is.

3024⁶. That they were not to contract matrimony with the daughters of the Canaanites, had regard to these spiritual things : that good and falsity, and evil and truth, should not be conjoined ; for thence comes **profanation**. (As in) 'Judah hath **profaned** the holiness of Jehovah, in that he hath loved and married a daughter of a strange god' (Mal. ii. 11).

3373². The Jews would have denied (these interior truths) in their hearts, and would thus have profaned interior goods and truths . . . which is the reason why any interior things so rarely stand forth in the letter of the Old Testament. 3398². 3479². 4288¹. 4289. 4429². 4751³. 4847². 6963².

3398. That Divine truth might have been adulterated, and thus profaned. Sig. and Ex.

—². As to the profanation of truth, the case is this. Divine truth cannot possibly be profaned except by those who have before acknowledged it. Those who have entered into truth through acknowledgment and faith . . . if they afterwards recede from it, there continually remains the print of it within, which is recalled together with the falsity and evil; and thus the truth is profaned, because it adheres to these. Such therefore have continually in them what damns; thus their own Hell; for when infernals approach a sphere where there are good and truth, they instantly feel their own Hell; for they come into that which they hate, consequently into torment; and therefore those who have profaned truth dwell continually with that which torments them, and this according to the degree of the profanation. As this is so, it is most especially provided by the Lord that Divine good and truth should not be profaned; and it is provided especially by this, that the man who is such that he cannot but profane, is withheld as far as possible from the acknowledgment and belief of truth and good . . .

—⁴. This is why the Lord did not come into the world, and reveal the internal things of the Word, until there was no good whatever left with the Jews, not even natural good; for they could then no longer receive any truth with internal acknowledgment—for it is good which receives—and thus they could not profane. Sig.

— . For the same reason the arcana of the internal sense are revealed now; because at this day there is scarcely any faith . . . and, when this is the case, they can be revealed without danger of profanation, because they are not interiorly acknowledged.

3399². Those of the Spiritual Church cannot adulterate good so far as to profane it, because they cannot receive good so as to have a perception of it; but they can profane truth, because this they can acknowledge. But in the last time of the Church they cannot acknowledge truth . . .

—³. Those who can profane good are of the Celestial Church . . . as was done by the Antediluvians . . . and, that the profanation of good should no longer come forth, is signified by (the cherubim at Eden).

3402. That Divine truth and Divine good are not to be opened . . . from the fear of eternal damnation if they are profaned. Sig. and Ex.

—³. To know good and truth . . . and to talk about them, is not to have them; but to be affected with them from the heart . . . No one is allowed to accede to them with affection and faith, unless he is such that he can remain in them to the end of life. But those who profane, cannot be withheld from them.

3703². The profanation of what is holy. Tr. 3941⁵.

3754^e. The fourth state (of the perversion of good

and truth in the Church) which is the profanation of good and truth. Tr. (in Matt.xxiv.19-22).

3755³. 'Then shall be great affliction, such as was not since the beginning of the world . . . ' = the highest degree of the perversion and vastation of the Church as to good and truth, which is profanation. For the profanation of what is holy induces eternal death much more grievous than all the other states of evil; and the more grievous, in proportion as the goods and truths which are profaned are more interior . . .

3757. Refs. to passages on the subject of profanation. H.456(h). N.172.

3898². The reason the Lord spoke in this way was that they should not understand the Word, lest they should profane it . . . But the interiors of the Word are now opened, because the Church is so far vastated . . . that though men know and understand, they do not acknowledge, much less believe, except a few who are in the life of good . . .

3899. (In Matt.xxiv. 23-28) it treats of the state of the Church . . . with those in special who are in holy external worship, but in profane internal; that is, who orally profess the Lord with holy veneration, but at heart worship themselves and the world, so that the worship of the Lord is their means for gaining honours and wealth. These, in proportion as they have acknowledged the Lord, heavenly life, and faith, in the same proportion, when they become such, profane.

4031³. That which compels . . . infuses something holy; but, when . . . the man returns to his former affections . . . that holy conjoins itself with the evils and falsities, and becomes profane, which is such that it leads into a Hell the most grievous of all. For he first acknowledges and believes, and is also affected with what is holy, and then denies, and even holds in aversion. That those who once acknowledge in heart, and afterwards deny, are those who profane; but not those who have not acknowledged in heart. Refs.

4424. They are kept in evils, and thence in falsities . . . lest through the Knowledges of good and truth they should communicate with Heaven, and through evils and the derivative falsities with Hell, and thus hang between the two; and also lest they should profane goods and truths, which is done when they are commingled with falsities and evils.

4503⁴. 'They shall profane thy beauty' (Ezek. xxviii.7).

—⁹. To profane goods and truths. Sig.

—¹¹. The perversion, destruction, and profanation of the truth of the Church through falsity and evil. Sig.

4581^e. Profanations of truth. Sig.

4601. 'Reuben lay with Billah . . . ' = the profanation of good through separated faith. . . 'Then profanedst thou it' (Gen.xlix.4). 6349.

—². The profanation of good through separated faith takes place when the truth of the Church and its good are acknowledged and believed, and yet the life is contrary to them. For with those who separate the things of faith from those of charity in understanding and thence in life, evil is conjoined with truth, and

falsity with good. It is this very conjunction which is called **profanation**. It is otherwise with those who although they know what are the truth and good of faith, still at heart do not believe in them. . . . The **profanation** of good through separated faith is also represented by Cain . . . by Ham . . . and by the Egyptians being drowned in the Red Sea. 6348.

[A. 4601]³. Those who know what the truth and good of faith are, and yet do not believe in heart, as is the case with the most part at this day, cannot **profane**, because their Intellectual does not receive, and imbue itself therewith.

4689². That (the Lord's Human is Divine; that He alone rules Heaven and the universe; and that His Divine is the all in Heaven) could not be openly revealed, because it was foreseen . . . that the Christian Church would turn aside from charity to faith, consequently would separate itself from Him, and thus would not only reject, but also **profane** the Holy which is from His Divine Human; for faith separated from charity cannot do otherwise.

4759². To those who have no remains . . . what is holy . . . is either filthy or **profane**.

4847². A holy internal conjoined with an idolatrous external becomes **profane**.

4868^e. As they know internal things, and acknowledge them in childhood, yet deny them in adult age, they are described in the Word by filthy adulteries . . . for they are **profanations**.

4922⁶. The **profanation** of good and truth is described by: 'I saw a woman sitting upon a scarlet beast, full of names of blasphemy . . .'

5044⁷. 'I will render **profane** the princes of the sanctuary' (Is. xliii. 28). —¹⁰.

—⁹. 'The Chaldeans'=those who **profane** truths; 'the inhabitants of Babel'=those who **profane** good. Refs.

—¹¹. Hanging represented the damnation of **profanation**.

—'. 'To scortate after Baalpeor'=to **profane** worship.

5120¹³. 'Cup'=falsity from evil with those who are **profane**; that is, who, within, are in things contrary to charity, and outwardly counterfeit holiness. . . . The **profane things** which they hide away under external holiness. Enum.

5128⁵. There are two things which not only close up the way of communication (with the Rational), but also deprive the man of the faculty of ever being able to become rational: they are deceit, and **profanation**. . . . **Profanation** is that which commingles falsities with truths, and evils with goods. By these two, the Rational completely perishes. . . . **Profanation** commingles the remains.

5135⁶. **Profanation**, and the consequent taking away of good and truth, is signified by the deed of Achan . . .

5217^e. A subject in whom truths and the opposite falsities subsist together, is called 'lukewarm'; and one in whom falsities and truths are commingled is called **profane**.

5268. 'Seven, in the opposite, = what is **profane**. Ill.

5508². If Providence were to act visibly . . . there would be danger that a man . . . would believe that it was of Providence, and afterwards would go into the contrary: thus truth and falsity would be conjoined in the interior man, and truth would be **profaned**, which is attended with eternal damnation. Therefore man is preferably kept in unbelief. . . .

—⁴. The Israelites could be compelled without danger of the **profanation** of what is holy. Ex.

5897⁸. For this is the commingling of truth and falsity which is called **profanation**.

6348³. If faith is conjoined with evil, which takes place when the truth of faith is first believed, and still more when the man lives according to it, and it is afterwards denied, and he lives contrary to it, there takes place **what is profane**; for the truth of faith and the good of charity are first inrooted in the interiors through doctrine and life, and are afterwards called forth thence and conjoined with evil. The man with whom this is done has, in the other life, the worst lot of all, for with such a one good cannot be separated from evil. . . . neither has such a one any remains of good stored up in his interiors, because they have completely perished in evil. Their Hell is in the front part towards the left at a great distance; and those there appear to the angelic sight like skeletons, with scarcely any life. Therefore, to prevent the **profanation** of good and truth, the man who is such as not to suffer himself to be regenerated—which is foreseen by the Lord—is withheld from faith and charity, and is permitted to be in evil and the derivative falsity; for then he cannot **profane**.

6959. That if those of the Spiritual Church had faith they would become **profaners** of truth. Sig. and Ex. 6972.

—². In childhood and adolescence they have faith in the doctrinals of their Church, but they have faith from parents and masters, and not from themselves; and therefore, if they afterwards recede from faith, they do not **profane** truth except slightly, which **profanation** can be removed by Divine means. . . . But if a man has faith in the doctrine of the Church and in the Word from himself, that is, by confirmations with himself, and then afterwards recedes, and denies with himself that which he had before believed, and especially if he lives contrary to the truth which he had confirmed with himself, and either explains it in his own favour, or altogether rejects it, he **profanes** the truth; because he commingles and conjoins truth and falsity within himself. These become like skeletons, and have as little life left as have the bones relatively to the organic life of the flesh. Yet a harder lot is theirs who **profane** good than that of those who **profane** truth. Those of the Spiritual Church can **profane** truth, but not so much good.

6963. 'His hand was leprous as snow'=the **profanation** of truth. (Continued under LEPROSY.)

—³. Heaven is horrified at the mere mention of **what is profane**.

—⁴. Such a one is not interiorly in **profanation**, but exteriorly, which can be removed. Sig.

—'. He is interiorly in **profanation**. Sig. and Ex.

6971². When an avenue for the influx of the light of Heaven has once been opened, and afterwards closed, the man is compelled to look downwards . . . lest the truths he has once acknowledged, and which remain in his interior man, should be contaminated with falsities, and thus **profaned**.

—³. The gentiles . . . have not genuine truths, but truths conjoined with many fallacies, which cannot be so **profaned**.

7290². (Miracles would cause **profanation**.) Ex.

—⁴. But miracles (cannot cause **profanation** with those who are in mere external worship). Ex.

7293⁵. Which reasonings come forth from those who . . . **profane** truths and goods.

7319. In the other life nothing is more abominable, and consequently stinks more grievously, than **profaned** truth. Ex. . . **Profaned** truth is falsity conjoined with truth; and falsified truth is falsity . . . adjoined to truth. 7326^e.

7554². (Terrible consequences of **profanation**.) Des.

8148^e. In this evil there is **profanation**. **Profanation** is the acknowledgment of truth and good, with a life contrary to them. Refs.

8169^e. (Thus) in yielding in temptations there is . . . sometimes **profanation**; and the greatest and direst damnation of all is damnation from **profanation**.

8394. After a man has examined himself, acknowledged his sins, and done repentance, he must remain constant in good to the end of life; for if he afterwards relapses to his former life of evil, he **profanes**; for he then conjoins evil with good, and thus his 'latter state is worse than his former one.'

8408². People in whom is the evil of the **profanation** of good. Sig.

8540⁴. The **profanation** which was in the Church at that time. Sig.

—^e. Evil closed up in good with falsity, which is the same as **what is profane**. Sig.

8882. 'Thou shalt not take the name of thy God in vain'=**profanations** and blasphemings of the truth and good of faith. . . 'To take the name of God in vain' properly=**to turn truth into evil**; that is, to believe that it is truth and still live in evil; and also=**to turn good into falsity**; that is, to live holily and still not believe. Both are **profanation**. Ex. . . This conjunction cannot be loosed . . . except by a tearing asunder, which takes away all spiritual life; and therefore they are sent into a Hell the most frightful of all, where they are direfully tortured. This is meant by (the blasphemy against the Holy Spirit; and also by the return of the evil Spirit with seven others worse than himself). Ex.

8932⁷. (Belshazzar's act)=**to profane** by evils and falsities. 9093⁴.

8943. 'To **profane**' (Ex.xx.25)=**to cause that there is not any worship**. Ex.

9014⁵. The **profanation** of the good of love; and the **profanation** of the truth of faith. Sig.

9020. When the truth of faith has once been acknowledged, and is afterwards applied to evil, it is com-

mingled with falsity from evil; hence is **profanation**. Examp. Such cannot possibly escape from damnation: for by this (**profanation**) they deprive themselves of all spiritual life. Ex.

9021². 'To curse father and mother'=**profanation**; for those within the Church who altogether deny the Lord and the things of His Kingdom and Church, **profane**.

—^e. (But) the denial of the Lord is not **profanation** with those outside the Church. Ex.

9049⁵. The reason these interior things of Heaven are here opened by such things as are in the world, was to prevent worldly men from understanding them . . . lest they should **profane** the interiors of the Word; for they would thus cast themselves into a Hell the most frightful of all, which is the Hell of the **profaners** of the Word. Ill.

—⁵. Those who are 'healed,' and again return to falsities and evils, **profane**.

9188². So far as possible, the Lord withholds man from the conjunction of truth and good with falsity and evil, because this conjunction is **profanation**; but still many of those in the Church cannot be withheld; because from their infancy they have imbibed such things as are of the Church from the Word and from doctrine from the Word; and some of them have imbued them, and made them of their faith; and, when they have grown up, and have begun to think . . . from themselves, they have made of no account the things which had been made of their faith, and instead of them have seized upon falsities, and have also imbued them. These are they who have conjoined in themselves truths with falsities; for the truths which have once been made of the faith remain, and cannot be eradicated; and the falsities which afterwards become of the faith conjoin themselves with them. It is this conjunction which is signified by 'sorceries.'

9298². There are truths with the evil, and falsities with the good; but the truths with the evil are not commingled with the falsities from evil with them so long as they are only in the memory, and serve as means for evil; for so long they are devoid of life. But, if the truths are falsified to favour evil—which is done by a wrong interpretation—then they are commingled, whence comes the **profanation** of truth. Sig.

9340⁸. **To profane** goods and truths by an application to evils and falsities. Sig.

9348³. The successive **profanation** of truth by the enticements of falsities from evils. Sig.

9468⁶. The religion by which the holy things of the Word are **profaned** through application to falsities which favour diabolical loves. Sig.

9818²⁷. 'To speak against the Holy Spirit,' or deny the Divine truth, when once it has been acknowledged, is **profanation**; and **profanation** is such that it completely destroys the interiors of man. Hence it is said that this sin cannot be remitted.

10033⁶. The reason the eating of the blood and fat was so severely forbidden, was that by it was represented the **profanation** of Divine truth and Divine good. Ex.

[A.] 10037³. Those who have **profaned** the goods and truths of the Church. Sig.

10040². (If the Catholic laity were to drink the wine, they would **profane** holy things.) P. 257⁶.

10117². To conjoin what is Divine with the proprium of man . . . is to **profane**. Hence it is said, 'Whoever eats of what is left until the morning, **profanes** the holy thing of Jehovah . . .' (Lev. xix. 7).

10174. Consequently, adulteries are **profane**.

10217⁸. The end is when truth is altogether **profaned**.

10287. The conjunction of Divine truth with those who do not acknowledge the Lord is **profanation**; for **profanation** is the conjunction of Divine truth with falsities from evil; and this conjunction, which is **profanation**, exists solely with those who have before acknowledged the things of the Church, especially the Lord, and afterwards deny them; for by (this) acknowledgment, communication is effected with the Heavens . . . and by denial afterwards is effected the conjunction of the interiors with falsities from evil . . .

—². The state of the man with whom there is **profanation**, is that he has communication with the Heavens, and at the same time with the Hells; through truths with the Heavens, and through falsities of evil with the Hells. Hence, in the other life, they are torn asunder, by which everything of interior life perishes. After the dilaceration they scarcely appear as men, but as burnt bones, in which is but little life.

—³. But it is to be known that there are very many genera of **profanations**, and of these very many species. For there are those who **profane** the goods of the Church; and those who **profane** its truths. There are those who **profane** much; and those who **profane** little. There are those who **profane** interiorly; and those who **profane** exteriorly, more, and more. There are those who **profane** through faith against the truths and goods of the Church; and those who **profane** through life; and there are those who **profane** through worship. Hence there exist many Hells of **profaners**, which are distinct from each other according to the diversities of the **profanations**. The Hells of the **profanations** of good are at the back; but those of the **profanations** of truth are beneath the feet and at the sides. They are deeper than the Hells of all other evils, and are rarely opened.

10362. 'He that **profanes** (the Sabbath)' (Ex. xxxi. 14) = to be led by themselves and their own loves, and not by the Lord. Ex.

10383. Those (in the Third Earth) who **profane** holy things, are grievously punished. Des.

10393. That interior things with the Israelites were completely closed, lest they should **profane** the holy things of Heaven and the Church, is signified by the tables of the Law being broken by Moses, etc. 10492³.

10652. The **profanation** of good, and the **profanation** of truth. Sig. and Ex.

—². The first conjunction of the affections of evil with truths . . . is not as yet **profanation**; but the second conjunction is **profanation**; for this takes place when evil is applied to truth, and truth to evil, which is done by a wrong interpretation of the truth and the

application of it to evil; and thus by the insertion of the one into the other. From this, truth no longer remains truth, but is mortified and **profaned**. Sig.

—⁶. The death of (the 24,000) = the extinction of all truths. This takes place with those who **profane**.

H. 456². To confirm anything by visions with those in falsities is dangerous; because they would first believe and afterwards deny, and thus would **profane** that truth itself; for to **profane** is to believe and afterwards to deny; and those who **profane** truths are thrust down into the lowest and most grievous of all the Hells. Ill.

J. 64. They are carried into . . . the gulfs where are the Hells of **profaners**.

73⁶. In the former state, the man who would have understood the spiritual sense, would have **profaned** it.

L. 18³. If imputation were possible, an impenitent man would impute to himself the Lord's merit, and think himself justified thereby; which would be to defile what is holy with **profane things**, and to **profane** the Name of the Lord; for it would be to keep the thought in the Lord, and the will in Hell . . .

S. 67³. 'To commit adultery' (in the celestial sense) = to deny the Lord's Divine, and **profane** the Word.

P. 133². He who, after worship, returns into his evils, **profanes** the goods and truths of worship, and the lot of **profaners** after death is the worst of all. Ill.

226. That if man afterwards recedes from these things, and goes into what is contrary, he **profanes** holy things. Gen. art. There are many kinds of the **profanation** of what is holy, but this kind is the most grievous of all; for **profaners** of this kind after death become no longer men. They do live, but continually in delirious phantasies . . . and, as they are no longer men, they are not called he, or she, but it. . . The cause is that when a man first acknowledges Divine things, and believes them, and afterwards recedes and denies them, he commingles holy with **profane things**; and, when these have been commingled, they cannot be separated otherwise than by the destruction of the whole. Fully ex.

228. No man thus **profanes** holy things who does not know them . . .

—². (Reception in infancy alone does not cause **profanation**; nor a life of evil followed by repentance.) Ex.

229. In the most general sense, by **profanation** is meant all impiety; thus by **profaners** are meant all the impious, who at heart deny God, the holiness of the Word, and thence the spiritual things of the Church. These are holy things, and they speak impiously about them. But these are not here treated of; but those who profess God, hold the sanctity of the Word, and acknowledge the spiritual things of the Church . . . The reason these **profane**, is that what is holy from the Word is in them and with them, and this which is in them, and which makes something of their understanding and will, they **profane**. But in the impious . . . there is nothing holy which they can **profane**. They are **profaners**; but are not the **profane**.

230. The **profanation** of what is holy is meant in the

Second Precept . . . 'Thou shalt not profane the name of thy God.' And that **profanation** is not to be committed, is meant in the Lord's Prayer, by 'Hallowed be Thy name.' Ex.

231. The first kind of **profanation** is by those who make jokes from the Word, and about the Word; or from the Divine things of the Church, and about them. Ex. . . This kind of **profanation** is lighter or more grievous according to the acknowledgment of the holiness of the Word, and the indecorum of the conversation.

—². The second kind of **profanation** is by those who understand and acknowledge Divine truths, and yet live contrary to them. Ex. Those **profane** more lightly who only understand, and those more grievously who also acknowledge. Examp.

—³. The third kind of **profanation** is by those who apply the sense of the letter of the Word to confirm evil loves and false principles. Ex.

—⁴. The fourth kind of **profanation** is by those who speak pious and holy things with the mouth, and also simulate the affections of the love of them in tone and gesture; and yet at heart do not believe and love them. Ex.

—⁵. The fifth kind of **profanation** is by those who attribute Divine things to themselves. Ex.

—⁶. The sixth kind of **profanation** is by those who acknowledge the Word, and yet deny the Divine of the Lord. Ex.

—⁷. The seventh kind of **profanation** is by those who first acknowledge Divine truths, and live according to them, and afterwards recede and deny them. This is the worst kind of **profanation**, because they commingle holy with **profane things**, insomuch that they cannot be separated, and yet they must be separated in order for them to be either in Heaven or in Hell . . .

—⁸. The **profane** of this kind are meant by 'the lukewarm' . . . This kind of **profanation** is described in Matt. xii. 43-45 . . .

—⁹. That the Lord provides that man should not interiorly acknowledge truths and afterwards recede, is meant in John xii. 40. 233⁹.

233⁴. Hence comes a recession from good, and a return to evil, which is the worst kind of **profanation**.

—⁷. That when man is in evil, many truths can be introduced into his understanding, and be stored up in the memory, and yet not be **profaned**. Ex.

258². That such a doctrine has been permitted is of the Divine Providence, lest the Divine of the Lord and the Holy of the Word should be **profaned**. The Divine of the Lord is not **profaned** when Salvation is placed in these words: That God should have mercy for the sake of the Son . . . because in this way they do not approach the Divine of the Lord . . . Nor is the Word **profaned**, because they pay no attention to the places where 'love,' 'charity,' 'doing,' and 'works' are mentioned. They say that all these are included in faith . . . They are therefore like those who do not know any truth from the Word, and therefore cannot **profane** it.

264². That if the spiritual sense of the Word had been revealed before, the Church would have **profaned** it; and, through it, the holiness of the Word. Ex.

R. 198. 'To the Angel of the Church of the Laodiceans write' = to those and concerning those in the Church, who believe alternately from themselves and from the Word, and thus **profane** holy things. Ex.

204. 'Because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth' = **profanation**, and consequent separation from the Lord. . . To be separated from the Lord, is to be in neither Heaven nor Hell, but in a place separated, bereaved of human life, where there are mere phantasies. The reason is that they have commingled truths with falsities, and goods with evils; thus holy things with **profane ones**; so that they cannot be separated . . .

213. 'Lest the shame of thy nakedness should appear' = lest the good of celestial love should be **profaned** and adulterated. Ex.

214. 'Anoint thine eyes with eye-salve . . .' = that the understanding may be healed, lest the genuine truths of wisdom should be **profaned** and falsified. Ex.

316. 'Hurt not the oil and the wine' = that it is provided by the Lord, that the holy goods and truths, which lie hidden interiorly in the Word, should not be violated and **profaned**.

473. Before the dragon has been cast out, this doctrine . . . if not rejected, would be . . . **profaned**.

540. 'The seven diadems on the heads (of the dragon)' = all the truths of the Word falsified and **profaned**.

541³. If the falsification proceeds to the affirmation that the Lord in the Word has not commanded good works for the sake of the conjunction of man with Himself, but only for the sake of conjunction with the world, then the truths of the Word are **profaned**; for thus the Word is made no longer a holy Book, but a **profane book**.

686². It is of the Divine Providence that those in faith alone should falsify the truths of the Word; because if they knew them so as to interiorly think them, they would **profane** them. Sig. and Ex.

719. Revelation of the **profanations** of the Roman Catholic religion. Sig. (How effected, 802.)

723. That religiosity upon the Word **profaned** by them. Sig. and Ex.

— 'Blasphemy' = the denial of the Divine of the Lord in His Human, and the adulteration of the Word, thus **profanation**; for he who does not acknowledge the Divine of the Lord in His Human, and falsifies the Word, but not of set purpose, does indeed **profane**, but lightly; whereas those who ascribe to themselves all the power of the Lord's Divine Human, and moreover deny it; and who apply all things of the Word to acquire for themselves dominion over the holy things of the Church and of Heaven, and moreover adulterate the Word, **profane** grievously.

758. That they have put forth nefarious dogmas, which are adulterations and **profanations** of the good and truth of the Word. Sig. and Ex.

T. 129. How the Jewish Church had **profaned** the Word. Rep.

342³. These **profane** His Church and His Temple.

[T.] 722. He who approaches the Holy Supper, and does not acknowledge God, **profanes** it.

Ad. 3/1128,9. We should most carefully beware of the thought of things which are **profane** and damned; for these things infest the thought of the mind. I have often found that the bare mention of oaths and **profane** Things has so hurt my mind that I did not know where to turn in order to shake them off. . .

D. 1257. [A **profaner**] there; his experiences and punishment.

1304. (On those who **profane** by jesting from the Word.)

2067. What harm ideas cause when **profane** things are mixed in with them. Ex. 2073.

3467. (A representation of **profaned** holiness, seen.)

4265. On Babel and **profanation**.

4396². They had been withheld from the **profanation** of truth, which they had blasphemed, but could not **profane**.

4470. The Jesuits are the most **profane** of all.

4488. On a certain interior **profane** one, or interior hypocrite. 4495.

4496. On a **profane** female Spirit. 4500.

4500. She made herself a **profane** Hell. 4504.

4511. Concerning the Hells . . . and the **profane**. 4545.

4585^e. If man were to believe (in a particular Providence) and were afterwards to deny it, he would **profane** holy truth, which is the most direful Hell itself.

4721. A plastered chamber of brick work seen. There was a bed by the wall; and he who was there seemed like nothing else than some black, burnt bony thing, from which there rose at the wall a black vapour. There was **what is profane** there . . .

4854. On the Hell of the **profane**.—The Hell of the **profane** is diametrically beneath man, under his conjugials . . . There are very many there at this day; for into that Hell come those who have believed the things of Heaven and the Church, and have afterwards, in themselves, denied them; and also those who in compliance with custom frequent holy things, and believe, and yet live evilly; but not those who have lived evilly and have not believed. (The scenery there des.) 4855. 5877.

5457. On the **profane** from various religions, especially from the Roman Catholics. Ex. (Examps. of the crimes by which they had committed **profanation**. 5459².)

5459². (A **profane** lake which appeared like fluid, naked, putrefied flesh, into which such were cast.)

5653². Thus there is **profanation** there.

5662a. They wanted to make one Church out of many by doctrinals, and not by life, so that they had almost **profaned** goods.

—^e. They were cast down, lest they should **profane** the good with others.

5878. **Profaners** cause a foul heaviness in the breast.

5950. The **profane** have their Hells in the west, far away, towards the south there, deep down. When they become **profane** they are no longer men; for in the light of Heaven they appear like charred skeletons; and therefore are spoken of in the neuter gender . . . By degrees they lose human life, and become like ghosts, and seem to themselves to fly in the air; now as females; now as males; now as infants; and in other forms . . .

5996. Concerning a cadaverous breast . . . He stank like a corpse . . . chiefly from the fact that when he was a young man he loved his wife well, and detested adulteries; and afterwards went into the contrary, and approved of adulteries; whence came the **profanation** of conjugal love.

6051^e. Therefore marriages are not to be **profaned** by adulteries.

D. Min. 4669. Whence come **profane** things. Examp.

4703. The Hell of the **profane** is to the left, under the earth. . . These are said to relate to mice. Their operation des.

4745². This black queen was **profane**, because she acknowledged a deity and yet lived (as is here described). She has suffered most grievous penalties, (her) Hell being such as is that of the **profane**. They at last become like skeletons, scarcely cohering together, in which there is scarcely any life; for **what is profane** is attended with this from that Holy which coheres with the **profane**. They cannot be separated as with others; but are torn asunder; and then life, which is in holy things only . . . perishes, or is varied into most stinking things, with torment.

4819. He then came to the **profaners** of what is holy; who had borne themselves holily in externals in order to seduce; but within had thought **profanely** about holy things; and with whom holy and **profane** things had been conjoined. They appeared to him like skeletons, exhaling what is cadaverous.

4820. (Such) say, from evil, that they are **profane**, and thence holy. Ex.

4824. Round about, afar off, appeared a black mistiness, mixed with what is fiery, or bloody . . . In that thick darkness are **profaners** . . . There is nothing there but the gnashing and fury of one against another . . . They are all round about, at the furthest circumference.

E. 141². That they **profaned** at the same time the goods and the truths of the Church. Rep.

—³. The **profanation** of truth. Sig. And of good, —⁴. —⁵. —⁷.

186⁴. The falsification of truth is meant by, "Thou hast **profaned** Me with My people" (Ezek. xiii. 19).

232². To **profane** is to believe in God, the Word, eternal life, and many things said in the sense of the letter, and yet to live contrary to them.

233⁴. The lot of the lukewarm is not unlike that of the **profaners**. Des.

235⁴. They **profane** truths by falsifications . . .

—³. All kinds of adulterations of good, and falsifications of truth, or **profanations**. Tr.

257⁸. **Profanation**, which is the plenary destruction of truth and good. Sig.

324⁶. To 'murmur,' that is, to rebel against the Lord, and to celebrate holy things, is **profanation**.

374⁶. The damnation of those who **profane** holy things. Tr.

— Those who have not **profaned** the holy things of the Church, because they have good and truth within. Sig. For those who **profane** have nothing of good and truth within, but only without, when they are speaking; whereas those who do not **profane** have good and truth within.

375⁴. 'Not to hurt the oil and the wine' = to prevent the **profanation** of the interior goods which belong to the internal sense; for if they were known and believed, and were afterwards denied, or, also, if one were to live contrary to them, then they would be **profaned**; and to **profane** interior goods and truths is to conjoin one's self with Heaven and with Hell at the same time, which is to completely destroy spiritual life . . . which cannot be separated, but must be torn asunder; and, when they are torn asunder, everything of spiritual life is destroyed. Hence it is that after death **profaners** are not Spirits in the human form, as others are, but are mere phantasies, and appear to themselves to fly hither and thither without any thought, and at last are separated from others, and are cast down into a Hell the lowest of all, and, as they do not appear in the human form . . . they are called *it*, that is, non-man.

—⁶. The reason the internal sense has now been opened, is that the Last Judgment has been executed . . . and thus it has been provided that **profanations** should not come forth.

434¹⁷. 'Then **profanedst** thou' (Gen. xlix.) = conjoined with the love of self and of the world . . .

519^e. The commixture of good and evil, and of truth and falsity, is not the **profanation** of good and truth. **Profanation** is solely with those who have first received truth and good in heart and faith, and afterwards deny them in heart and faith.

540⁹. The **profanation** of truth through reasonings from scientifics falsely applied. Sig.

587¹⁷. 'To drink out of the vessels of the Temple,' and at the same time to worship idols, = the **profanation** of good and truth through evils and falsities in worship: and, as by **profanation** everything spiritual of man perishes; and without what is spiritual man is not man, Belshazzar was [slain].

700¹⁵. Hence Jericho then signified the **profanation** of good and truth. —¹⁸.

706⁹. 'To convert and be healed,' here, = to **profane**, which is done when truths and goods are acknowledged, and especially when the Lord is acknowledged, and is then denied.

710⁷. 'Woe to those that are with child . . .' = that those who receive goods and truths cannot keep them; because Hell then prevails, and takes them away, whence is **profanation**.

741²⁰. The **profanation** of the Truths which are from good, is signified by 'the land shall be **profaned** under its inhabitants' (Is. xxiv. 5).

935². 'Thou shalt not **profane** the name of God' contains also not to despise and reject from the heart the Word, doctrine therefrom, and thus the Church.

949³. In proportion as he does not **profane** the name of God, thus also in proportion as he shuns the cupidities originating from the loves of self and of the world, in the same proportion he loves the holy things of the Word and of the Church; for these are 'the name of God,' and (these) cupidities **profane** them. 959². —⁴.

960¹⁴. Divine truth (or the Word) is **profaned** when its holiness is denied; which is done when it is contemned, rejected, and treated with opprobrium . . .

962¹¹. As by the **profanation** of the name of God is meant the denial of the holiness of the Divine truth . . . it follows that the name of God is interiorly **profaned** through a life contrary to the precepts of the Decalogue. For there is a **profanation** interior and not exterior, and there is a **profanation** interior and at the same time exterior, and there can also be some exterior and not at the same time interior. Interior **profanation** is effected through life; exterior through speech. Interior **profanation** . . . becomes also exterior after death . . .

985³. Therefore the genital members . . . are not to be **profaned** by the unchaste love of adultery . . .

1005². (The commixture of seeds) as is done in adulteries, is **profane**. Ex.

1025⁴. 'Thou shalt not **profane** the name of God,' in its three senses.

1047². **Profanations** are of many kinds. The most grievous is when the truths and goods of the Word . . . are acknowledged, and the man lives according to them, and they are afterwards denied, and he lives contrary to them; or, also, they are not denied, and still he lives contrary to them. Through this **profanation** there is effected a conjunction and cohering of good with falsity, and also of truth with evil; whence it comes forth that the man is in Heaven and Hell at the same time; therefore, as Heaven wants to have its own, and Hell its own, and yet they cohere, both are taken away. Hence perishes the life proper to man, and he becomes like a brute animal, raving continually, and is carried by his phantasy into the air like a dragon flying backwards and forwards, and also sees flakes and chaff like giants and crowds, and a little cup as the universe, and so on. As they no longer have human life, they are not called Spirits, but **what is profane** . . . but this kind of **profanation** is rare, because it is provided . . . that man should not enter into the faith of truth and life of good, unless he can be kept constantly therein to the last of his life. 1158², Ex.

1049³. But the man does not **profane** who in childhood up to adolescence is in faith and a life according thereto, and who afterwards in the age of manhood recedes from faith and the life of faith. The reason is that the faith of childhood is a faith of the memory . . . whereas the faith of the age of manhood is a faith of the understanding . . . This faith can be **profaned**, if the man recedes from it, and lives contrary to it . . .

—⁴. In a word, whatever a man thinks, speaks,

and does from the understanding with the will favouring, is of his life . . . and this, if it is holy, is profaned by recession. But the profanations of this kind are more grievous or more light according to the quality of the truth and the derivative faith, and according to the quality of the good and the derivative life.

[E.] 1050². The cause of this horrible state of profanation after death, and of the state of phantasy which results therefrom. Fully Ex.

—^e. Hence it is that a profane one is no longer called a man, nor, he or she, but *it*; for he is a brute.

1051². This (worst) kind of profanation exists especially with those who acknowledge the Lord and His Divine, and the Word and its holiness. The reason is that the Lord alone, through truths from the Word, opens Heaven to the man who lives according thereto; and without Heaven being opened this profane cannot exist. Hence it is evident that the Gentiles . . . cannot induce on themselves such a profane. Nor the Jews . . . Nor the impious who have been such from their childhood . . .

1053². The second kind of profanation . . . is with those who have domination as the end, and the holy things of the Word, of the Church, and of worship, as the means. Ex. 1054². 1055².

—^e. In this kind of profanation are all those who are in sacred ministries, and who seek their own honour and glory through the holy things of the Church . . .

1055³. But this second kind of profanation of the holy things of the Church is not like the first kind of the profanation of them. The first kind exists with those with whom communication with Heaven has been effected through the opening of their spiritual mind; but this second kind of profanation exists with those with whom the spiritual mind has not been opened . . . The lot of these profaners after death . . . is that they are in hatred against the Lord, Heaven, the Word, the Church, and all its holy things. They come into such hatred from the fact that dominion is taken away from them . . .

1058². In the third kind of profanation are those who adore Divine things with devout gestures, and pious lips, and yet in heart and spirit deny them . . . Ex. 1059², Ex.

1061². The fourth kind of profanation is to lead a life of piety (des.) and yet to make of no account the precepts of life (des.). Ex. 1062², Ex. 1063², Ex.

—^e. This kind of profanation is not hypocritical, like the former one. Ex.

1062^e. Of this kind those profane more who defend their vices . . .

1064². The fifth kind of profanation is not like the rest . . . for it is to jest from the Word, and about the Word. Ex.

1141. All goods and truths . . . profaned by the Babylonians. Sig. 1142. 1143. 1144. 1145. 1146. 1148. 1150. 1151. 1152. 1153. 1154. 1155. 1156.

1158². For it is better for man to be constantly evil, than to be good and afterwards evil; for thus he becomes profane. Hence comes the permission of evil. Ex.

—³. There are many kinds of profanation, but this kind is the most grievous of all. Their lot after death is terrible: they are not in Hell, but beneath Hell, and there they do not think, or will, but they see and act; they see things which are not, and do not see things which are; and they act as if they were acting all things, and yet they act nothing, being altogether deliriums of phantasy. And, as they do not think or will, they are no longer men (and are called *it*). Such do those become who have once been reformed, and do not remain so. The cause of this horrible lot is this. By their reformation there is effected communication with Heaven; goods and truths inflow which open the interiors of their minds, and remove evils to the sides. . . . If they do not remain in this state . . . those evils flow back, and commingle themselves with the truths and goods. Thus Hell mingles itself with Heaven in them, so that they cannot be separated; for whatever has once been impressed on the mind of a man by love is never extirpated. Therefore, after death, as the goods cannot be separated from the evils, nor the truths from the falsities, the whole mind is destroyed, so that they no longer have any thought or will; and that which remains is like a shell with the kernel taken out, or like the skin and bones without the flesh . . . Know, therefore, that there is no danger in coming from evil to good; but that there is danger in coming from good to evil. 1160², Ill.

1160^e. The Lord, by His Divine Providence, is especially careful to prevent this kind of profanation; and, to prevent it, He separates with man the holy things from those not holy, and stores up the holy things in the interiors of his mind, and elevates them to Himself; but the things not holy, in the exteriors, and turns them to the world . . .

1182². 'To be cast into the depth of the sea' = into Hell. The reason this 'is better,' is that to know goods and truths, and to pervert them, is to profane.

Ath. 98. The Lord lived so humbly . . . that the Jews might not acknowledge Him from externals; (otherwise) they would have become profaners.

Coro. 57. That the fourth state of the Israelitish Church was the profanation of holy things . . . Ex.

Profess. *Profiteri.*

Profession. *Professio.*

A. 1081. Called 'brothers' because they profess faith.

1321^e. Do not acknowledge the truth they had professed (here).

7317. Those who infest are those . . . who had professed faith . . .

H. 6. They had professed the Father . . .

R. 833. Had professed faith alone. 834.

M. 187^e. *Ex professo.* D.3320.

D. 4349^e. Union is not by professions of truth.

D. Min. 4753. Had professed magical arts.

Profit. *Emolumentum.*

See under CONDUCE, GAIN, and HIRE—*quaestus.*

A. 1673⁴. Persuade themselves that all their Own profit is the common good.

H. 56. The variety of the worship (in Heaven) is an advantage . . .

P. 77. These goods are, in themselves, advantages.

M. 130⁴. Goods are in themselves things profitable . . .

T. 426². The benefactions of charity are advantageous things in many ways.

D. Wis. xii. 4³. All things have been created for the use, advantage, and delight of man.

Profitable, To be. *Prodesse.* A.9341⁶.

Progress. *Progredi.*

Progress. *Progressus.*

Progression. *Progressio.*

Progressive. *Progressivus.*

A. 30². The progression of faith with them. Des.

1379. The progressions, etc., of Spirits, are nothing but changes of state. D.4403. 4652^e.

1402. (The Lord's) progress. Tr.

1427. Progression to Divine things. Sig.

1451. The progression (of the Lord) into the celestial things of love. Sig.

1457. Further progression. Sig. (by 'journeying').

— Here begin the progressions of the Lord into Knowledges.

1495. There is progression when man is being instructed . . .

2196¹². Cannot apprehend that there are progressions there ; when yet they appear to themselves to progress just as man does on earth, in their dwellings, courts, paradises ; still less . . . that it is changes of state which appear thus.

2500. The progression of the Lord into the goods and truths of faith. Sig.

—^e. The Lord progressed according to Divine order. 2511.

2523². The Lord's life was a continual progression of the Human to the Divine . . .

2744. How the delights from conjugal love progress (upwards and downwards). Ex.

2950. Those who are in progression. Sig.

3308². A state of progress. Sig. and Ex.

3565^e. In the end is hidden all the progression.

3587. A progression and a change of state. Sig.

4345⁴. As man progresses in age . . . For he progresses successively towards interior things.

4375. 'To journey,' and 'go,' involve progression to further things.

4430. Progressions into the truths of faith and goods of love. Sig.

4582. The process of the progression from truth in the ultimate to interior truth and good . . . Sig.

4585². The progression of the Lord's Divine towards

interior things. Tr. For the Lord progressed in a similar order to that (of man). Ex. —⁵. —⁶.

4598. Progression towards interior things is not progression into scientifics ; for this progression often exists without any progression towards interior things ; often with egression. Nor is it progression into virile judgment . . . Progression towards interior things is progression towards Heaven and the Lord through the Knowledges of truth implanted in the affection of them . . . 4599, Sig.

5122². The states of the renaissance of everything . . . have their progressions from beginning to end . . .

—³. Such progressions and derivations are perpetual with the man who is being regenerated . . .

5605². The progressions there are changes of the state of life (which) appear in externals exactly like progressions from place to place. Ex. H.192, Ex.

6766³. The progress of the Divine truth with the man who is being regenerated. Tr.

8420^e. 'To progress' = to live. Ex.

8557. What is progressive of spiritual life. Sig.

8750. All things there are measured by progressions of the state.

— In the inmost sphere of Heaven there is a certain progression according to the Divine heavenly form . . .

9325. Goods and truths in their order proceed in a continual progression. Sig. and Ex.

9407. Divine truth in its progress through the Heavens . . .

9440^e. Measures his progressions according to space and time.

H. 195. When anyone there is progressing from one place to another . . . he arrives more quickly according to his longing . . .

269^e. (A regenerating man) does not know any step of the progression.

341². This innocence is the end of all their instruction and progression.

F. 13. This is the progression of charity . . . 15.

W. 75. States there appear to be progressive ; (but) in God they are not progressive, because He is infinite.

104. The Angels have no progression of the day . . . nor any progression of the year . . .

111. The Lord cannot advance through spaces.

171. The created universe, in its general progression . . .

211. All things progress through degrees . . . The progressions of discrete degrees are like the progressions of ends to causes . . . 212.

218^e. Such is the progression (of force, etc.) into power.

304. A progression from primes to ultimates in the fibres and vessels . . .

—². There is also such a progression of love . . . of wisdom . . . in a word of all things in the created universe.

[W.] 310². Forms, in **progression** from primes to ultimates, and from ultimates to primes . . . 314². 316.

314^e. The **progression** of the creation of the universe . . .

P. 59. The Divine Providence in all its **progression** with man . . .

180. Man would interfere with the order of the **progression** of the Divine Providence . . .

M. 185. These momentaneous **progressions** are also changes of state . . .

444³. There is no . . . **progression** of good to evil; but a . . . **progression** of good to a greater or a less good, and of evil to a greater or a less evil.

D. 3941. **Progressions** from one place to another, which do not come forth from phantasy, signify changes of Societies. Ex.

4087. Which translation and **progression** is an appearance and a fallacy . . .

4304. On the **progression** of Sirens. Ex.

4390^e. **Progressions** of ends. Can. God vii. 1, 3.

6011. On the **progression** of truth from knowledge into understanding . . .

E. 505. **Progression** towards lower things. Sig. and Ex.

Coro. 6. The day, or **progression**, in each Church. 27. 51.

Prohibit. *Prohibere.*

Prohibition. *Prohibitio.*

A. 995². No one is ever **forbidden** to enjoy pleasures . . .

1318. 'Nothing will be **withholden** from them' (Gen. xi. 6). Ex.

—^e. The end with a man can never be prevented, that is, changed, unless his state is.

4995. 'He hath not **kept back** anything from me, except thee' (Gen. xxxix. 9). Ex.

M. 519^e. These . . . correspond to the **prohibited** degrees.

E. 840. A **prohibition** lest anyone should learn or teach . . .

Prolification. *Prolificatio.*

Prolific. *Prolificus.*

Prolificate. *Prolificare.*

A. 8876. The **prolification** of falsity from evil thence. Sig.

9258². All its fibres regard the **Prolific** of the seed. . . It then serves the **Prolific** as soil. . . The **Prolific** in plants corresponds to the good in man. Ex.

9666². The **Prolific** remains in its integrity, and produces a new plant . . .

W. 310². From this is the **Prolific** (of seeds).

316. The state up to the time of **prolification** . . .

M. 51. (Sexual intercourse there is) without **prolification**, instead of which there is spiritual **prolification**. Ex. 52.

90^e. The **Prolific** is in the male. This is from no other source than the understanding; being from truth from good there.

92. A sphere of propagation, that is, of **prolification** and fructification . . .

115⁵. The **Prolific** of the husband would be in a continual Spring. . . The spiritual **prolifications** with the Angels are such; and . . . natural **prolifications** also are from this origin.

127². **Prolification** corresponds to the propagation of truth.

172. The **prolific** contributions from husbands are received universally by wives, and add themselves to their life. . . Because in the **Prolific** of the husband is his soul, and also his mind as to its interiors . . .

183⁵. All fructification, propagation, and **prolification**, are originally from the influx of love, wisdom, and use from the Lord . . .

355^e. The faculty of **prolificating** in males, which makes a one with the faculty of multiplying wisdom from the love of truth.

T. 403². Like the **Prolific** of the seed . . .

E. 990^e. There is some correspondence of Heaven with the **prolification** in adulteries; but not with the delight in them.

991². From this love descends the love of **prolificating** . . . From this love descends the love of **prolificating** in adulteries . . .

1000⁴. Conjugal love begins . . . to inspire sports for the sake of **prolification**.

1002^e. Marriages are seminaries for Heaven through **prolifications**.

Prolix. *Prolixus.*

Prolixity. *Prolixitas.*

A. 1395. Would be too **prolix**. 1486. 1522. H. 157.

D. 4128. (The representations) were sufficiently **prolonged**.

E. 325⁶. In praying they were not to be **prolix**. Ex.

587⁷. On account of its **prolixity**.

Prologue. *Prologus.* N.S. P. 191.

Prolong. *Prolongare.*

A. 488². 'To **prolong** the days' (Deut. v. 16) = a happy state.

3390. 'The days were there **prolonged** to him' (Gen. xxvi. 8) = a state of reception.

3703⁵. 'To be **prolonged**' is predicated of good, and its increase. 8898, Ex. E. 304⁴².

E. 375². The days being '**prolonged**' = happy to eternity.

706¹⁶. The **prolongation** of the time. Sig.

768⁵. 'To **prolong**,' when said of the Lord, = duration to eternity.

900². 'He shall **prolong** His days' (Is. liii. 10) = the Divine good. 'Long,' and thence '**prolong**,' are said of good.

966². 'The prolongation' of their days (in the fourth commandment)=the happiness of eternal life.

Prolong. *Prorogare.* D. Wis. x. 3^e.

Prominence. *Prominentia.*

Prominent. *Prominere.*

A. 8246. Their faces are prominent about the lips. 8247.

D. 5925. Their faces were almost monstrous from prominences and protuberances.

Prominent. *Exstans.*

Prominently. *Exstanter.*

A. 7475. All Spirits are in the human form, but not in so prominent a one as the Spirits of Mars.

W. 318. These two things are standing proofs . . .
—^e. This is prominently evident . . .

R. 571². Occurs.

Promiscuous. *Promiscuus.*

D. 3307. Desired promiscuous venery.

6106⁴. Not allowed to scortate promiscuously.

Promise. *Polliceri.*

Promise. *Pollicitum.*

T. 44². Proffers useful offices.

483. The Word is full . . . of blessings and promises of reward . . .

D. 3926. Occurs. 4754^e. 5015^e.

Promise. *Promittere.*

Promise. *Promissio.*

A. 2034⁷. From the time of the first promise (Gen. iii. 15).

5185. They then promise all things.

7933. According to the promise in the Word. Sig.

8055. Which are promised by the Divine to those in good and truth. Sig. 10527.

Coro. 59. The promise of the Advent . . . Ex.

Promise. *Spondere.*

Promise. *Sponsio.*

A. 5609. 'I will be surety for him' (Gen. xliii. 9)=he will be adjoined to him. 5839.

— . What Judah said concerning that suretyship.

5610. Suretyship, or bail, goes no further.

10560. The solemn promise of the Church with that nation. Sig. and Ex.

H. 35². Promising that they would no more covet things higher . . .

M. 3⁵. They are the promises of God, which cannot fail.

155. Celibacy together with a solemn promise of chastity.

300. Two who have engaged themselves to marriage, and have confirmed their solemn promises by presents . . .

—². Conjugal love engages for itself everlasting favour.

Can. Holy Spirit iv. 7. A clergyman is to be inaugurated by the solemn promise of the Holy Spirit . . .

Promote. See ADVANCE.

Prompt. *Promptus.*

Promptitude. *Promptitudo.*

A. 6921. The Spirits of Mercury are more prompt and quick than other Spirits. 6922.

6922. On account of their promptitude.

D. 2252. Souls are much more prompt . . .

Promulgate. *Promulgare.*

Promulgation. *Promulgatio.*

A. 8862. Promulgated from Mount Sinai. —². 9411. Life 53. 55. M. 351². D. 3253.

8931^e. He willed to promulgate *viva voce* the ten commandments.

9414^e. The promulgation of the Law. Tr. Life 59.

T. 414². A law inscribed on the human heart, whence has been promulgated . . .

D. 3891. Indignant that I should promulgate these things.

Prone. *Pronus.*

Proneness. *Pronitas.*

See PROCLIVITY.

A. 831. Such are very prone to adulteries.

977². With an unregenerate man there is . . . cupidity, and thence a proneness to all evil.

1094². Such are very prone to adore every idol . . .

S. 52. Their mind is prone to errors.

D. 2351. Proneness to anger is turned into zeal.

2457. So that the man is no longer prone to that evil.

3598^e. After one actuality (of adultery) they are prone to cruelty.

Coro. 35. From these are derived . . . pronenesses to evils.

Pronounce. *Pronuntiare.*

A. 1638. Their words are . . . distinctly pronounced.

1876². They could not pronounce (words of natural language).

5464. Will be with truths as was declared. Sig.

D. 3662^e. When he pronounces any sentence . . .

E. 763². Their reasonings they pronounce . . .

Propagate. *Propagare.*

Propagation. *Propagatio.*

Propagative. *Propagativus, Propagatrix.*

Propagator. *Propagator.*

See SHOOT-propago.

A. 1520. The spheres propagated outside of him.

2039. The greatest use, the propagation of the human race . . . M. 68².

[A.] 2057³. Cause that the delight is **propagated** no further.

5116². From **propagation** to eternity . . . W.347.

H. 308². Light, which is **propagated** around. E.313³.

382a. Good and truth are **propagated** from the marriages there.

409. **Propagate** themselves with increase towards the exteriors.

W. 347. Both forms receive the means of **propagation**. Ex.

M. 46². For the sake of the **propagation** of the human race.

92. The sphere of **propagation** which proceeds from Him . . . 222². 355⁵.

183⁵. See PROLIFICATION, here.

— . **Propagations** are continuations of creation.

198. By the reception of the **propagations** of the husband's soul . . . 321. 355⁶.

220. According to the love of **propagating** the truths of wisdom.

223². Hence is the **propagative** formation (in men).

236. That soul may be **propagated** from soul.

238². This **propagative** or plastic force in seeds . . .

245. The soul of the father is **propagated** although not conjoined with the soul of the mother. Ex.

T. 350². From one seed of men can be **propagated** families for ever.

380. All the good and truth of the Church are **propagated** from the marriage of the Lord and the Church.

796. Luther was a most active **propagator** of his dogmas.

D. 3697. Marriages being for the sake of the **propagation** of offspring . . . whatever destroys **propagation** is diabolical.

3778. Thence is the **propagation** of human society and consequently of the heavenly Societies. 3794^e.

3862. The nerves relating to **propagation** are from the cerebellum . . . for **propagation** is exempt from the voluntaries of man in almost all things. . . The principal end of the motions of that region is that of **propagation**.

4781. In this Earth the doctrine published from Heaven can be **propagated** through the universal world . . .

E. 351^e. This **propagation** of light in Heaven . . .

1201³. In everything spiritual there is a **propagative** force.

1203². The endeavour to **propagate** itself to eternity . . .

J.(Post.) 316^e. Instead of **propagation** there is a unition of minds.

Can. God iii. 11. An image of the infinite is impressed on the varieties and **propagations** in the world.

Propel. *Propullulare.* D.710a. 3548. E.584.

Propensity. *Propensio.*

A. 3127. That it is of the **propensity**, or animus. Sig. 3131.

3134. The **propensity** of truth in the natural man. Sig.

3980. **Propensity.** Sig. 4455.

4434. An **inclination** to conjunction. Sig.

5244. The **propensity** of the new Natural. Sig. and Ex.

E. 412²⁴. **Propenso** *animo.* — .

659²⁴. Exterior and interior affection and **propensity** to these things. Sig.

827. The **propensity** of their animus to idolatrous worship.

J.(Post.) 9. A **propensity** for doing.

Proper. See under PROPRIUM.

Property. See under PROPRIUM.

Prophet. *Propheta.*

Prophecy. *Prophetare.*

Prophecy. *Prophetia.*

Prophetic. *Propheticus.*

Prophetess. *Prophetissa.*

See FALSE PROPHET.

A. 66². The third style of the Word is the **prophetic**, which was born from the style of the Most Ancient Church. But it is not continuous . . . and is scarcely intelligible except in the internal sense, where are the greatest arcana, which follow in a beautiful connected order, and regard the external and the internal man, many states of the Church, Heaven itself, and, in the inmosts, the Lord. 1139. D.2721.

302^e. (The **prophetic** style was to prevent profanation.)

382. 'Prophets'=those who teach. 1460².

1116^e. Representatives like those seen by the **prophets**. 1532.

1462⁷. 'A **prophet**'=one who teaches, thus the doctrine of Knowledges.

1532. The visions of the **prophets** were nothing else than openings of their interior sight. Examps. 1619. 4527^e.

1756³. When moved by the **prophetic** Spirit . . .

1786. Visions were different to Moses from what they were to the **prophets**. Ex.

1871². This is especially the case with the **prophetic** Word of the Old Testament.

1925. There were Angels who . . . spoke through the **prophets**. —⁴, Ex.

1966. On **prophetic** visions and dreams. Gen.art. 1970. 1975. 1976. 2179². —³.

2173^e. The duplex expressions in the **prophets**. Ex.

2310. That there is an internal sense in the **propheticals** may be believed more easily . . .

2353². 'Prophets.' here, =those who teach falsities. 3301².

2534. 'Because he is a **prophet**' (Gen.xx.7)=that thus it would be taught.

— . 'A **prophet**,' in the sense of the letter, =those

to whom there is revelation ; and also, abstractedly, the revelation itself : but in the internal sense, one who teaches ; and also, abstractedly, the doctrine itself. And as the Lord is doctrine itself, or the Word which teaches, He is called 'a prophet.' Ill.

—³. 'To prophesy' = to teach. 2567⁵.

2576¹⁴. 'Came ye out to see a prophet ? I say . . . more than a prophet' (Matt. xi. 9). 'A prophet' = the externals of doctrine and worship.

2592. (Delight of a heathen) when I read to him something from the **propheticals**.

2606. The **prophetical** Books enum.

2608. (**Prophetical** parts where there is no sense in the letter.)

2686. The **prophetical** writings in the Ancient Church. 2897, Ex. 2898.

2826¹⁰. Where, in the **prophets**, good is spoken of, so also is truth.

3010. 'False **prophets**' (Matt. xxiv. 24) = those who teach truths not Divine, or falsities.

3316⁴. 'Sons of the **prophets**' = those who teach.

3652. 'Spoken of by Daniel the **prophet**' = by the **prophets** ; for when any **prophet** is mentioned in the Word by name, it is the **prophetic** Word itself which is meant. . . By 'Daniel' is meant all the **prophetic** concerning the Lord's Advent, and the state of the Church.

— . Vastation is much treated of in the **prophets**, and by it in the sense of the letter is signified the vastation of the Jewish and Israelitish Church ; but, in the internal sense, the vastation of the Church in general ; thus that which is now at hand. T. 758.

3693². 'The sun shall go down upon the **prophets**' (Micah iii. 6) = that they will no longer have truth and the doctrine of truth. '**Prophets**' = those who teach the truths of doctrine.

3698². (This) was from the proprium of the **prophet**.

3869⁵. 'To hear Moses and the **prophets**' = to know the things in the Word, and to have faith in it ; thus also to will them.

3900². 'There shall arise false Christs and false **prophets**' = the falsities of that doctrine.

4652². (Thus) the Spirit spoke with the **prophets** not as a man with a man, but as a spirit with a man, that is, in him. Ill.

4677⁵. The **prophets** were clad in coats of hair, because by the **prophets** was represented the Lord as to the truths of doctrine . . .

4682. Hence, by the **prophets**, in the Word, to whom truth Divine was manifested either by speech, by visions, or by dreams, are signified those who teach truths ; and, in the abstract sense, the truths of doctrine.

—². 'To **prophesy**' = to teach and preach them.

—³.

5110⁶. The form in which He appeared to the **prophets**.

5121³. Such were most of the revelations of the **prophets** in the Jewish Church : they heard a voice, they saw a vision, or they dreamed a dream ; but, as they

had no perception, they were merely verbal or visual revelations . . .

6148¹⁰. 'Priests' = goods ; '**prophets**,' those who teach.

6212. It is known from the Word that there was an influx from the World of Spirits and from Heaven into the **prophets**, partly by dreams, partly by visions, and partly by speech ; and also, with some, into the speech itself, and into the gestures themselves ; thus into the things which are of the body ; and that they then did not speak from themselves, or act from themselves, but from the Spirits who then occupied their bodies. Examps.

—⁴. (Thus) was I instructed how the **prophets**, through whom Spirits spoke and acted, were possessed ; namely, that the Spirits occupied their bodies, inasmuch that scarcely anything was left except that they knew that they existed. There were certain Spirits for this use, who did not want to obsess men, but only to enter into the corporeal affections of the man ; and, when they entered into these, they entered into all things of the body. . . The Spirits who possessed my body, as formerly the bodies of the **prophets**, said that at the time they knew no otherwise than that they had life as in the body.

—^e. There were also other influxes with the **prophets** ; namely, that they exercised their own discretion and thought, only that the spirits were speaking with them, for the most part inwardly in them ; the influx not being into the thought and will, but merely discourse which came to their hearing.

6333². The reason the Word is **prophetical**, is that when it is read it is not understood by the man except obscurely ; and when it is understood obscurely by such a man as there is now, it is perceived by the Angels clearly.

6632⁶. 'The Law and the **prophets**' = the Word in each and all things.

6752. Elias represents the Lord as to the **prophets** . . .

7055³. The **prophets** wrote as the Spirit from the Divine dictated ; for the very words which they wrote were uttered in their ears. With them was the truth which proceeds mediately from the Divine, that is, through Heaven, but not the truth which proceeds immediately ; for they had not a perception of what each thing signified.

7268². Hence Aaron is here called Moses' **prophet** . . . that is, one who utters adequately to the understanding the Divine truth which proceeds immediately from the Lord, and which transcends all understanding. And, as a **prophet** is one who teaches and utters Divine truth adequately to the understanding, 'a **prophet**' = the doctrine of the Church. 7269, Ex. R. 8⁵.

7553³. 'The **prophets** who see vanity and divine a lie' (Ezek. xiii. 9) = those who teach evils and falsities. 9248.

8337. 'Miriam the **prophetess**' (Ex. xv. 20). Ex.

8408⁵. 'The **prophets**' = doctrines from the Word.

8781². The Word in the letter, especially the **pro-**

phetic one, is nothing else (than the density of a cloud) relatively to the internal sense.

[A.] 8902¹⁴. 'Prophets and apostles' (Luke xi.49)=the truths and goods of the Church.

9188⁸. That 'prophet' (Dent.xviii.15) is the Lord. Ill.

—^e. 'A prophet'=one who teaches; in the abstract sense, doctrine; thus the Lord as to the Word or Divine truth.

9198². 'No prophet is accepted in his own country' (Luke iv.25)=that the Lord and the Divine truth from Him are less received and loved at heart within the Church than outside it. . . 'A prophet,' in this sense, = the Lord as to the Divine truth, thus as to the doctrine of the Church.

9229⁶. 'Prophets'=the doctrine of truth which is through the Word from the Lord.

9263⁷. 'Prophets'=those who teach the truths and goods of faith; and, in the abstract sense, the doctrines of faith. Ill.

9341⁷. That the prophetic Word would perish. Rep.

9372⁵. 'More than a prophet'=that the Word is more than any doctrine in the world.

—⁶. That 'all the prophets and the Law prophesied until John.' Ex.

9457². Such things appeared also to the prophets, when their interior sight was opened. Ill.

9806². The Lord is called 'a prophet' when truth is treated of.

9809⁹. 'Prophets' (in the series 'kings,' 'princes,' 'priests,' and 'prophets')=doctrines.

9820². The prophets are called 'holy' because by them is signified the Word, which is the Divine truth; and, in special, doctrines from the Word.

9954⁹. The reason the prophets were anointed, was that the prophets represented the Lord as to the doctrine of Divine truth, consequently as to the Word. E.375¹⁵.

10683⁶. 'A disciple'=the truth of life; 'a prophet,' the truth of doctrine.

H. 254. How the Lord spoke with the prophets.—Not by an influx into their interiors, but through Spirits who were sent to them, whom the Lord filled with His aspect, and thus inspired the words which they dictated to the prophets. . . As the words came forth immediately from the Lord, each of them is filled with what is Divine, and contains in itself an internal sense. . . A Spirit who is filled with the Divine knows not but that he is the Lord. . .

J. 50. The Mohammedans who had acknowledged the Lord as the Greatest Prophet. . .

59². 'Prophets'=those who teach truth, and through it lead to good; and 'false prophets,' those who teach falsity, and by it seduce.

L. 15². The prophets represented the Lord as to the Word, and thence as to the Church; and the Lord was the Prophet. Ill.

—^e. By the Lord as the greatest prophet, is signified the Church itself and the Word itself. 16⁵, Ill.

28. The prophets were called 'sons of man' because they represented the Lord as to the Word, and thence signified the doctrine of the Church from the Word. . . For the spiritual signification of 'a prophet' is the doctrine of the Church from the Word; and, when said of the Lord, the Word itself. Ill. S.35.

52. That Jehovah Himself. . . spoke the Word through the prophets. Ex.

— . When the prophets were in vision, they were not in their bodies, but in their spirits, in which state they saw such things as are in Heaven. But when Jehovah spoke with them, they were in their bodies, and heard Jehovah speaking. These two states of the prophets are to be carefully distinguished. Ex. and Ill. R.36. 945².

53. It is not said in the prophets that they spoke the Word from the Holy Spirit, but that they spoke it from Jehovah. . . Ill. R.36^e. T.158.

P. 230³. By 'the name,' and 'the reward,' of 'a prophet,' is meant the state and happiness of those who are in Divine truths.

R. 8. 'The words of this prophecy' (Rev.i.3)=the doctrine of the New Jerusalem; for by 'a prophet,' in the abstract sense, is signified the doctrine of the Church from the Word; thus, here, the doctrine of the New Church; and the like by 'a prophecy.'

—². 'The reason 'prophet' and 'prophecy'=the doctrine of the Church from the Word, is that the Word was written through the prophets. . . and therefore when 'a prophet' is mentioned, since his function was to write and teach the Word, there is meant the Word as to doctrine, or doctrine from the Word. Hence the Lord, being the Word itself, was called 'the prophet.'

— . That by 'a prophet' is meant the doctrine of the Church from the Word. Ill.

—³. 'To receive a prophet in the name of a prophet'=to receive the doctrine of truth because it is true. E.102⁶.

—⁶. 'Prophets and priests'=the universal Church as to the truth of doctrine and the good of life. Ill.

36^e. The Word was not revealed in a state of vision, but was dictated by the Lord to the prophets *viva voce*. And therefore it is nowhere said that they spoke from the Holy Spirit, but from Jehovah.

132². 'To kill the prophets' (1 Kings xviii.4,13)=to destroy the truths of doctrine from the Word.

133. 'Who calleth herself a prophetess' (Rev.ii.20)=who make it the doctrine itself of the Church, and found all their theology upon it. By 'a prophet,' in the Word, is signified the doctrine of the Church; in like manner therefore by 'a prophetess.' (=the doctrine of all falsities. E.160.)

173². The prophets and apostles are called 'holy' because by 'prophets' and 'apostles' are signified the truths of doctrine of the Church.

478. By 'the mystery of God evangelized to the prophets' (Rev.x.7) is signified that which has been foretold by the Lord in the Word, and has hitherto been hidden.

483. 'Thou must prophesy again. . .' (ver.11)=that they must be further taught.

509. 'Those two prophets tormented them . . .' (Rev. xi.10)=that these two essentials . . . are in opposition . . .

526. 'To give reward to His servants the prophets . . .' (ver.18)=the happiness of eternal life to those who are in truths of doctrine from the Word . . .

687. 'The blood of saints and prophets have they poured out' (Rev.xvi.6)=that (faith alone) when received, perverts all true doctrinals from the Word.

790. 'Ye holy apostles and prophets' (Rev.xviii.20) =the men of the Church who are in goods and truths from the Word. . . 'Prophets'=truths from good from the Word.

801. 'In her was found the blood of prophets and of saints' (ver.24)=the adulteration and profanation of every truth of the Word and of the Church. . . 'Prophets'=all who are in Divine truths from the Word; and, abstractedly, the truths of doctrine from the Word.

819. 'The testimony of Jesus is the spirit of prophecy' (Rev.xix.10)=that it is the all of the Word and of the doctrine thence.

943. 'The Lord God of the holy prophets' (Rev.xxii.6)=the Lord from whom is the Word of both Covenants; for by 'prophets' are signified those who teach truths from the Word; and, in the abstract sense, the doctrine of truth of the Church; and, in a wide sense, the Word itself, (thus) the Word of both Covenants.

944. 'Blessed is he that keepeth the words of this prophecy' (ver.7)=that the Lord will give eternal life to those who keep and do the truths or precepts of the doctrine of this Book, now opened by the Lord.

946. 'I am . . . of thy brethren the prophets' (ver.9) =those who are in the doctrine of the New Jerusalem.

947. 'Seal not the words of this prophecy' (ver.10)=that the Apocalypse is not to be closed up.

957. 'Everyone that heareth the words of the prophecy of this Book' (ver.18)=those who read and know the truths of doctrine of this Book now opened by the Lord. 958.

T. 126. The last temptation which the Lord as the Grand Prophet sustained. 129, Ex.

130. That the prophets represented the state of their Church as to doctrine from the Word, and as to life according to it. Ill.

149. 'The Spirit of prophecy'=the truth of doctrine from the Word; for 'prophecy'=nothing else than doctrine; and 'to prophesy'=to teach it. (=the life and soul of doctrine. E.10².)

157. As in a state of the mind separated from the body, the prophets saw such things as come forth in the Spiritual World, it is called 'a vision of God' . . . This is the state in which I have been for twenty-six years, with the difference that I have been in the spirit and body at the same time, and only sometimes out of the body. Ill.

287. 'The Law and the prophets'=the whole Word.

789. The New Church as treated of in the prophets. Ill.

D. 1957. On the speech of Spirits with Moses and the prophets. Ex.

2022. The prophetic spirit in the representative Church, which was given to whomsoever the Lord pleased, thus to the seventy elders who prophesied by the spirit of Moses. Thus did Saul prophesy. Which prophetic Spirit was nothing else than that they spoke and acted under words and ways that were unknown to them . . . 2282.

2272. On the action of Spirits into the prophets (in causing them to assume various postures). Ex.

2277. In like manner were the old prophets obsessed. Ex.

2282. External men were actuated by such a prophetic spirit as that of Saul . . . But interior men . . . if possessed by a like spirit, are left to themselves, both as to the thoughts and the acts; and therefore it was foretold that prophecies should cease, namely, through the Lord . . .

2283. Other prophetic influxes. Ex.

2414. If they should read the prophetic Books without the points . . .

—^e. The prophetic writings, where the sense is understood by no one except the Lord . . .

2521. On certain troops of prophets in the Old Testament.

6062². See PAUL, here.

6108. On the two prophets in Rev.xi.

D. Min. 4662. That not the Holy Spirit, but an Angel, spoke to the prophets. Ex.

E. 8. Hence it is that all things the Angels said to the prophets were Divine, and not at all from the Angels. Ex.

14. 'The words of this prophecy'=the truths which are of the doctrine of Heaven.

100³. See APOSTLE, here.

131⁹. 'Prophets'=those who teach truths. 141⁸. 152⁴. 329²⁵.

219². By all the prophets are signified the doctrines of Divine truth.

223². 'A prophet'=one who teaches truth; and, in the abstract sense, the doctrine of truth. 235⁷. 653¹⁰. 706³. 710¹². 866⁵. 975. 1193.

236⁶. 'Prophets'=the truths of doctrine. 433³³. 537¹⁷. 655⁹. 659²³.

237. 'Prophets'=doctrines. —³. 240³.

372². 'Prophets'=those in the truths of doctrine; and, abstractedly, the truths of doctrine. 376³². —³⁴. 386⁷. 395³. 419¹⁶.

376³¹. 'The priest and the prophet'=the doctrine of good and truth.

391¹⁹. 'The blood of the prophets'=the falsification of the truths of doctrine.

409⁶. 'Prophets,' in the Word, = the doctrine of Divine truth; thus the Divine truth as to doctrine.

483¹¹. 'Prophets'=false doctrines.

559⁴. 'A prophet'=the doctrine of truth, and thence

the knowledge of truth; but here the doctrine and knowledge of falsity.

[E.] 569²⁰. 'A prophet' = doctrine from the Word.

577⁷. 'Prophets' = those who teach truths, and the intelligent; and, abstractedly, the doctrine of truth, and intelligence.

587¹³. 'A prophet' = one who teaches truths; and, in the abstract sense, the doctrine of genuine truth which is from the Lord. 600²⁰.

590². The incantations in which the prophets were skilled. Ex.

601⁸. 'His servants the prophets' (Amos iii.7) = those who are in the truths of doctrine, and receive.

612. 'His servants the prophets' (Rev. x.7) = the truths of doctrine, here, the Word.

619³. The prophet John.

624⁴. The reason 'to prophesy' = to teach the Word, is that by 'a prophet,' in the supreme sense, is meant the Lord as to the Word; and, in the relative sense, one who teaches the Word; but, in the abstract sense, the Word itself, and also doctrine from the Word. Hence, 'to prophesy' = to teach the Word and also to teach doctrine from the Word. Fully ill.

—¹³. By 'prophets,' in the spiritual sense, are meant all whom the Lord leads, and with whom also the Lord inflows, and reveals to them the arcana of the Word, whether they teach them, or not. —¹⁵. —¹⁶, Ill.

—¹⁵. The prophets of the Old Testament were not illustrated as to the understanding; but only received in the hearing the words which they were to say or write, without understanding their interior and still less their spiritual sense.

— . In the opposite sense, by 'prophets' are signified perversions and falsifications of the Word, and falsities of doctrine. Ill.

—¹⁶. 'To kill the prophets' = to extinguish Divine truth by the falsification of the Word.

—¹⁸. In a word, prophets teach; and priests lead.

695¹⁹. 'So persecuted they the prophets who were before you' = that formerly they had in like manner assaulted the truths of doctrine.

727¹². 'The judge and the prophet' = the doctrine of good and of truth.

811⁶. All the prophets represented the Church as to doctrine from the Word.

—¹². By 'a prophet,' in general, is signified the doctrine of the Church from the Word.

1037². Therefore, when the eyes of the spirit were opened with the prophets, they saw such things as represented the Divine celestial and Divine spiritual things of the Church; and also such things as represented the future things which would happen in the Churches.

De Verbo 10². Each of the chapters in the prophetic Word corresponds to one of the Societies of Heaven. (Continued under PROPHEETS and PSALMS.)

Prophet. *Vates.* M. 315⁴.

Prophets and Psalms. (*The Work.*)

L. 37. It has been granted me to run through all the **Prophets and the Psalms** of David, and to examine and see each verse as to what is there treated of; and I saw that no other things are there treated of than the Church instaurated and to be instaurated by the Lord, the Advent of the Lord, His combats, glorification, redemption, and salvation, and Heaven from Him, and at the same time their opposites.

S. 97^e. These Summaries (quoted from the **Prophets and Psalms**) have been collated with the Word in Heaven, and they conform with it. R. 43⁴. 239⁶. 707³. 859.

De Verbo 10². When I ran through the Propheticals of the Word from Isaiah to Malachi, it was granted to see that the Societies of Heaven were excited in their order, and they perceived the spiritual sense corresponding to them. 18. S. 113.

P.P. (At the end.) The *Arcana Coelestia* referred to.

Propinquity. *Propinquitas.* A. 7826. 7940.

Propitiate. *Propitiare.*

Propitiation. *Propitiatio.*

Propitiatory. *Propitiatorium.*

Propitious. *Propitius.*

Propitiator. *Propitiator.*

See under CHERUB.

A. 645^e. The expiation or propitiation of the Lord is protection from the inundation of evil.

9506. 'Thou shalt make a propitiatory (or mercy-seat) of pure gold' (Ex. xxv.17) = the hearing and reception of all things of worship from the good of love. 'The propitiatory' = the cleansing from evils, or the remission of sins, consequently, the hearing and reception of all things which are of worship. That 'the propitiatory' = the cleansing from evils and the remission of sins, is evident from the places in the Word where propitiation or expiation is mentioned; and that it = the reception of all things of worship, is because those who have been propitiated or expiated, that is, cleansed from evils, are alone heard . . . and therefore Aaron was not allowed to approach the propitiatory until he had cleansed and expiated himself and the people.

—². (Moreover) Jehovah spoke with Moses upon the propitiatory between the cherubs. T. 283².

— . Therefore there were cherubs upon the propitiatory . . .

— . (Therefore) the propitiatory was upon the ark, and the cherubs were upon the propitiatory; and the propitiatory and cherubs were of pure gold. E. 392⁵.

—³. That the propitiatory = a cleansing from evils, thus the remission of sins. Ill.

9513. 'The propitiatory' = the hearing and reception of all the things of worship which are from the good of love. 9517. 9518. 9682. 10196. 10339. E. 277⁴. 283¹⁴. 700³.

10042⁵. Expiation, propitiation, and redemption, are nothing else than purification from evils and falsities, the implantation of good and truth, and their conjunction; thus regeneration. Refs.

10122. 'A bullock of sin thou shalt offer . . . upon the propitiations' (Ex.xxix.36) . . . 'The propitiations' =the reception of the good of love and of faith from the Lord after the removal of evils and the derivative falsities.

10124. 'In propitiating thyself upon it' (ver.36)= the faculty of receiving good from the Lord; (for) 'to propitiate upon the altar'=after the removal of evils and the derivative falsities, the implantation of good by the Lord, and the reception of it by man and Angel.

10127. 'Seven days thou shalt propitiate upon the altar' (ver.37)= what is full as to the influx into Heaven and the Church. . . 'To propitiate'=purification from evils and the derivative falsities. —³,Ex.

—⁴. As to propitiate and expiate=this, they also involve the implantation of good and truth, and the conjunction of both by the Lord. Ex.

10629. 'Be propitious to our iniquity' (Ex.xxxiv.9) =that their interiors may be removed. Ex.

P. 326¹². That the Lord was propitious. Sig.

R. 393. Propitiation lest the Angels of the Spiritual Kingdom should be hurt . . . Sig. and Ex.

—^e. Propitiations in the Israelitish Church were made by incensings. In like manner here, lest they should be hurt by the satanic Spirits . . .

T. 135³. That I might speak with them . . . about mediation, intercession, propitiation, and expiation. Ex.

—⁴. This Human is what propitiates, etc.

—⁵. Propitiation means the operation of clemency and grace, lest man by sins should bring himself into condemnation; likewise protection, lest he should profane holiness. This was signified by the propitiatory . . .

E. 392⁶. That 'the Testimony'=the Lord, is evident from the fact that that which was upon the ark was called the propitiatory, and the Lord is the Propitiator.

496³. By this was represented that all propitiation and expiation were from the Lord's Divine love.

700⁶. By 'the propitiatory' is signified the removal of the Falsities from evil loves, and, then, reception and hearing.

So5³. That (the present faith) is propitiation, namely the propitiation of God the Father by . . . the blood of His Son. Ex. So6². S10³.

1179³. Upon which is the propitiatory, which is the Lord.

Proportion. See under RATIO.

Proportionately. *Proportionate.* A.2973³.

Propose. *Proponere.*

Proposition. *Propositio.*

Purpose. *Propositus.*

A. 4292⁵. The breads of proposition (or show-bread).

4727. Are they not averse to the mere proposition?

6203. From consent, then from purpose . . .

7017. When anyone proposes anything to himself, he perceives it as present . . .

7978². The twelve breads of proposition =the good of celestial love; and their being cooked in cakes=the goods of spiritual love.

8774. Proposition with influx. Sig.

9011. Those injure anyone not from purpose . . . Sig. and Ex.

9012. 'When a man shall act from purpose against his companion' (Ex.xxi.14)=previous thought from a depraved will. Ex.

H. 277². Not purposed and deliberate . . . M.395.

509^e. Their evils have been . . . not from purpose against the truth . . .

Life 97. This combat is not grievous except with those who . . . have indulged in their concupiscences from purpose.

W. 267³. Take the falsest thing, and put it into a proposition . . .

279. Those things of the mind which belong to any purposed Thing are in the middle . . .

P. 296⁵. If he thinks that this evil is contrary to the commandments . . . he then commits it from purpose, and thereby lets himself deeply down, from which he cannot be brought out except by actual repentance.

324. In the order set forth.

M. 133. They confirmed the Truth of the proposition . . .

146^e. The end, purpose, or intention of the will is primarily regarded by the Lord; and therefore so far as a man is in these . . . he is initiated into purity.

452³. With these a conjugal life is their purpose, intention, or end . . . (and therefore) is such before the Lord.

453^e. The Angels replied that they regard all from the purpose, intention, or end . . . 527^e. T.523^e.

493. (These adulteries) are imputed to them as evils of purpose . . . Ex.

—². That which flows forth from the very essence of a man's life, thus that which flows forth from his will or love, is principally called purpose; but that which flows forth from . . . his understanding, is called intention.

495. That adulteries from the purpose of the will . . . render men natural, sensuous, and corporeal. Ex.

527². All things done by a man's interior will, are done from purpose; because that will proposes to itself what it does by its intention.

528. He who from purpose or confirmation acts against one commandment acts against the rest. Ex. T.523.

529. If from purpose and confirmation they abstain from one evil because it is a sin, they abstain from all evils. Ex.

—^e. A man comes into this purpose, if once or twice in a year he examines himself, and repents of the evil he discovers.

T. 321^e. Purposed evils (are included in the eighth commandment). 322. 324.

[T.] 333². This proposition and discussion are rarely terminated in the affirmative . . .

374². This infinite diversity . . . derives its origin from the end, intention, and consequent purpose . . .

—³. In the seed are concealed the end, intention, and purpose of producing fruits . . .

523. Into this purpose (to act against the commandments) come those who do not want to hear anything about repentance; but into the purpose of believing in the Lord and of loving the neighbour, come those who through repentance have removed some evils which are sins: these are kept by the Lord in the purpose to abstain from other evils; and therefore if they commit sin from ignorance or overpowering concupiscence, it is not imputed to them . . .

526. With full purpose of amendment of life.

566^e. If you do so from any other purpose or end . . .

657^e. The truth of the proposition is evident . . .

658⁴. As the end is the purpose, and this intends, purpose is also of the will, and it enters the understanding by the intention . . .

D. 1467. Some assume certain propositions . . . but others see that they are hypotheses.

1937. A dispute about this proposition . . .

1953. Things which suit their theses or propositions.

2176. That we should not propose to ourselves to do anything for certain which is in itself indifferent . . .

2327. When this proposition had been confirmed by the Angels.

2764. They can induce others to believe whatever they propose to themselves.

3092. It was then proposed to (them) to solve this proposition . . .

3711^e. They set forth with a mere regard to wealth.

4742. They never desist from a purpose once formed. 4745.

5500. Those who have been homicides from will and purpose . . .

E. 778¹¹. Those who act against them from purpose. Sig.

824. The first proposition is believed without being first explored . . . —².

866⁴. 'By deceit'=from purpose. —⁶. —⁸.

Proprium. *Proprium.*

Proper. *Proprius.*

Properly. *Proprie.*

Property. *Proprietas.*

Proprietary. *Proprietarius.*

See under APPROPRIATE, FLESH, OWN INTELLIGENCE, POWER, AND PRUDENCE.

A. 8. The second state is when a distinction is made between the things which are the Lord's, and those which are proper to man.

— . Cause the things of the body and the world, thus those which are proper [to man], to be quiescent.

21^e. All things proper to man are compared to 'night.'

24². The external man is led as by things which are his Own . . . Sig. and Ex.

41. Whatever is proper to man has no life in it; and when presented to view appears hard, as if bony and black.

50². The Angels (then) bend man by his Own cupidities . . .

131. A posterity of the Most Ancient Church who affected proprium. Tr. 133. 137. 142.

132. As man . . . wants to be led also by himself and the world, or from proprium, proprium is here treated of, as being conceded to him.

134. He is therefore let into a state of proprium, and proprium is given him. Sig.

135. That celestial and spiritual life were adjoined to proprium, so as to appear as a one. Sig. 160^e.

136. That innocence was insinuated into the proprium, so that it should not be ungrateful. Sig.

138. 'A help as with him'=proprium, which is also called a rib built into a woman. 140. 142.

141. Innumerable things might be said about proprium, as to how proprium is with the corporeal and worldly man, how with the spiritual man, and how with the celestial man. Proprium, with the corporeal and worldly man, is his all; he knows nothing but proprium; if he should lose proprium, he would suppose himself to perish. With the spiritual man, proprium appears similar; for although he knows that the Lord is the life of all . . . he does not so much believe as say it. But the celestial man . . . perceives it to be so, and never desires proprium; and yet . . . proprium is given him by the Lord, which is conjoined with all perception of good and truth, and with all happiness. The Angels are in such proprium, and in the highest peace and tranquillity, for in their proprium are those things which are the Lord's, who rules their proprium, or them through their proprium. This proprium is the veriest Celestial; but the proprium of the corporeal man is the Infernal.

146^e. Those who desire proprium begin to despise the things of the Lord . . .

147. 'The rib'=the proprium of man in which there is little vitality, and a proprium which is dear to him. 'The flesh in place of the rib'=a proprium in which is vitality. 'A deep sleep'=the state into which he was let that he might seem to himself to have proprium . . . for in that state he knows not but that he lives . . . from himself. 148, Ex.

149. 'Bones'=proprium, and indeed proprium vivified by the Lord. Ill.

—². The proprium of man, when viewed from Heaven, appears as a bony, inanimate, and very deformed thing; but when vivified by the Lord, it appears fleshy.

— . The Lord alone has proprium; from proprium He redeemed man; and from proprium He saves him. The Lord's proprium is Life; and, from His proprium He vivifies man's proprium, [which in itself is dead.

The Lord's **proprium** is signified by, 'A Spirit hath not flesh and bones, as ye see Me have.'

150. The state of man when in **proprium**, or when he supposes that he lives from himself, is compared to a deep sleep.

— That the **proprium** of man in itself is dead. Shown from experience.

151. 'The rib'=the **proprium** not vivified; 'the woman'=the **proprium** vivified by the Lord; 'to bring her to the man'=that **proprium** was given him . . . (that is) a **proprium** vivified by the Lord.

152. It was the woman who was beguiled; for nothing ever beguiles man but his **proprium**; or, what is the same, the love of self and of the world.

154. There is never anything evil and false which is not **proprium**, and from **proprium**; for the **proprium** of man is evil itself. . . When things proper [to man] are presented to view in the World of Spirits, they appear so deformed that nothing can be depicted more so, with a diversity according to the nature of the **proprium**; so that he to whom the things proper to him are presented is horrified, and would flee from himself as a devil. But the **propriums** which have been vivified by the Lord appear beautiful with a variety according to the life . . .

155. The heavenly marriage is . . . in the **proprium**; and the **proprium** vivified by the Lord is called His 'bride,' and 'wife.' The **proprium** thus vivified by the Lord has a perception of all the good of love and truth of faith; and thus has all wisdom and intelligence conjoined with ineffable happiness.

—². The quality of this vivified **proprium** (is) that the Angels perceive that they live from the Lord, and, when they do not reflect, they know no otherwise than that they live from themselves . . . This **proprium** is meant in . . . 'a woman shall compass a man' . . . for the **proprium** is such that it encompasses, as a rib made flesh encompasses the heart.'

156. 'Bone of bones and flesh of flesh'=the **proprium** of the external man; 'bone,' **proprium** not vivified; 'flesh,' the **proprium** vivified . . .

157. Those who could be called their own-*proprium*-of the same family . . .

159. Because they desired **proprium**, which is of the external man . . . they no longer perceived the internal man to be distinct from the external . . .

161. As this posterity desired to live in the external man, or in **proprium**, it was granted them; but the Celestial Spiritual was insinuated therein.

164. The **proprium** of man is nothing but evil . . . but when charity and innocence from the Lord are insinuated into **proprium**, it appears good and lovely. These as it were abolish **proprium**, or the man's evil and falsity.

190. The third state of the Most Ancient Church so affected **proprium** as to love it. Tr.

191. The love of self, or their own love, is signified by 'the woman.' 194. 208.

206². Not to have **proprium** (they suppose) to be nothing.

207. (Cupidity, phantasy, and intelligence) are of **proprium**, or of 'the woman.'

210. What **proprium** is.—The **proprium** of man is all the evil and falsity which springs from the love of self and of the world, and from not believing in the Lord, or the Word, but in self, supposing that what they do not apprehend sensuously and scientifically is nothing. Ex. . . . This, then, is the **proprium** of man, which in itself is infernal and damned.

214. They are called 'naked,' because left to **proprium**; for those left to **proprium**, or to themselves, no longer have anything of intelligence and wisdom, or of faith.

215. That **proprium** is nothing but evil and falsity, is evident from the fact that whatever Spirits say from themselves is false and evil. Des.

—^e. 'A graven image'=the falsity which is of **proprium**; 'a molten image'=the evil which is of **proprium**.

237. The Church so loved self or **proprium** that it could no longer apprehend anything of truth. Tr.

241. Everyone may know from his Own experience. 379².

249. 'Nations'=those who trust in **proprium**.

252. The heavenly marriage is such that Heaven and the Church are united to the Lord through **proprium**, inasmuch that it is in the **proprium**; for without **proprium** there is no union; and when the Lord insinuates innocence, peace, and good into this **proprium**, it then still appears as **proprium**, but heavenly and most happy. (The difference between) the heavenly and angelic **proprium**, which is from the Lord, and the infernal and diabolical **proprium**, which is from self, is like that between Heaven and Hell.

253. From the heavenly and angelic **proprium** the Church is called in the Word 'woman,' 'wife,' 'bride,' 'virgin,' and 'daughter.' Ill. 261. 262.

256. The Lord was born in a Church which had lapsed into an infernal and diabolical **proprium** . . . that of His own power He might unite the Divine celestial **proprium** to the human **proprium**, in His Human essence, so that they should become a one in Him.

268. There are no things proper to man in the internal man, but in the external.

308. Lest man from **proprium** . . . should enter into the mysteries of faith . . .

357. Anger . . . results from everything which goes contrary to Own love . . .

362. When phantasy claims it as his Own invention.

371. This Perceptive was proper to the Most Ancient Church.

389. When there is disjunction he is left to himself, or to **proprium**; and whatever he then thinks is falsity, and whatever he wills is evil.

472. The word 'create' properly regards man.

478. Properly, he is never called 'Adam' . . .

531. There is 'work and labour of our hands' when

men have to (do these things) from self, or from **proprium**.

[A.] 561. Remains are well separated from the things which are **proper** to man, or evils and falsities.

574². Things which are man's own, all of which are corporeal. Sig.

585². 'Figment' = thought from **proprium**.

588. This is why human **properties** are predicated of . . . the Lord.

597³. That the **proprium** of man is nothing but evil (was one of the general principles of the Most Ancient Church).

633. Even with the most celestial Angel the **proprium** is nothing but falsity and evil.

634. In the proper sense. —^e. 1411. 1662.

661³. It properly signifies . . .

694. Hell from **proprium** . . . constitutes one devil . . .

714. Man . . . regarded in his **proprium** is nothing but a beast.

730. In temptation, man is in vastation of all things which are of **proprium** . . . for the things proper to man must die . . .

731. The **proprium** of man, which is as it were destroyed when it is vivified. Sig. and Ex.

—¹. The **proprium** of man is all evil and falsity; but when he comes into temptations . . . it is resolved and tempered through truths and goods from the Lord, and is thus vivified, and appears as if not present . . . Still, it is not destroyed, but remains. Ex.

780. For in the **proprium** of the man there is the life of the Lord, which is the life of charity and faith.

841². After temptation . . . the things of the Lord, and those proper to man, appear confounded . . .

848². When told that no one can do what is good from himself, or from **proprium**, he is astounded.

868². No evil and falsity can ever be abolished, because man's **proper** life consists in evil and falsity.

874². Man's Own cupidities mingle themselves in what he does . . . so that inwardly it is filthy.

875⁴. If the Lord were to remit . . . so that man acted from his Own will, he would do evil . . .

876². Such things are in **proprium** . . .

878³. Evils are from the **proprium** of his will; falsities are from the **proprium** of his understanding.

942. Own justice.

978. (People) believe that they do good and think truth from **proprium**. **Proprium** is attended with this.

981³. The spiritual . . . do not acknowledge (mercy), because they remain in **proprium**, and love it.

987. Man, Spirit, and Angel (as to) all his **proprium**, is the vilest excrement. Des.

994⁷. The filthy pleasures which derive their origin from **proprium**. Sig.

99². *Propria voluntaria*. Sig.

1000. The new life . . . is entirely separate from the Voluntary or **proprium** of the man, that is, from the life proper to man, which is not life . . .

1001⁵. That the Celestial, which is the **proprium** of the Lord . . . should not be commingled with the **proprium** of man, which is profane. Rep.

1011. When charity is extinguished, man is left to himself and his **proprium** . . .

1023. The heavenly marriage in the Most Ancient Church was in the voluntary **proprium**; but in the Ancient Church was in the intellectual **proprium**; for when the Voluntary of man became wholly corrupt, the Lord separated his intellectual **proprium** from that corrupt voluntary **proprium**, and in his intellectual **proprium** formed a new will . . . So far as the voluntary **proprium** can be separated from this intellectual **proprium**, the Lord can be present with him . . . Temptations . . . cause the voluntary **proprium** to be quiescent, to become as nothing, and as it were to die. So far as this is done, the Lord through conscience implanted in the intellectual **proprium** can operate in charity. Sig. 1040³.

1025³. Their Own proper posterity.

1042². With the regenerate spiritual man, there is an intellectual **proprium** in which the Lord insinuates innocence, charity, and mercy. Sig. (by 'the rainbow.') 1043.

1044. 'The earth' here = the voluntary **proprium** of man, which cannot be regenerated.

—³. The 'sign of the covenant' is this: that in so far as there is the presence of the Lord in the intellectual **proprium**, the voluntary **proprium** must be removed.

1047. That on account of the voluntary **proprium** of man the faith of charity does not appear. Sig. and Ex.

1049. Man's **proprium** is infernal, and is his very Hell itself; for through his voluntary **proprium** he communicates with Hell, and from Hell and itself it is such that it desires nothing more than to precipitate itself into Hell; nor is it content with this, but desires to cast down all in the universe.

1076^e. Hence do they live in **proprium**.

1316. With whom his Own good is the end, the Lord can never be present: the **proprium** itself of man alienates the Lord. Ex.

1326. The love of self is nothing else than the **proprium** . . . from which flow forth all evils . . .

1387. Suppose that they would be bereaved of all life, because they would (then) think nothing from self or **proprium** . . .

—². They then live from the Lord, and also have **proprium**, which is given them with all happiness.

1412. The exterior things are those which are proper to the body.

1438². All men have no other seed than a something filthy and infernal, in which and from which is their **proprium** . . . and therefore unless they receive from the Lord new seed, and a new **proprium**, that is, a new will and a new understanding, they must be accursed to Hell.

1444². The Lord had no actual or **Own** evil. 1573⁸.

1551^e. 'Made with their hands'=what is from **proprium**.

1568⁴. The things which are discordant are of the man and his **proprium**.

1594⁵. To angel or man, while he lives in mutual love, the Lord gives a heavenly **proprium**, so that it appears to him no otherwise than that he does good of himself; hence the internal man is predicated of man, as if it were his.

1639. The speech of words is the speech proper to men . . .

1661⁴. When man . . . supposes good and truth to be from self . . . the goods and truths from which he is combating . . . are not goods and truths . . . for **proprium** is in them . . .

—^e. His Divine Essence thus introduced the Human to overcome from its **Own** power.

1673⁴. Regard all that is their **Own** as the common good.

1695. Evil Spirits are not allowed to think and speak contrary to their **Own** evil.

1712. The **proprium** and self-merit which they place in them . . .

—². With their **Own** forces.

1745^e. The internal man of the Angels . . . in so far as their **Own** things do not hinder, is the Lord.

1755². The will to dominate is something of human **proprium** . . .

1813². For his **proprium** from the father, in addition to the **proprium** actually acquired by himself, is such.

— . The human **proprium** is attended with such phantasies.

1937². These Spirits are as if devoid of **proprium**, so that they have no determination, and are among the more useless.

—³. (Thus) man ought to compel himself to do good and speak truth, (because) he is then gifted by the Lord with a heavenly **proprium**. Man's heavenly **proprium** is formed in the endeavour of his thought . . .

—⁵. This (interior) freedom is from the Lord, who . . . by means of it causes him to overcome the evil as it were from **proprium**. Through this freedom the man receives a **proprium** in which the Lord can operate good. Without a **proprium** acquired through freedom . . . man can never be reformed, because he cannot receive a new will. 1947.

—⁶. It is celestial love which the Lord then insinuates, and through which He creates his **proprium**; and therefore the Lord wants it to appear to the man as his, although it is not his. This **proprium**, which he thus receives through what is apparently compelled in the life of the body, is infilled by the Lord in the other life with indefinite delights . . . The Angels are in such **proprium**; and in proportion as they are in the truth that all good and truth are from the Lord, they are in the delight and happiness of this **proprium**.

—⁷. But those who reject all good and truth . . . cannot compel themselves, and thus cannot receive this **proprium** of conscience, or new Voluntary.

1940². The Rational, which appears as proper to man.

1947². When man is being regenerated, he compels himself from the freedom with which he is gifted by the Lord . . . and thence receives a heavenly **proprium**, which **proprium** is afterwards perfected by the Lord by degrees, and becomes more and more free . . .

2041. 'Flesh'=the **proprium** of man. The **proprium** of man is nothing but the love of self and of the world . . . which is filthy . . . and is to be removed. Sig.

2654⁴. This Rational mocks if told that it has nothing of its **Own** . . .

2657⁵. The **proprium** which man has before regeneration, and the **proprium** which he has after it. Ex.

2678. The spiritual man left in **proprium**. Sig. and Ex.

—^e. Unknown to themselves, they are led by their **proprium**. 2679.

2831⁸. Scientific **proprium**.

2880. Nothing appears to man as his own-*suum*, or, what is the same, as his **proprium**, except what flows from freedom. Ex.

— . To act from affection is to act from life, that is, from self, thus from what is our own-*suo*, or, what is the same, from **proprium**. In order, therefore, for man to receive a heavenly **proprium**, such as is the **proprium** of the Angels in Heaven, he must be kept in freedom, and be introduced through freedom.

2883. In order that man may receive a heavenly **proprium**, he must do good of himself, and think truth of himself; but still know . . . think, and believe, that all good and truth are from the Lord. (Thus do) good and truth become as his **Own**. 2891.

3108². Before truth has been conjoined with good, it is indeed with the man, but does not become as his-*ejus*, or as his **Own**; but as soon as it is initiated into its good, it is appropriated to him.

3341. All shade, thus all insanity and folly, are from the **proprium** which man, Spirit, and Angel has.

3394². For (the spiritual) cannot be separated from **proprium** . . .

3518. This good in the Natural, which the Lord had from the Father, was His **proprium**, because His life itself. (Rep. by Esau.)

3603^e. Thus makes evils his own-*sua*, or his **Own-propria**.

3705. That the good in which He was, was from **proprium**. Sig. and Ex.

3812. 'Bone'=man's intellectual **proprium**; and 'flesh,' his voluntary **proprium**; thus 'bone'=his **proprium** as to truth; and 'flesh,' his **proprium** as to good.

—². As concerns the **proprium** in general, it is twofold, one infernal, the other heavenly. Man receives the infernal one from Hell, and the heavenly one from Heaven, that is, through Heaven from the Lord. Ex.

—³. This **proprium**, in both senses, is signified by 'bone,' and 'flesh.' Ill.

3813. 'Flesh,' in the supreme sense, =the **proprium** of the Lord's Divine Human, which is Divine good; in the relative sense, man's voluntary **proprium** vivified

by the **proprium** of the Divine Human. (6968.) . . . This **proprium** is what is called the heavenly **proprium**, which, in itself, is of the Lord alone appropriated to those who are in good and thence in truth. Such a **proprium** have the Angels, and men who as to their spirit are in the Lord's Kingdom. But, in the opposite sense, 'flesh'=the voluntary **proprium** of man, which in itself is nothing but evil, and because not vivified by the Lord is called dead. Ill.

[A.] 3901³. The Rational from **proprium** . . . Sig.

3906². Good from **proprium** cannot but regard self . . .

3993⁵. 'Black,' in special, =the **proprium** of man, because this is nothing but evil.

3994. The **proprium** of innocence. Sig. and Ex.

3999. 'Hire,' predicated of the Lord, = **proprium**, namely, that which is acquired from **His Own** power.

4001. The **proprium** of the man who is being regenerated reigns at first; for he supposes that he does what is good from **proprium** . . .

4007^e. There are two things which are put off by all who enter Heaven, namely, **proprium** and the derivative confidence, and self-merit or **Own** justice; and they put on a heavenly **proprium**, which is from the Lord . . . and, in proportion as they do so, they come the more interiorly into Heaven.

4086. Advertence from **proprium**. Sig.

4088. The **proprium** of the good signified by Laban, that it is not such as to act from itself. Sig. and Ex.

4137. The state in which it would have believed from **proprium** . . . Sig. 4138.

4145². Then begins to think that by the good he does from **proprium** he merits nothing.

4151⁷. The evil . . . urgently entreat to be allowed to live in **proprium** . . .

4166. That no truths were **His Own**, but all were given. Sig.

4168. 'Twenty' = **proprium**; (for) remains, when predicated of the Lord, are nothing else than **His proprium**. 'Twenty years'=the states of the **proprium**. . . In the supreme sense, these words treat of the **proprium** in the Natural, which the Lord acquired for Himself by **His Own** power . . . 4176.

4171. From this (actual evil) is the **proprium** which man acquires for himself.

4174^e. Thus derive the good which inflows from the Lord, into their own **proprium**.

4295³. In proportion as the Angels are not in **proprium**, they are in good and truth.

4623. Those in evil and falsity by affection are in the life of the **proprium**, thus in a life not real . . .

4735. With the Ancients, 'flesh and blood' =the Human **proprium** . . . The Lord's **proprium** itself which He acquired for Himself by **His Own** power, is Divine. **His proprium** from conception was that which He had from Jehovah, and was Jehovah Himself; and hence the **proprium** which He acquired for Himself in the Human was Divine. This Divine **proprium** in the Human is what is called the 'flesh and blood' . . .

4843^e. Such things with man, proper to him, which he must 'leave.'

5155. All evil inflows from Hell, that is, from the **proprium** of man which makes one with Hell.

5376. Nothing is appropriated to anyone which he does not acknowledge from **His Own** view . . .

5608⁵. Infants do not rule themselves from **proprium**.

5647. For they feared to be adjoined to the Internal, and thereby to lose their own **proprium**; and, with their **proprium**, their freedom . . . 5660².

5660². They would receive instead a heavenly **proprium**, and, with this **proprium**, blessedness and happiness to eternity.

—³. As to the heavenly **proprium**, this comes forth from the new will . . . and differs from the **proprium** of man in the fact that they no longer regard themselves in everything which they do, learn, and teach; but they regard the neighbour, the public, the Church, the Lord's Kingdom, and thus the Lord Himself . . . He who is gifted with a heavenly **proprium**, is also in quiet and in peace; for he trusts in the Lord, and believes that nothing of evil can happen to him; and he knows that concupiscences do not infest him. Moreover, those who are in a heavenly **proprium** are in freedom itself; for to be led by the Lord is freedom; for they are led in good, from good, to good.

5672^e. The states of shade come forth . . . from the **proprium** of the Angels; for in proportion as they are let into their own **proprium**, they come into a state of shade, or of evening; and in proportion as they are elevated into their heavenly **proprium**, they come into a state of light. 6110⁴.

5725. When a man who has lived in good is remitted into his **proprium**, thus into the sphere of his own life, there appears as it were an inundation; and, when in this inundation, he is indignant, angry, thinks with disquietude, and desires with vehemence . . .

5758². In proportion as I have been left to **proprium**, or myself, I have been inundated with evils; and in proportion as I have been withheld thence by the Lord, I have been elevated from evil into good.

5760. To be without freedom from **proprium**. Sig. 5763, Ex. 5786, Ex. 6138. 6568.

5773. Mourning on account of the loss of truths from **proprium**. Sig. and Ex.

—². (In the second state of regeneration) they are let into temptation, whereby the things of **proprium** are weakened, and good is insinuated . . . and, with this, a new freedom, thus a new **proprium**. Rep.

5886⁵. 'Sell all that thou hast . . . '=that they must alienate all things which are their **Own**, which are nothing but evils and falsities.

5964^e. (In this state of 'evening') they can no longer be withheld from their **proprium** . . . and therefore this state comes when they are left to themselves. or to their **proprium**; and, in proportion as they . . . are immersed in it, they recede from the things of Heaven, and good becomes imperceptible to them, and truth obscure.

5993². As all of man's life from **proprium** is of the love of self and of the world . . .

6119. (In states of shade) they are remitted as to some part into their **proprium** . . .

6122. In a state of desolation they are obscured by **proprium** . . .

6138². 'Father and mother'=in general the things which are of man's **proprium** from heredity; 'son and daughter,' the things which are of man's **proprium** from actuality.

6163. That they would renounce their **proprium**. Sig.

6323³. For love towards the neighbour and love to the Lord are **proper** to man.

6368. For man's will and thought from **proprium** are nothing but evil and the derivative falsity.

6960. 'Bosom'=**proprium**, for that is man's **proprium** which is of his love . . .

7007². Good and truth, in order to belong to man as his **Own**, must be inrooted in his will . . .

7430^e. 'Work of the hands . . .'=such things as are from **proprium** . . .

7784². The **proprium** (of those who are in the good of the Spiritual Church) is nothing but what is evil and damned; but the Lord's **proprium** which they receive is good.

7821. To look above self is **proper** to man; but to look below self is **proper** to beasts.

8179². When man fights as of himself, and still believes that he does so of the Lord, the good and truth which inflow . . . are appropriated to him; and hence he has a new **proprium**, which is called the heavenly **proprium**, which is a new will.

8349^e. This communication with good is interecepted as soon as man comes into his **proprium**; for he thus falls into the love of self or of the world.

8408. For (a life according to one's pleasure) is a life of **proprium**.

8409. That the **proprium** of man is nothing but evil. Refs. 9166⁸. 10283, Refs. 10660^e. 10808.

—³. All who are regenerated are vivified from the Lord's **proprium**. Sig.

8481. The falsity of evil which is in good from **proprium**. Sig.

8495³. That they should 'do no work on the Sabbath day'=that they should not do anything from **proprium**, but from the Lord; for the state of the Angels is that they will and do nothing from themselves, or from their **proprium** . . . The **proprium** from which they do not act, is signified by 'not doing their own ways . . .' This state with the Angels is the heavenly state itself; and, when they are in it, they have peace and quiet.

—⁴. It is to be known that all things which come from the **proprium** of man are evils.

—⁵. 'To kindle a fire'=that which is of life from **proprium**.

8497. The enjoyment of all good and truth as if from **proprium**. Sig. and Ex.

—². It is said as if from **proprium**, because the goods of faith and of charity cannot be given to man or Angel so as to be his **Own**; for men and Angels are only

recipients, or forms accommodated to receive life, thus good and truth, from the Lord . . . and, as life is from the Lord, it cannot be appropriated in any other way than so as to appear as if it were their **Own** . . . The reason why life appears as if their **Own**, is that the Lord . . . wills to give all His things to man . . . This **proprium**, which is given by the Lord, is called the heavenly **proprium**.

8500. The infernal filth which is in the things which are done from **proprium**. Sig.

8768. These are called the Lord's **Own**. Ill.

8853. Every man has a **proprium** which he loves above all things. This is called the dominant, or universally regnant with him. This is constantly present in his thought, and also in his will; and makes his veriest life. 8854, Examps.

8869. 'A graven image'=what is from the **proprium** of man . . .

8942. Truth made from **proprium**. Sig.

8988. For whatever is of the will with man is his **proprium**.

9039. What is acquired from **proprium**. Sig. and Ex.

9166⁸. 'That which is more than these,' is not from the Lord, but from the **proprium** of man, thus 'from evil.'

9229. For that which is of man, and is called his **proprium**, is evil.

— . In proportion as man can be withheld from his **proprium**, in the same proportion the Lord can be present. 9954⁵.

9299. The good of worship not [to be] from **proprium**. Sig. and Ex.

9310. It is a characteristic mark—*proprium*—of love to . . .

9336². Man from **proprium** loves himself more than the Lord, and the world more than Heaven.

9338⁶. For the Divine must be in the Divine, not in the **proprium** of anyone.

9383. One state is peculiar and proper to the internal man . . . the other is peculiar and **proper** to the external man.

9391¹⁴. For the things which are from **proprium** are from evil, and thence are false, although outwardly they appear as true, because taken from the letter of the Word.

9954⁵. Without the good of love, the Divine is not present, but the **proprium** of man, and, with the **proprium**, Hell . . . for the **proprium** of man is nothing else.

9959⁴. That the holy things of worship were not to be commingled with the **proprium** of man. Sig.

10027. The Divine power of the Lord from **proprium**. Sig. and Ex.

10067⁷. The Lord cannot dwell in anything proper to man, because it is evil.

10283. Not communicative with the **proprium** of man. Sig. and Ex.

—². There are with man a voluntary **proprium**, and

an intellectual proprium; his voluntary proprium is evil, and his intellectual proprium is the derivative falsity. Sig.

[A. 10283]². For the proprium of man desires nothing but its own-*suum* . . .

—'. 'Teeth' = the corporeal proprium, which is the lowest of man.

10405. Things which favour the proprium. Sig.

10406¹². That all falsities are from the proprium of man. Sig.

10490⁷. Things proper to man, which are evils and falsities in their order. Sig.

10646^e. From him who is in humiliation proprium recedes; and, in proportion as this recedes, what is Divine is received; for the proprium of man is the sole obstacle to the Divine, because his proprium is evil and falsity.

10729. Man in the former state of regeneration is indeed led by the Lord, but through his proprium; for to act from truths is to act from the things which are with man . . .

H. S. The Angels do not (make Heaven) from any possession of theirs. 12.

158. The second cause (of the changes of state with the Angels) is that they have proprium equally with men, and that it is to love themselves, and that all in Heaven are withheld from their proprium; and, in proportion as they are withheld from it by the Lord, they are in love and wisdom; and in proportion as they are not withheld, they are in the love of self; and, as everyone loves his proprium, and is drawn by it, there are these changes of state.

160. When the Angels are in the last state, which is when they are in their proprium, they begin to be sad . . . for Heaven to them is to be withheld from proprium.

277. Infants have no proprium acquired from the love of self and of the world.

278². As (those in innocence) love nothing more than to be led by the Lord . . . they are removed from their proprium; and, in proportion as they are removed from their proprium, the Lord inflows.

280. For (the Angels) know that to lead themselves is to be led by proprium; and proprium is to love self . . . 558.

—². (The celestial Angels) are separated from proprium, inasmuch that they live as it were in the Lord.

283^e. (Thus) the proprium of man . . . is contrary to innocence; for all in Hell are in proprium, and thence in the love of self.

293^e. The good which man receives in freedom . . . becomes as his Own.

341. Man is so far in innocence as he is removed from his proprium; and, so far as anyone is removed from his proprium, he is in the Lord's proprium. The Lord's proprium is what is called the Lord's justice and merit.

484 (r). (Refs. to passages on the subject of the proprium.) N. S2.

501^e. Hence it is evident what things are proper to man, and what are not proper to him . . .

504. Man's state in company is not his proper state.

—^e. The state of the interiors . . . is his proper state . . .

551^e. Vastation is . . . an immission into the interiors; thus into the proprium of the spirit . . .

556². A life of self is a life from the proprium of man; and the proprium of man, regarded in itself, is nothing but evil.

558. For the proprium of man is his hereditary evil . . .

—². Man is let into his proprium, thus into his hereditary evils, whenever he regards himself in the goods which he does. Ex. . . There are evil Spirits . . . who are skilled in the art of letting upright Spirits into their proprium . . . which they effect by this, that they let them into thoughts about themselves . . .

591. For the Angels are all withheld from their proprium, and are kept in the Lord's proprium, which is good itself; but the Spirits who are in the Hells are all in their proprium, and the proprium of everyone is nothing but evil; and (therefore) is Hell.

592². For the proprium of everyone, whether Angel, Spirit, or man, is nothing but evil; and therefore no Angels or Spirits can resist the evils continually exhaled by the Hells, because from proprium all tend to Hell.

N. 57. The dominant of man's life . . . is his will, his proprium, and his nature . . . and cannot be changed after death, because it is the man himself.

S2. On the proprium of man: that it is the love of self and of the world. Refs.

145. As to act from freedom appears to man as if from his proprium, heavenly freedom may be called heavenly proprium; and infernal freedom, infernal proprium. Infernal proprium is that into which man is born, and it is evil; but heavenly proprium is that into which man is reformed, and it is good.

U. 174². For from proprium, in which are those who are in the love of self, nothing else springs than evil; for the proprium of man is nothing but evil; and the proprium, being evil, does not receive good from Heaven: hence the love of self, when regnant, is the father of all such evils.

L. 18⁵. 'He came into His Own, but His Own received Him not . . .' (John i. 11). . . By 'His Own' are meant those who were then of the Church . . . 'The will of the flesh' = the voluntary proprium of man, which in itself is evil; 'the will of man' = the intellectual proprium of man, which in itself is falsity. . . (Life 17^e.) (Thus those are saved who are in the good of love and truths of faith from the Lord; and not those who are in proprium.

60. For nothing blinds man but his proprium . . . The proprium of man is the love of self, and the derivative pride of Own intelligence.

61². When they read the Word, their mind sticks in themselves and the world, and they thence think constantly from their proprium, which is in thick darkness as to all the things of Heaven; in which state man cannot be withdrawn by the Lord from proprium, and thus be elevated into the light of Heaven.

115. Make inquiry, and you will find that the will of man is his **proprium**; and that this, regarded in itself, is mere evil; and that thence comes the falsity in the understanding.

Life 30². That these things are from **proprium**, and therefore there is no life in them. **Sig.**

93. As this **proprium** of man makes the first root of his life, it is evident what kind of a tree man would be if this root were not extirpated, and a new root implanted . . .

W. 73. Nothing **proper** to nature can be predicated of the Divine; and space and time are **proper** to nature. **T.** 27.

114. For the Angels are not Angels from their **proprium**; their **proprium** is exactly like the **proprium** of man, which is evil. The **proprium** of the Angels is such because all Angels have been men, and this **proprium** is inherent in them from birth. It is only removed; and, in proportion as it is removed, the Angels receive love and wisdom, that is, the Lord, in themselves. Everyone can see . . . that the Lord must dwell with the Angels in His own-*suo*; that is, in His own **proprium**, which is love and wisdom, and not at all in the **proprium** of the Angels, which is evil. **P.** 53³.

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

298^e. Those things are not called uses which are from the **proprium** of man; for this is Hell . . .

335². (By adoring and worshipping the Lord) man removes **proprium**, which hinders the influx and reception of the Divine; for the **proprium**, which is the love of self, hardens the heart and closes it up. This is removed by the acknowledgment that nothing but evil is done from himself . . .

361. The thought then communicates with the Sensuous, which is the **proprium** of man.

—³. Thought separated from common perception falls into the imagination, from sight, and from **proprium**.

396^e. Causes man to immerse his mind in his **proprium** . . .

P. 74. The rationality and freedom which are **proper** to man . . .

78. For the **proprium** of man and his freedom make a one. Man's **proprium** is of his life . . . also, man's **proprium** is that which is of his love; and what he does from (these) he does from freedom, (and it is appropriated to him). **Ex.**

—³. There is not anything **proper** to man; but it appears to him as if there were.

79³. Lest they should believe the good in which they were to be their **Own** . . .

89^e. Not from interior freedom, which is his **proper** freedom.

154². For the Lord elevates them from their **proprium**.

176. Without the appearance that man acts, etc., as of himself, no one would have anything of his own-*sum*, or be his own-*suus*-man; thus would have no **proprium** . . .

186². The Lord leads man silently . . . and therefore man knows no otherwise than that he is constantly in his **proprium**; for freedom makes a one with **proprium** . . .

189. The man who has become . . . wise by a rejection of **proprium**, sees the Divine Providence . . .

191. That **Own** prudence is null, and only appears . . . **Gen.art.**

206. **Own** prudence is from the **proprium** of man, which is his nature, and is called his soul from his parent: this **proprium** is the love of self and the derivative love of the world, or the love of the world and the derivative love of self. **Ex.**

—^e. Lest he should see that . . . the **proprium** of man is Hell, and the derivative love of the **proprium**, the devil.

211. For the **proprium** of man, which is his will, never acts as one with the Divine Providence: there is in the **proprium** of man innate enmity against it; for this is that serpent which seduced our first parents. **Ex.**

215⁷. Man's Hereditary is his **proprium**, in which he is, and into which he comes, through the love of self, and chiefly through the love of dominating from the love of self; for the man who is in this love regards nothing but self, and thus immerses his thoughts and affections in his **proprium** . . .

219. Temporary things are all things which are **proper** to nature, and which derivatively are **proper** to man. **Ex.** . . . But eternal things are all which are **proper** to the Lord; and, from Him, are as if **proper** to man. **Ex.**

233¹². The love of self, regarded in itself, is the love of **proprium**; and the **proprium** of man, as to its affections, which are all natural, is not unlike the life of a beast; and as to its perceptions . . . is not unlike an owl; and therefore he who continually immerses his thoughts in his **proprium**, cannot be elevated out of natural into spiritual light, and see anything of God, Heaven, and eternal life.

287. All that man thinks and wills . . . if evil, is from the **proprium** of man.

293. There is not in man a grain of **Own** will and **Own** prudence . . . If there were a grain with anyone, Heaven and Hell would not stand, and the whole human race would perish. **Ex.**

294². For everyone wants to be his own-*suus*, and to be led by self . . . for this is freedom itself, which appears as the **proprium** in which every man is; and therefore if he knew that what he thinks and wills inflows from another, he would seem to himself like one bound . . .

298³. Every man has a voluntary **proprium**, and an intellectual **proprium**; the (former) is evil, and the (latter) is the derivative falsity . . . The voluntary **proprium**, in its essence, is the love of self; and the intellectual **proprium** is the pride from that love: these two are like two married partners, and their marriage is called the marriage of evil and falsity . . . 321^e.

308³. (As everything inflows into man,) what is his **proprium**? His **proprium** does not consist in his being such a receptacle; because this **proprium** is nothing

else than his quality as to reception; but is not a **proprium** of life; for by **proprium** nothing else is meant than that which lives from itself, and thence thinks and wills from itself; but that this **proprium** does not exist with man, and is not even possible with anyone, follows from what has been said above.

[P.] 309. I said to them that man has not any **proprium**, unless you want to call this his **proprium**: that he such or such a subject, or such and such an organ, or such and such a form. But this is not the **proprium** which is meant; for it is only quality. So that no man has any **proprium** as **proprium** is commonly understood. Those who had ascribed all things to **Own** prudence, who may be called **proprietaryies** in their own image, were so wroth that flame appeared from their nostrils, and they said, You speak paradoxes . . . according to that would not man be nothing and emptiness? Ex.

313². 'The serpent'=the Sensuous and **proprium** of man . . .

—³. The condemnation of the serpent=the condemnation of **Own** love and **Own** intelligence; the condemnation of Eve=the condemnation of the voluntary **proprium**; and the condemnation of Adam=the condemnation of the intellectual **proprium**.

316. **Own** prudence is the intellectual **proprium** of man inflowing from the love of self, which is the voluntary **proprium** of man; and **proprium** cannot do otherwise than make all things its own-*sua* . . . All who are led by the Divine Providence, are elevated from **proprium**, and then see that all good and truth are from the Lord . . .

317. That everything persuaded and confirmed remains with the man as **proprium**. Ex.

327. (Good) can be turned into evil by a recipient subject whose form is a form of evil: such a subject is man as to his **proprium** . . .

R. 323. 'Death'=the love of the **proprium**. Ex.

452. The **proprium** of the will, the **proprium** of the understanding, and the common **proprium** flowing forth from these two (which is the concupiscence of evil and falsity). Sig.

457. They had not shunned their **Own** things . . . Sig. and Ex.

504. Retaining similar **properties** of the flesh.

758². The Divine can be with man, but not in his **proprium**; for the **proprium** of man is nothing but evil; and therefore he who ascribes what is Divine to himself as **His Own** . . . profanes it. What is Divine is exquisitely separated by the Lord from the **proprium** of man, and is elevated above it, and never immersed in it.

875⁹. For everything which proceeds from man, as from himself, proceeds from his **proprium**, and the **proprium** of man is evil from birth . . .

882. Heaven is not Heaven from the things proper to the Angels . . .

M. 77⁷. A tree native or proper to our Heaven.

So². The Conjugal, which is peculiar and proper to a Christian man.

106. He wants to possess her as a **property** loveable

above all things; and, when she has promised herself to him, he regards her as **one's own** regards **one's own**.

194². 'The 'father and mother' a man is to 'leave'=his **proprium** of the will and **proprium** of the understanding; and the **proprium** of the will of man is to love himself, and the **proprium** of his understanding is to love his own wisdom. . . That these two **propriums** are evils deadly to the man, if they remain with him, and that the love of these two is turned into conjugal love. Sig.

196. All affection of love is a **property** of the will . . .

210. That the proper sense of conjugal love is the sense of touch. Ex.

262². To dominate from the love of self is [to do so] from **proprium**; and the **proprium** of man from birth is evil itself.

331³. The love of the **proprium**, since it cannot endure an equal, never becomes conjugal love; but so long as it prevails, it remains scortatory.

524. Everyone has his **Own** proper life. —², Ex.

B. 60. Ascribes to God human **properties**. Ex. 63. T. 133.

T. 9³. These were not gods, but so many **properties** . . . of the one God.

15². Attribute to each Person separate qualities, or **properties** . . . 16³. 17³. 135². 168^e. 185³.

31^e. There is not anything proper of the world in God . . .

139. Is properly signified . . .

141^e. These **properties** are not communicable.

245^e. None of this is their own **property**.

357^e. The Lord gives this power (to man) as some **property**.

359. In (natural faith and charity) there is the **proprium** of man . . .

361². In proportion as, with man, faith and charity become spiritual, in the same proportion is he withdrawn from **proprium**, and does not regard himself, and his reward . . .

382. Therefore those who deny God, do not want, and therefore cannot receive, any good from any other source than their own **proprium**; and the **proprium** of man is the concupiscence of his flesh; and, whatever proceeds from this is, spiritually, evil; however, naturally, it may appear good.

405². For they love themselves alone, and thence immerse the wills and thoughts of their minds in **proprium**, which, regarded in itself, is hereditary evil.

438. No one can purify himself from evils from **Own** power and **Own** forces; but still it cannot be done without the power and forces of the man, as if they were his **Own**. Ex.

439. Immerse the interior desires of their minds in their **proprium**.

466^e. 'The tree of the knowledge of good and evil'=man not in the Lord, but in his **proprium**, as is he who believes that he does all things of himself, even good.

493^o. Whatever proceeds from the love of the internal will . . . being the same as the esse of the man's life, is also his **proprium**; which is the reason why that which is received from the freedom of this will remains; for it adds itself to the **proprium**.

494. These things are **proper** to the soul.

611. Begins to think from **his Own** understanding.

658. To examine the **properties** (of the will and understanding).

—⁵. All the **proprium** of man is in the will, and this is evil from the first birth; but becomes good from the second.

—⁶. (Thus) there is one **property** of the will, and another of the understanding . . .

801. **His Own** good coheres with this . . .

810. From their own-*suo*-rational lumen, and thus from their **Own** spirit.

D. 241. The **properties** of the spiritual form . . .

1178. All good is the **proprium** of the Lord.

1370. The Holy with Angels and Spirits is the **proprium** of the Lord; and that which is the **proprium** of an Angel or Spirit is evil and unclean.

1561. Whenever man reflects upon himself: that he thinks good, and does good, this comes from his **proprium** . . .

1587. That it is common and **proper** to man to speak with Spirits and Angels.

2043. What to be nothing signifies.—Spirits . . . supposed that if they should lose the things which are **proper** to them, nothing would remain . . .

2060^e. The less anyone has from his own **proprium**, the more he has from the Lord.

2250. That all the **proprium** of man is hard, consequently bony.

2486. That the actual and **proper** evils of man are those which torment him in the other life.

2994. So much as man has of pertinacity, so much he has of **proprium** . . .

3474. On the **proprium** of man, Spirit, and Angel.

— . Certain interior Spirits insinuated that they had a **proprium** which was not evil; namely, an inmost mind. Ex.

— . Therefore, if a Spirit or Angel were deprived of his **proprium**, which is of the natural mind, both interior and lower, he would be deprived of all life . . .

—². That the **propriate** or natural mind may be obsequious to the spiritual and celestial mind, the case is this: that it is not destroyed . . . for then they would feel nothing of themselves; but his **propriate things** are disposed into a form which may be compared to a rainbow, in which the colours derive their origin from black and white, answering to the **propriate things** of man, namely, his evils. These are disposed by the Lord in order that he may thus live as it were from his own life; and the less of remains there are, the less has he of life from **proprium**.

3919. Truth can never come forth with man as his **proprium** . . .

4067. The deceitful Spirits could not destroy me, because there was nothing [of me]. (Thus) to be something, so as to have something **proper**, is to be that which they can assault and destroy.

4079. Whatever evil Spirits infuse is of their **proprium**; for they inflow from their **proprium**, and a **propriate** idea is always in it; for they want to rule man, and do not suffer him to be anything.

4137. Whatever flows from the **proprium** of Angels, Spirits, or men, is evil and false . . .

4144. On **proprium**.—Spirits are indignant when they perceive that another is leading them . . . but care nothing about it when they do not notice it . . . 4161.

4414. To want to become good, nay, to make one's self good, when one intends good, is good, when they are ignorant that it is done by the Lord; for they thus receive a heavenly **proprium**.

4588. I was also in the opposite sphere, that all things are from **proprium**. This sphere continually inflowed . . .

5464. They turn the thoughts of another Spirit, and thus also of a man, to himself, to his own power, his own praise, in a word, to **proprium**. Almost all the infernals know how to do this.

—². Others inspect various parts of the body . . . and, where they see what is black, they know that **proprium** still reigns there; for the **proprium** of man is black, because it is of the love of self; and they then inquire what of self is there, and (then) infuse their own thoughts there, and lead him wherever they will. —⁵. J.(Post.)241.

—⁸. It is the Sensuous of man where the love of self or his **proprium**, dwells. In proportion as he can be elevated thence as to the thoughts towards interior things, in the same proportion he can be withdrawn from his **proprium** . . .

—⁹. It is given me to perceive when I am in **proprium**, and when not in **proprium**; and, when in **proprium**, I am helpless; and therefore I have been withdrawn from it by the Lord as much as possible.

6052. For the love of commanding sinks the mind in its **proprium** . . . But everyone in whom is Heaven is elevated from **proprium**, although the man does not feel it.

D. Min. 4681. Some one wanted to give me his all, so that he would have nothing left for himself . . . and thus I should have his **proprium**. Hence it was insinuated how the case is with the heavenly **proprium** from the Lord; namely, that from Divine love He continually wills to give what is His to man, and does give it in so far as man can receive.

4694. From constant experience, I know (that everything inflows); and yet the things, when they are interior goods and truths, appear exactly as if they are mine, or from **proprium** . . .

4728. On the light and understanding which are from **proprium**. Des.

E. 23². Neither is the Church the Church from the **proprium** of men; but from the Divine of the Lord . . .

77. When man is in the acknowledgment (that all good is from the Divine, and nothing but evil from

himself) . . . he comes as it were out of himself; and is (then) removed from **proprium**, which in itself is merely evil; and, when he is removed, the Divine infils him, and lifts him up.

[E.] 195². (Such) are elevated above their natural man, and thus above their **proprium** . . .

242⁸. Man cannot be withdrawn or elevated from his **proprium** unless, as to those things which are of life, he looks to the Lord . . .

254². For the Lord is not conjoined with the **proprium** of man, but with His own with him. The Lord removes the **proprium** of man, and gives from His own, and dwells in it.

291. For when man is in humiliation, he is then removed from his **proprium**; and the **proprium** of man does not receive and acknowledge anything of good and truth from the Lord; for the **proprium** of man is nothing but evil; and evil rejects all the good and all the truth of Heaven and the Church.

304. The reason the Angels (have an evil **proprium**) is that . . . every man retains his **proprium** after death; and the Angels are withheld from the evils which are of their **proprium**, and are kept in goods, by the Lord.

318². Man's voluntary **proprium** is evil, and his derivative intellectual **proprium** is falsity; and therefore whatever is from **proprium**, is contrary to wisdom and intelligence. (Thus) unless man is elevated by the Lord from his **proprium**—which is done when he receives Divine truth not only in memory but also in life—he cannot be at all wise or intelligent. But this elevation by the Lord from **proprium**, does not appear to man, nor is it perceived by him, so long as he is in the world; but when he comes into his spirit . . . and even then only by those who come into Heaven.

355³⁶. The **proprium** of everyone resides in the natural man, and there is not **proprium** in the spiritual man . . .

386⁴. The formation of doctrine from **proprium** in both understanding and love. Sig.

401³⁴. As the love of self lets man into his **proprium**, and keeps him in it . . .

433³². 'When he speaketh a lie, he speaketh from his Own' (John viii.44)=from what is innate. (=from the evil of the will. 740⁹.)

458⁸. Natural good separated from spiritual good, is good from **proprium**; but, regarded in itself, is not good, but the delight of desire especially from the love of self and of the world, which is felt as good: how man forms this good with himself and persuades himself that it is good. Sig.

483⁶. In the sensuous and natural man resides the **proprium** of man . . .

517². Those in the love of self are immersed in their **proprium** . . .

563. The ultimate Sensuous is altogether destroyed with man; for therein is the **proprium** of everyone, into which he is born, which in itself is nothing but evil.

585². It is to be known that, in itself, the **proprium** of man is nothing but evil and the derivative falsity . . .

This **proprium** is derived by man principally from his parents, in a long series backwards; so that at last the Hereditary, which is his **proprium**, is nothing but evil successively heaped up and condensed . . .

—³. As man as to his **proprium** is such, therefore of the Divine mercy . . . means have been given, through which he can be removed from his **proprium**. These means are given in the Word; and, when man operates by these means, that is, thinks, speaks, wills, and acts from the Divine Word, he is then kept by the Lord in Divine things, and is thus withheld from **proprium**; and, when this lasts, as it were a new **proprium** is formed, both voluntary and intellectual . . . which is completely separated from the **proprium** of the man . . .

616². The **proprium** of man is in his will.

629¹⁵. For quantity and quality are **properties** of the finite . . .

646³. It is to be known that in proportion as man acknowledges the Lord, and lives according to His precepts, in the same proportion he is elevated above his **proprium**. The elevation is from the light of the world into the light of Heaven. That man is elevated above his **proprium**, he, while he lives in the world, does not know, because he does not feel it; but still there is an elevation, or as it were an attraction, of the interior understanding and the interior will of the man to the Lord . . . This is manifested to a good man after death . . .

650². For the love of self is the love of the **proprium** of man . . .

653². For he who loves himself only, loves his **proprium**; and thence immerses in his **proprium** all things of his will and of his understanding, insomuch that he cannot be elevated from it to Heaven and the Lord . . . whence the man becomes merely natural, and the merely natural man favours evils of every kind; for the evils into which man is born reside in the natural man . . . and the **proprium** of man also resides in the natural man; and the **proprium** of man is nothing but evil.

714¹⁰. For the love of self is the **proprium** itself of man . . .

727²². For when the **proprium** is consulted, it answers him falsity: the **proprium** is of the will; thus of the love; and the falsity thence is of the understanding.

745⁴. 'His Own received Him not'=those of the Church where the Word is . . . 'The will'=the **proprium** of man . . .

758². Those in the loves of self and the world, love nothing except their own **proprium**; and the **proprium** of man is nothing but evil. But those in loves to the Lord and towards the neighbour, do not love their own **proprium**; for they love the Lord above themselves, and the neighbour outside themselves; and are also withheld from their **proprium**, and are held in the Lord's **proprium**, which is Divine.

817⁶. For natural love separated from spiritual is the **proprium** of man . . .

850. For the **proprium** of the Angels cannot make Heaven, nor the **proprium** of man, the Church; because the **proprium** of both Angels and of men is not good.

852⁵. He said that God was His proper Father.

893³. 'His cross' = the proprium of man, against which he must fight.

934². Abstaining . . . from the concupiscence for the possessions and properties which belong to others.

945. When man is in this state, he is then elevated from his proprium. For man is in his proprium, when solely in the external Natural; but is elevated from his proprium, when in the internal Spiritual. That he has been elevated from his proprium is not felt by the man, except from the fact, that he does not think evils, and that he is averse to think them; and that he is delighted with truths, and with good uses. Nevertheless man, if he progresses further into this state, perceives the influx with some thought; but still he is not withheld from thinking and willing as of himself . . .

950³. He who loves himself, loves his own proprium . . . hence he loves evil in the whole complex . . . In like manner he who loves the world, but in a less degree; for the world cannot be loved as much as the proprium; and therefore the world is loved from proprium, and for the sake of proprium, because it is of service to it.

962. 'Sores' = works from proprium, and thence evils, because from the proprium of man nothing but evil can be produced; for the proprium of man is that into which he is born, and which he afterwards contracts by his life; and, as his proprium is from birth itself composed of mere evils, man must be created anew . . . When he is being regenerated, then the evils, which are from proprium, are removed; and goods are implanted in their place, which is effected through truths.

1032². Thus man can no longer be led by the Lord; but he is led by his proprium; and to be led by his proprium is to be led by Hell . . . For man has been so created, that he can be elevated from his proprium, and think in the elevation; and he is elevated from proprium, and thinks in the elevation, when [he is led] by the Lord . . .

—³. But when man seeks for dominion over the world, Heaven, and the Lord, he immerses the interiors of his mind . . . in his proprium; and, when man is immersed in his proprium, he thinks and wills from Hell . . .

1053⁶. The proprium of man, regarded in itself, is nothing but evil, nay, is profane.

1082². 'Flesh,' here, = the proprium of the Lord's Divine Human, which is the Divine good of the Divine love.

1103². The property which is added to each Person as His special attribute. Enum. 1118².

1131². The two properties of nature, which are times and spaces . . .

1138³. Appears to man as his Own, and his own-proprium *et suum*.

1147². When (the Angels of the higher Heavens) are remitted into the state of their proprium . . .

1150³. Thus freedom makes one with proprium.

1170⁵. How the proprium of man is distinguished

from his non-proprium . . . The proprium resides more interiorly; but the non-proprium more exteriorly; and the latter veils over the former . . . nor does it appear until this veil is taken away, as is done with all after death.

1210. When man is in this acknowledgment, he then removes his proprium, which is of the love of self . . .

Ath. 108. The properties differ. 139. 183. Inv. 53.

119. This (Human) was not His proprium, because it was in the Angels; but in the Divine Human He is in His own proprium.

J.(Post.) 249. Everyone who acknowledges God at heart, is elevated above his proprium . . . But he who cannot be elevated above his proprium, has Heaven closed against him.

De Verbo 9. He then thinks constantly from his proprium . . .

D.Wis. iii. 5. Without the co-operation of the understanding and the will, man has not any proper life . . .

xi. 5. The proper and genuine uses of charity . . .

S. That uses which have Own good for the first and last end are not uses of charity. Ex.

C. 204. It is from this origin that man as to his proprium is nothing but evil . . .

Can. Holy Spirit i. 3. Property and quality. S. Trinity 2.

Proselyte. *Proselyta.*

T. 677³. All foreign proselytes (are baptized).

D. 4792⁶. (The Moravians) above others want to make proselytes . . .

Prospect. See under LOOK OUT.

Prosper. *Prosperare.*

Prosperous. *Prosper, Prosperus.*

Prosperity. *Prosperitas.*

A. 3177. 'Jehovah hath prospered my way' (Gen. xxiv. 56) = that all things are now foreseen.

4972. 'He was a prosperous man' (Gen. xxxix. 2) = that all things are foreseen. 4975.

4975. 'To be prospered' = to be provided.

5049. 'Whatever he did Jehovah prospered' (Gen. xxxix. 23) = that the Divine Providence is from Him.

— That 'to be prospered,' in the supreme sense, = Providence, is because everything prosperous, which appears in the ultimates of nature, is effected, in its origin, from the Lord's Divine Providence.

8480⁶. With those who trust in the Lord, everything . . . whether it appears prosperous or not prosperous, is good . . .

8981³. Those who have thought about the worldly life, and its prosperity, and still have lived a good moral life . . .

9409⁶. For the sake of prosperity in the world . . .

I. 14³. In order that he may be prosperous in the world, and blessed after death. He becomes prosperous and blessed, if he procures for himself wisdom, and keeps his will under obedience to it; but unprosperous

and unhappy if he puts his understanding under obedience to his will. Ex. T.588.

T. 305. They thus consult the temporal prosperity (of their children), and also their eternal happiness.

D. 5161. They know more clearly than others whether they are being prospered or not.

E. 375²⁷. Occurs. 617⁷.

900². 'The will of Jehovah shall be prospered by His hand' (Is. liii. 11) = that thus everything in the Heavens and on earth will be kept in Divine order.

Prostitute. *Prostituere.*

Prostitute. *Prostibulum.*

Prostitution. *Prostitutio.*

A. 9960¹⁰. To prostitute holy things.

M. 297². They would prostitute their modesty.

469. He fears . . . the prostitution of his name.

D. 3899. Many of them become most filthy prostitutes. De Conj. 56.

5751. Had been prostitutes.

Prostrate. *Prostrare.*

Prostration. *Prostratio.*

A. 1999. Humiliation of heart (is attended with) prostration to the earth upon the face before the Lord. 2153. 2327. 4215². 5323.

4293³. They could lie prostrate on the ground for whole days.

M. 10⁵. He said, I prostrated myself on the ground.

E. 863². 'He hath prostrated all my strong ones' (Lam. i. 15) = that all the power of truth against falsities has perished.

922⁵. The prostration of the Hells by His Own power. Sig.

Protect. *Protegere.*

Protection. *Protectio.*

A. 9502. The eternal protection of Heaven through the Divine sphere of good and truth. Rep.

E. 282³. 'To protect' = the Divine Providence as to protection = *tutela*.

Protect. *Tutare, Tutari.*

Protection. *Tutela, Tutatio, Tutamen.*

Safe. *Tutus.*

Guardian. *Tutor.*

Tutelar. *Tutelar.*

A. 59². If the Lord did not protect man every moment, he would perish . . .

— . I have been so protected by the Lord. 1271.

968. Nothing can hurt those whom the Lord protects, even if they should be encompassed by all Hell both without and within . . .

1788. Protection against evils and falsities. Sig. and Ex.

2379. That the Lord protects those who are in the good of charity. Sig.

3519⁴. Those in innocence are the safest of all. Sig.

—⁵. All in Heaven are kept safe by the Lord through states of innocence. This protection sig.

4555². 'The terror of God' = protection. Ex.

5032^e. As, with such, there is in the internal man no receptacle of good and truth, they cannot be protected by the Angels.

5036². When they apperceive that he is interiorly protected by the Angels, the evil Spirits excite the falsities he had thought, and the evils he had done . . .

5893^e. Thus do the Angels elevate the man's mind from falsities, and protect it from evils.

5992. The Angels through whom the Lord . . . protects man, are near the head. Des.

6344⁴. Sometimes the Angels exercise their power by protecting man against many Hells . . .

6369. 'To couch' = to lie down in safety.

—^e. Those in celestial good are safe through good.

6370. That he is safe among all in the Hells. Sig.

6423. That he is safe by the combating truth of doctrine. Sig. and Ex.

—². One who was in natural truth, and was safe in many Hells.

6724². When man is being reformed . . . as to the external man he is let into his evils and falsities, consequently among infernal Spirits who . . . fly around him, and try in every way to destroy him; but the good and truth which inflow through the internal man render him safe . . . for that which acts interiorly prevails immensely over that which acts exteriorly. Ex.

6760. Prudence as to whether he was in safety. Sig.

6769. That he was not yet in truths, so as to be safe. Sig. and Ex. . . For those in truths are safe wherever they go, even in the midst of the Hells.

7168. For the Lord protects those in infestation and temptation.

8118³. For the sake of protecting themselves, the human race congregated into kingdoms . . .

8125. The conducting of the Spiritual Church through the midst of Hell, and their protection then by the Lord. Tr. 8194. 8236.

8227. When the Divine is present with the good, and protects them against the evil, the evil burn still more against them . . .

8273. That the Lord protects against all the evils and falsities which are from the Hells. Sig. and Ex.

8624. The continual war and protection of the Lord against those who are in the falsity of interior evil. Sig.

—^e. 'The brazen serpent' represented protection.

8875. That the zeal from mercy of the Lord when He protects His own against the evil, appears as hostility and anger. Ex. —³, 9313^e. C.J. 28.

9049⁶. The reason evil is not to be 'resisted,' is that evil hurts not those who are in truth and good; for they are safe by the Lord.

9108. The Spirits of Saturn feared nothing, because they were safe.

9141^d. Truths of doctrine from the Word, through which there is **protection** from the falsities of evil. Sig.

9278³. The Hells continually endeavour to infest . . . but the Lord continually **protects** . . .

9316. When the Lord has **protected** against the evils and falsities which infest the Church. Sig.

—^e. By the mere **protection** of Heaven by the Lord, Hell is removed; that is, by the mere **protection** of those who are in good and truth, those in evil and falsity are removed.

9324. **Protection** from falsifications of truth and adulterations of good. Sig.

9492². The good proceeding from the Lord . . . **protects** them. Sig.

9629. The manner in which this ultimate proceeds from good, so as to render Heaven **safe**. Sig. and Ex.

9916. Thus strong and **safe** from injury. Sig.

9936³. To be in **safety** from infestation . . . because in the Lord through love. Sig.

9962. **Protection** from the Hells. Sig. and Ex.

10187. This is why those in Heaven are in **safety** from infestation . . .

—². Those who are solely in truths (can have no **protection** in the other life; because truth can be approached by the evil, for the reason that the evil pervert truths by wrong interpretations . . . But in proportion as there is good in the truths, in the same proportion truths cannot be approached).

10236⁴. The Lord's **safeguard** lest man should enter into the things of Heaven or the Church from his Sensuous. Rep.

H. 550. The infernal crew . . . inflict penalties on everyone who is not **protected** by the Lord; and therefore when one does evil from an evil heart, as this rejects from itself all **protection** by the Lord, they rush on him . . .

577³. Unless the Lord **protected** man, he could never be rescued from Hell . . . and the Lord cannot **protect** man, unless he acknowledges the Divine, and lives a life of faith and charity; for otherwise he averts himself from the Lord, and turns himself to the infernal Spirits . . .

595. The Lord continually **protects** the Heavens by withholding those who are there from the evils of their proprium . . .

J. 56⁸. (The **protection-tutamen**-of evil Spirits by the simple good.)

C. J. 24. Acknowledged them as their **guardian** Angels.

28. A sign representative of the **protection-tutatio**-of the Angels by the Lord.

W. 331. Uses for the sustentation of the body relate to its **protection**, etc. 333.

P. 252². A good man is solely in the prudence and zeal of **protecting** . . . (So) the Angels [merely] **protect** themselves. (Thus) it is allowable for everyone to defend his country . . .

R. 394. Their **protection** by the Lord. Sig. 545. E.641. 728.

M. 78³. The tutelary God of that city.

222². A sphere of **protection** of good and truth against evil and falsity (proceeds from the Lord). 386.

391. That the sphere of the love of infants is a sphere of the **protection** and sustentation of those who cannot **protect** and sustain themselves. Ex.

T. 17. We have been **guardians** of a Trinity of Persons . . .

68². Unless man acknowledges . . . His **protection** against Hell . . .

303. The third commandment = . . . peace, because **protection-tutatio**-from Hell.

305. The honouring of **guardians** by their wards.

D. 1232. When Spirits harass them, they say they are **safe**; because they know that the Lord **protects** them.

2689. Therefore he who is in order . . . cannot suffer violence from the evil, because the Lord **protects** him.

3525. On **guardian** Angels . . .

3893^e. So that if the Lord did not **protect** me, I should perish at any moment.

4067^e. Thus he is **safe** who in the Truth of faith believes himself nothing.

4829. If not **protected** by the Lord . . .

5898. The sphere of the Lord's Divine around those whom the Lord **protects** . . .

E. 395². The Lord **protects** His own by Divine truth; for He surrounds them with a sphere of light . . .

472. Those now in truths and in the Lord's **protection**. Sig. and Ex.

556⁸. For they know that the Lord **protects** all who are in good against the evil; and that He **protects** them according to the good with them; but that He would not **protect**, if on account of the evil done them, they were to be kindled with enmity, hatred, and revenge; for these avert the **protection**.

—⁹. 'Not to resist evil' = that we are not to fight back, nor retaliate: the Angels . . . permit evil to be done to them, because they are **safe** by the Lord . . .

601⁶. The **protection-tutatio**-of the faithful by the Lord. Sig.

—⁷. Their **protection-tutatio**-by Divine truth. Sig.

642². When an evil Spirit attacks . . . (anyone) whom the Lord **protects**, he at once deprives himself of **protection** by the Lord; for every Spirit both evil and good is in the Lord's **protection**; and, when he is deprived of it, he falls into evils and falsities of every kind which are from Hell, and at the same time into the hands of those who are thence, and are called punishers. 643².

669. Separation and consequent **protection**. Sig. (Compare 670.)

700⁸. **Protection-tutatio**-from falsities and evils which are from Hell. Sig. . . (That is) **protection-tutatio**-through Divine truth in ultimates . . .

[E.700]². This protection is signified by 'the cherubs.'

727². 'To be comforted' = to be protected.

781¹². The power of the Lord to protect His own in the Church through His Divine truth . . . Sig.

999². From love truly conjugal there are power and protection against the Hells. Ex.

1121. That they are not without protection. Sig.

— . For good and its affection does not defend itself; but it is defended by truth and its understanding.

Protend. *Protendere.* E.775².

Protest. *Contestari, Obtestari.*

A. 5584. 'To protest' (Gen.xliii.3) = to be averse.

8830. 'To protest' (Ex.xix.21) = exhortation.

Protestant. *Protestans.*

R. 740. The Protestants or Reformed, who have completely receded from the Roman Catholic religiosity. Tr. 745^e. 748. 749.

746. The Word as to power from Divine truths with the Protestants . . . Sig.

750. That the Protestants will acknowledge the Word, and found the Church upon it . . . yet found the doctrine of their Church on a single saying of Paul falsely understood. Sig.

751. The Woman does not reign over the Protestants . . . except in so far as they have as to some part received her doctrinals. Enum. B.20.

B. 9. The doctrinals of the Protestants concerning justification. Quoted.

18. The Churches separated from the Roman Catholic Church by the Reformation are from those who call themselves the Evangelical and the Reformed, and at the same time Protestants . . .

T. 154². All the Protestants, whether called Evangelical or Reformed . . .

270. The Word, which is with the Protestants and Reformed . . .

508⁴. With the Protestants the Word is open; but still is closed up by their common saying, that the understanding is to be kept in obedience to their faith.

817. The Papists appear around and below the Protestants . . .

D. 5347. See LAST JUDGMENT, here. 5362. 5395. 5396a. 5412. 5504. 5532. J.(Post.) 134. 141. 142.

E. 1070². Hence are called Protestants and Reformed.

Ath. 134. As the Protestants saw contradictions in the Council (of Nice), they admitted the things which follow; to which, however, few of the modern Protestants pay any attention; and therefore they believe with the Papists that the Human is not Divine . . .

Inv. ii. That the doctrinals contained in the True Christian Religion agree with the doctrinals . . . of the Protestants who acknowledge a personal union in Christ, and approach Christ, and take the two kinds in the Eucharist.

Protoplastic. *Protoplastus.* Coro.33.

Protraction. *Protractio.* M.305^e.

Proud. See PRIDE.

Prove. *Probare.*

A. 5385. That Jehovah will 'prove the reins and heart.' Ex.

5453. 'Your words shall be proved' (Gen.xlii.16) = that it is certain.

E. 167². 'To prove the reins' = to purify truth by separating falsity. —⁴.

Provender. See FODDER.

Proverb. *Proverbium.* A.5223. S.103².

Provide. *Providere.*

Providence. *Providentia.*

See under CHERUB, FORESEE, and FORTUNE.

A. 197^e. 'The brazen serpent' = the Lord's Sensuous, who . . . alone is circumspect and provides for all.

306. To provide that he could not enter into any arcanum of faith. Sig.

609. Of the Lord's Providence . . .

1755. The Lord foresees, provides, and disposes everything; but some things from permission; some from admission; some from leave; some from good-pleasure; and some from will.

1874^e. He provides and disposes that evils are turned into goods.

1919^e. Providence not merely universal.

2256². He provides that goods are never mixed with evils.

2357². The Lord's Providence takes care that man is not admitted further into faith of heart than he can be kept in it.

2429⁴. He provides that no one has more truth than he receives of good.

2679^e. The least things are foreseen and provided to eternity. 2694.

2694³. Attribute all things to prudence, and little or nothing to the Divine Providence.

— . The Divine Providence is universal because in the most singular things . . . 3175⁴.

2747^e. Acknowledge a universal Providence, which is none.

2761⁴. The Lord's Providence preventing man from entering from himself into the mysteries of faith. Sig.

2829. Thought about everything . . . to eternity, with the Divine Providence. Sig.

2837. 'Jehovah shall see' = the Lord's Providence. 2839.

3039. 'He shall send His Angel before thee' = the Divine Providence. 3154⁴.

3062. Providence from eternity. Sig.

3177. That all things are now provided. Sig.

3384³. The Lord as to the state of Providence. Sig.

3398². **Providence** that Divine good and truth be not profaned. Ex. 3402².

3556. **Providence**. Sig.

3686. The Lord's foresight and **Providence** . . . Sig.

3688³. As the Lord foresees this, He also **provides** . . .

3711. 'I will keep thee . . . '=the Divine **Providence**.

3732. A state of **Providence**. Sig. and Ex.

3833³. Those who reason about the Divine **Providence** . . . cannot know these innumerable arcana of **Providence** . . . 4031².

3854. 'Jehovah saw' = the Lord's foresight and **Providence**.

— . There is foresight relatively to man ; **Providence** relatively to the Lord . . .

—³. The foresight and **Providence** of the Lord are in the most minute singulars with man . . .

3869. 'Jehovah hath heard,' in the supreme sense, = **Providence** . . .

—³. The Foresight of the Lord is to see from eternity to eternity that it is so ; and the **Providence** of the Lord is to rule so that it is so, and to bend the freedom of man to good, in so far as He foresees that man will suffer himself to be bent in freedom.

3880⁹. The votive sacrifices . . . in the internal sense, = that the Lord would **provide** ; in the supreme, a state of **Providence**.

3901⁵. 'Face of eagle' = circumspection and thence **Providence** . . .

3951. Stipulated from **what was provided**. Sig. and Ex.

— . The Lord's **Providence** is especially concerned with the conjunction of good and truth. Ex.

3966. Foresight and **Providence**. Sig.

—^e. 'To listen to anyone,' when predicated of God, = **Providence**.

4060⁴. A remnant of the Church is always **provided** . . .

4091. To will that the Lord should **provide**. Sig. and Ex.

4101. To obey, when predicated of the Lord, = to **provide**. Ex.

4154. Of the Lord's Divine **Providence**.

4198. The Lord's presence through Foresight and **Providence**. Sig.

4262. Those things which happened of the Divine **Providence**. Sig.

4329^e. The Lord's universal **Providence** without the most singular things which are in it, and from which it is, is nothing at all.

4359. Truths from the Divine **Providence**. Sig.

4364². The Lord thus bends by a silent **Providence** . . .

4549. 'To be with anyone in the way in which he walks,' when predicated of the Lord, = His Divine

Providence ; for to **provide** is properly to be with anyone, and to protect from evils.

4606. 'Simeon,' in the supreme sense, = **Providence**.

4654. Spirits who inflowed strongly into the thought when the things of **Providence** were being treated of. Ex. They were those who when they had prayed for anything, and had not obtained it, had doubted concerning **Providence**.

4975. That all things were from the Divine **Providence**. Sig. (See PROSPER.)

5049. That the Divine **Providence** is from Him. Sig.

5122³. The Lord knows everything, and **provides** every moment. If He were to intermit it for an instant, all the progressions would be disturbed . . . (Thus) the Divine Foresight and **Providence** is in the most singular things : if it were only universal, the human race would perish.

5124. **What was provided**. Sig. and Ex.

5155. **Providence** is predicated of good ; but Foresight of evil ; for all good inflows from the Lord, and therefore this is **provided** . . . **Providence** about evil is nothing else than the direction or determination of evil to a less evil, and, so far as possible, to good . . .

5177. For they attribute to themselves that which is of the Divine **Providence**.

5179^e. Fortune is the ultimate of **Providence**.

5195. **Providence** regards the successive state to eternity . . .

5264. Apperceived what was **provided**. Sig.

—². For all that the Lord does is **Providence**, which, being from the Divine, has in it what is eternal and infinite . . . This is called **Providence** ; and as this is in everything which the Lord does, therefore His doing cannot be expressed by any other word than **Providence**.

5275. States of **Providence**. Sig. and Ex.

5284. For what is of the Divine **Providence** certainly happens.

5291⁷. These historical things happened of **Providence**, that Divine things might be represented.

5316. 5620¹⁴. 5688².

5309. Foresight and **Providence** of the Celestial of the Spiritual. Sig.

5503. 'God doing' = **Providence** ; for all that God does can be expressed by no other word than **Providence** ; for the reason that in all He does there are what is eternal and what is infinite ; and these are in the word **Providence**.

5508. Reflection from the good of that truth upon the things hitherto **provided**. Sig.

—². For everything which happens . . . is from **Providence**. The Divine **Providence** operates thus invisibly and incomprehensibly, in order that man may in freedom ascribe it either to **Providence**, or to chance ; for if **Providence** were to act visibly and comprehensibly there would be danger . . . of man's believing that it was of **Providence**, and afterwards going into the contrary : thus . . . truth would be profaned . . .

[A.] 5664^e. Forprudence corresponds to **Providence** . . .

5890. Spiritual life in them from **Providence**. Sig. and Ex.

5894. Such is the Lord's **Providence**, and indeed continuous; although man . . . denies **Providence** in singular things, when yet it is in the most singular things of all, from the first thread of man's life to . . . eternity. More things of **Providence** concur in each moment with every man than can be comprehended by any number.

5896. Consulted for by the Divine **Providence**. Sig.

6025. This was of a peculiar Divine **Providence**.

6128. 'To provide bread' (Gen. xlvii. 17) = the sustentation of spiritual life.

6185. So done from **Providence** by the Divine. Sig.

6298. Foresight and **Providence** to eternity. Sig.

6303. 'God shall be with you' = the Lord's Divine **Providence** . . . For when the Lord is with anyone, He leads him, and provides that all things which happen . . . turn out for his good: this is the Divine **Providence**.

6480. As . . . the Lord's influx through Heaven, and immediately from Himself, is more fitly called **Providence**—for the Lord inflows not only into the will and thought of man, but also at the same time into many things which befall him—therefore in what follows we may say **Providence**.

6481. (Souls) take with them the opinion that the Divine **Providence** is (only) universal, from seeing the wicked (succeed), not knowing that the Divine **Providence** has for its end man's eternal salvation . . . S717³.

—². The Lord provides His ends through the evil (also).

6482. (Argument for a particular **Providence**.)

6484. One who had confirmed himself . . . that nothing is of the Divine **Providence**, but everything from prudence, fortune, and chance . . . It was shown that every single thing of his life had been guided by the Lord, and that he would have precipitated himself into the most frightful Hell if the least thing had ceased from the Lord's continual **Providence**.

6485. The good Spirits said that man's prudence is to the Divine **Providence** as a mote is to the universal atmosphere . . . They said, further, that all contingent things are of **Providence**; and that **Providence** acts silently and secretly . . . D.4393.

6486. The Angels said that the Lord's **Providence** is in the most singular things of all; but not according to such an order as man proposes to himself, because the things to come are both foreseen and provided; and that it is like one building a palace, who first heaps up materials of every kind which lie without any order, while the resultant palace is solely in the understanding of the architect. 6487. D.3724.

6490. If the Lord's **Providence** were not in the most singular things, man could not possibly be saved, nor even live . . .

—^e. The sphere of ends, which is of **Providence** from the Lord.

6491. That the Lord's **Providence** is infinite, and regards what is eternal, may be evident from the formation of embryos in the womb . . .

6493². It was said, further, that the least things of all, down to the leasts of the leasts, are directed by the Lord's **Providence**, even as to the very steps; and that when such a sphere prevails as is contrary thereto, misfortunes happen.

6494^e. What is called fortune is from the influx of **Providence** in the ultimates of order . . . Thus **Providence** is in the most singular things of all, according to the Lord's words, that not a hair falls from the head without the will of God. 6493. D.4562.

6570. That God will provide. Sig.

6692². All who have firmly impressed on themselves that all things are of Own prudence, and nothing of the Divine **Providence**, in the other life are very prone to magic . . .

6951. **Providence** from the Divine. Sig. . . (This) was predicated of the Lord as to the Human, when He was in the world.

6964. 'Jehovah said' = **Providence**.

7004². By such an influx the Lord leads man by **Providence** . . . in the most singular things of all.

7007⁴. (Refs. to passages on the subject of **Providence**.) N.276.

7270⁴. Truth Divine . . . without successive formation inflows into the ultimates of order, and there, from the First immediately also, rules and provides each and all things.

8093. 'To lead,' when done by God, = **Providence**.

8455. Peace has in it confidence in the Lord, that He . . . provides all things . . .

8478. That the Lord daily provides necessaries. Sig.

—⁴. The Divine **Providence** is universal . . . and those who are in the stream of **Providence** are continually carried to things happy . . . and those are in the stream of **Providence** who trust in the Divine, and attribute all things to Him; and those are not in the stream of **Providence** who trust in themselves alone, and attribute all things to themselves; for they are in the opposite, because they derogate from the Divine **Providence**, and claim it for themselves. It is also to be known that in proportion as anyone is in the stream of **Providence**, in the same proportion he is in a state of peace; and also that in proportion as anyone is in a state of peace from the good of faith, in the same proportion he is in the Divine **Providence**. These alone know and believe that the Lord's Divine **Providence** is in . . . the most singular things of all . . . and that the Divine **Providence** regards what is eternal.

—⁵. But those in the opposite scarcely want **Providence** to be named . . .

8560. The Divine **Providence** differs from all other leading and control in this: that **Providence** continually regards what is eternal, and continually leads to salvation, and this through various states, now glad, now sorrowful, which man cannot possibly comprehend, but still all are conducive to his life in eternity. This is signified by 'the journeyings at the mouth of Jehovah.'

8588. Those who in temptations almost disbelieve in the Divine **Providence**. Tr.

8717². The Divine disposition or **Providence** . . .

—³. Few ascribe to the Divine **Providence** . . .

—^e. Therefore the Lord **provides** for the good who receive His mercy in time, such things as conduce to the happiness of their eternal life ; riches and honours for those to whom they are not injurious, and none for those to whom they are ; to the latter He gives, in time, in place of honours and riches, to be glad with a few things, and to be content more than the rich and honoured.

8813³. The Divine **Providence** of the Lord . . . which is truth Divine proceeding from His Divine good. Sig.

8869. Such attribute all things to self . . . (and) wholly deny the Divine **Providence** in such things . . .

9010. Those who were of the Ancient Churches knew that the Lord's **Providence** is in each and all things ; and that contingent things, that is, those which appear as of chance, are of **Providence** . . .

9296². For the Lord in every present time foresees what is evil and **provides** what is good.

9304. 'To keep thee in the way' = His **Providence** and guard from the falsities of evil.

— . **Providence** is to **provide** and look out for ; thus to lead to good and guard from evil . . .

9787^e. For everything which the Lord ordaineth, that is, **provides**, with man and Angel, is eternal.

10409². (The connection of man's coming to dignities and wealth with the Divine **Providence**.) Fully ex.

—³. The goods and happinesses which the Lord **provides** for man are eternal . . . That which lasts to eternity *is*, but that which has an end relatively *is not* ; the former is **provided** by the Divine, but not the latter, except in so far as it is conducive to the former. 10775.

10452^e. All disposition into good, which is called **Providence**, is thence. Ex.

10773. The government of the Lord in the Heavens and on earth is called **Providence** ; and, as all the good of love and truth of faith are from Him, and not at all from man, it is evident that the Lord's Divine **Providence** is in each and all things which conduce to the salvation of the human race. Sig. 10774.

10775. Those who think from worldly things about the Divine **Providence** conclude that it is only universal, and that the singular things are with man. Ex.

10779. Nevertheless the Divine **Providence** continually accompanies (Own prudence), by permitting and continually withdrawing from evil. But to be led to things happy in Heaven . . . is effected from His Divine **Providence** by disposing and continually leading to good.

H. 594^e. The Lord alone **provides** that there shall be equilibrium between good and evil . . .

N. 267. On **Providence**. Chapter. (From A. 10773, *et seq.*).

W. 37. The Divine **Providence** in reforming, re-

generating, and saving men, partakes equally of the Divine love and the Divine Wisdom . . .

P. Title. Angelic Wisdom concerning the Divine **Providence**.

1. That the Divine **Providence** is the government of the Divine love and Divine wisdom of the Lord. Gen. art. E. 152, Sig. —^e.

7. That it is of the Divine **Providence** that every created thing be such a one . . . Ex.

16. The chief end and operation of the Divine **Providence** is that man may be in good and at the same time in truth . . . and may not have a divided mind. Ex.

21. That the Lord's Divine **Providence** causes evil and falsity to serve for equilibrium, relation, and purification . . . Ex.

—^e. (Thus) it is the perpetual object of the Divine **Providence**, with man, to unite good to truth, and truth to good ; for thus man is united to the Lord.

27. That the Divine **Providence** has for its end a Heaven from the human race. Gen. art.

45. (The various subordinate ends of the Divine **Providence**.) Enum.

46. That the Lord's Divine **Providence**, in all it does, regards what is infinite and eternal. Gen. art.

55. That the Divine **Providence**, in all it does, regards what is infinite and eternal from itself . . . The infinite and eternal from itself is the Divine proceeding, or the Lord in others . . . and this Divine is the same as the Divine **Providence** ; for, through the Divine from Himself, the Lord **provides** that all things be in order . . . and, as the Divine proceeding operates this, it follows that the whole of it is the Divine **Providence**.

64. That to regard the infinite and eternal in forming the angelic Heaven, so as to be before the Lord as one man, which is His image, is the inmost of the Divine **Providence**. Ex.

69^e. This is the inmost of the Divine **Providence** concerning Hell.

70. That there are laws of the Divine **Providence** which are unknown to men. Gen. art.

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

100. That it is a law of the Divine **Providence** that man, as from himself, should remove evils as sins in the external man ; and that thus and no otherwise the Lord can remove evils in the internal man, and then at the same time in the external. Gen. art.

123. That it is a Continual of the Divine **Providence** that He conjoin man with Himself and Himself with him, so that He can give him the felicities of eternal life . . . Ex.

124. Two arcana . . . from which can be seen the quality of the Divine **Providence**. One is that the Lord never acts into anything particular with man, without acting into all things together. The other is that the Lord acts from inmosts and from ultimates at the same time. Ex. 125.

[P.] 129. That it is a law of the Divine **Providence** that man should not be compelled by external means to think and will . . . the things of religion; but that man should lead and sometimes compel himself. Gen.art.

154. That it is a law of the Divine **Providence** that man should be led and taught from Heaven through the Word, doctrine, and preachings therefrom, and this in all appearance as of himself. Gen.art.

175. That it is a law of the Divine **Providence** that man should not perceive and feel anything of the operation of the Divine **Providence**, but that he should still know and acknowledge it. Gen.art.

— (Arguments of the natural man against there being a Divine **Providence**.) 182, 216, 236, 237, 238, 249, Gen.art. 250, Gen.art. 251, Gen.art. 252, Gen.art. 254–274, Gen.art.

176. That if man perceived and felt the operation of the Divine **Providence**, he would not act from freedom according to reason, nor would anything appear to him as his. Ex.

—². For the Lord through His Divine **Providence** leads all; and man does not lead himself except apparently.

177. The operation of the Lord's Divine **Providence** is continual to withdraw man from evils; and if anyone were to perceive and feel this continual operation . . . would he not continually resist it, and thus either quarrel with God, or else mix himself up with the Divine **Providence** . . .

180. That if man manifestly saw the Divine **Providence**, he would introduce himself into the order and tenor of its progression, and would pervert and destroy it. Ex.

—⁶. That if man were at the same time in internal things, he would pervert and destroy all the order and tenor of the Divine **Providence**. Ex.

182. That if man manifestly saw the Divine **Providence**, he would either deny God, or make himself God. Ex.

183. For the Divine **Providence** never acts together with the love of man's will; but continually against it . . .

186. Hence the Lord does not manifestly appear in His **Providence**; but leads man by it as silently as a hidden current does a ship . . . (and thus) freedom appropriates to man that which the Divine **Providence** introduces.

187. That it is given to man to see the Divine **Providence** on the back, and not in the face; also in his spiritual, and not in his natural state. Ex. 189.

190³. Without His Divine **Providence**, which is like a continual creation, could the infinite affections and derivative thoughts of men . . . be disposed so as to make a one . . .

191. That . . . the Divine **Providence**, from things most singular, is universal. Gen.art. 201², Ex.

200^e. That the affections of the life's love are led by the Lord through His Divine **Providence**, and the thoughts at the same time, from which is human prudence. Ex.

201. That the Lord through His Divine **Providence** composes the affections into one form, which is the human one. Ex. This is a universal of the Divine **Providence**.

—³. **Providence** with God is called prudence with man . . . So that we cannot speak of a universal **Providence**, if men **provide** all things from Own prudence.

202. (The universality of the Divine **Providence** in relation to creation.) Ex.

203². Of this universal **Providence** man sees nothing . . .

205. That those who have acknowledged God and His Divine **Providence** make Heaven. Ex.

207. Whence and what the Divine **Providence** is.— It is the Divine operation with the man who has removed the love of self . . . This being removed, the Lord enters with the affections of the love of the neighbour, and opens the windows . . . and makes him see that there is a Heaven, etc. . . and, through the spiritual light and the spiritual love then inflowing, makes him acknowledge that God, through His Divine **Providence**, rules all things.

210. Unless man, as from his own prudence, disposes all things of his function and life, he cannot be led and disposed from the Divine **Providence**. Ex.

—². Therefore if you want to be led by the Divine **Providence**, use prudence, as a servant and minister who faithfully dispenses the goods of his lord. Sig.

—^e. This is the prudence with which the Divine **Providence** acts as one.

211. The Divine **Providence** operates so occultly . . . lest man should perish. Ex.

212. The Divine **Providence** in ultimates . . . by constancies and inconstancies acts marvellously with human prudence; and at the same time hides itself.

214. That the Divine **Providence** regards eternal things, and temporal ones no otherwise than as they agree with eternal ones. Gen.art.

220. That the conjunction of temporary and eternal things with man is the Lord's Divine **Providence**. Ex. —². —⁴. —⁸.

227². That the Lord through His Divine **Providence** continually disposes that evil be by itself, and good by itself, so that they can be separated. Ex.

233⁹. That the Lord through His Divine **Providence** most carefully provides that (truths) are not received by the will sooner or more than man as of himself removes evil in the external man. Ex.

234. That the laws of permission also are laws of the Divine **Providence**. Gen.art.

235. He who does not acknowledge the Divine **Providence** at all, in his heart does not acknowledge God; but, instead of God, nature; and instead of the Divine **Providence**, human prudence.

241^e. By 'the tree of life' is there meant the Lord as to His Divine **Providence**; and by 'the tree of the knowledge of good and evil,' man as to Own prudence.

249⁴. All the laws of the Divine **Providence** are necessities.

285. That the Divine **Providence** is equally with the evil as with the good. Gen.art. 287.

296⁷. That the Divine **Providence** with the evil is the continual permission of evil, to the end that there may be a continual withdrawal from it. Ex.

297. That the evil cannot be completely withdrawn from evils, and led into goods, so long as they believe Own intelligence to be everything, and the Divine **Providence** not anything. Ex.

298⁴. That the Divine **Providence** continually causes man to see truth, and also gives the affection of perceiving and of receiving it. Ex.

— This is done because the Divine **Providence** acts from the interior . . .

—⁶. He who believes in the Divine **Providence** is withdrawn from evil ; but he who does not believe in it, is not withdrawn ; and he believes in it who acknowledges evil to be sin, and wills to be withdrawn from it . . .

308. That the Divine **Providence** does not appropriate evil to anyone, nor good to anyone . . . Gen.art.

318¹⁰. See PRUDENCE, here.

331. That the Lord cannot act contrary to the laws of the Divine **Providence** ; because to act contrary to them would be to act contrary to His Divine love and contrary to His Divine wisdom ; thus contrary to Himself. Gen.art.

— Among the things which proceed from the Lord, the Divine **Providence** is primary . . .

— The operation and progression of the end through the means is what is called the Divine **Providence**.

—². It may also be said that the Lord is **Providence**, as it is said that God is order ; for the Divine **Providence** is the Divine order primarily concerned with the salvation of men . . .

332. That the operation of the Divine **Providence** to save man begins from his birth, and lasts to the end of his life, and afterwards to eternity. Ex.

335. That the operation of the Divine **Providence** is continually effected through means from pure merey. Ex. 336. 337

R. 426. The Lord's Divine **Providence** that . . . Sig. and Ex. 427. 686.

SSS. That all things in the Heavens and on earth . . . are ruled through His Divine **Providence**, and take place according to it. Sig. 950.

M. 44⁶. When a youth sees a virgin **provided** by the Lord, and a virgin a youth . . .

49^e. (Internal conjunctions are **provided** on earth for those who . . .)

229. That the Lord **provides** similitudes for those who long for love truly conjugal ; and, that if they do not exist on earth, He **provides** them in the Heavens. Ex.

—^e. It is said as from fate, instinct, and dictate, but it is meant from the Divine **Providence** ; because when this is not known it so appears. 316³.

316³. The Lord's most singular and thence most

universal Divine **Providence** is concerned with and is in the marriages in the Heavens . . . M. 229.

386^e. The operation of uses through these spheres is the Divine **Providence**.

T. 73³. His government, which is called **Providence**, is carried on according to order . . .

406. Everyone ought to **provide** his body with food . . . and **provide** his mind with food . . .

Ad. 2/839. The tenor of the Divine **Providence** as seen in my life. D. 3177.

D. 1076. On the Divine **Providence**. 1758. 2163. 2483. 2605. 2714. 3165. 4201.

1088. On Foresight and **Providence**. 1885. 4704. D. Min. 4652.

3667. All the objects which move man's thought . . . are of the **Providence** of the Lord, which can never be penetrated.

4000. On **Providence** and influx. 4002. 4095.

4252. On **Providence** and miracles.—Man can never be made better . . . if he obtains what he desires, and knows how everything is : all things ought to be contrary to his cupidities and thoughts ; and still he should believe that the Lord rules everything. Ex.

4289. On the Lord's **Providence** in the most singular things.

4423. On **Providence**.—It acts calmly, and always draws upwards . . .

5940^e. The government of the Lord's **Providence** is through affections ; thus through good into truth.

D. Min. 4692. On **Providence** and fate.

E. 25. Presence and **Providence**. Sig. and Ex.

—^e. For all the presence of the Lord is **Providence**.

68. The Divine **Providence** from His Divine love. Sig. and Ex. 152.

280. The appearance in ultimates of the Divine guard and **Providence** as to wisdom. Sig. and Ex.

281. The appearance in ultimates of the Divine guard and **Providence** as to intelligence, and as to clear view on every side. Sig. and Ex. 284.

338. 'To receive . . . wisdom' = the Divine **Providence**. Ex.

458³. For the Divine good united to Divine truth proceeding from the Lord in the Third Heaven is received as the Divine **Providence** . . .

668. 'They heard a great voice' = the Lord's Divine **Providence**.

731. Meanwhile **provided** with more. Sig. . . For that which is from man is 'prepared ;' but that which is from the Lord is **provided**.

927. 'Wonderful' = from the Divine **Providence**.

1135³. The Laws of the Divine **Providence**. Gen.arts. 1136². 1138. 1139. 1140. 1150³. 1152². 1153⁵. 1155³. 1158². 1162². 1173². 1185². 1199.

D. Wis. ix². The Divine wisdom is that which is called the Divine **Providence** . . . and Divine truths are what are called the laws of the Divine **Providence** . . .

C. 170. Ship-captains trust in the Divine Providence more than landsmen.

Province. *Provincia.*

- A. 170. The province of the heart . . . 318². 3886^e.
 1385. Spirits of the province of the scaly skin.
 1525. The internal province of the face.
 1623. The province of the interior eye.
 1977^e. The province of the cerebellum. 8593.
 1978. The province of the left chest.
 2542. The province of the ear. 3869⁸.
 2853². The expression province of the head; of the eye; of the breast, etc. Ex. 2996². 3625. 3639. 4223.
 3540. The province of the skin. 6402.
 3637^e. In Heaven all are allotted their provinces.
 3869⁸. The province of the eye.
 3886. The province of the occiput.
 4046. Belong to the province of both the heart and the lungs.
 —². The province of the dura mater.
 4047. The province of the pia mater.
 4049. The province of the ventricles of the brain.
 4050³. The province of the infundibulum.
 4403. To what province Spirits belong, is known from their situation and place with me; also from the plane in which they are, and their distance therein. (The Spirits of various provinces enum.)
 4625². (Various provinces enum.)
 4797. Every Angel is in some province of the Grand Man; and thus communicates generally and widely with all in the same province, although he is in the part of that province to which he properly corresponds.
 4800^e. They did not know that they were allotted to the province of the face; for to what province they are allotted is hidden from Spirits, but not from Angels.
 4803. The states of good Spirits and of Angels are continually being purified and perfected; and they are thus carried into the interiors of the province in which they are; thus into more noble functions . . . D.668.
 4805². In Heaven there are those who relate to all the provinces of the body as to its exteriors and interiors; but if they were to aspire beyond those which correspond to their life, they could not have Heaven.
 4931. Heaven relates to the Lord . . . Hence it is that Heaven is distinguished into as many provinces as it were as there are viscera, organs, and members in man, with which, also, there is a correspondence. . . But all these provinces relate to the two Kingdoms . . .
 5171. To what provinces the angelic Societies belong, may be known from their situation relatively to the human body; and also from their influx; for they inflow into that organ or member in which they are . . .
 5180. The province of the cistern and ducts of the chyle.
 5181. Their province Known from the gyres. Examp.
 7358. The Spirits of every Earth relate to some peculiar province in the Grand Man . . .

8630². Each province in the Grand Man has its own sphere distinct from that of another province; hence the mutual conjunction of those who belong to the same province, and the disjunction of those who belong to another.

H. 65. (The Angels' use of the term province.)

W. 288. As God is a Man, the universal angelic Heaven is distinct in regions and provinces according to the members, viscera, and organs of man; for there are Societies . . . which make the province of all things of the brain; and of all things of the face, also of all things of the viscera of the body; and these provinces are just as distinct from each other as these are with man; moreover the Angels know in what province of man they are. T.65².

T. 813. (The provinces in earthly kingdoms.)

D. 665. On the provinces in the body to which the Angels are allotted.

1364. (Thus) every man is allotted his own province . . .

3036. The four provinces in the body. Enum.

4670^e. In (the Third) Heaven . . . they know . . . if they desire it, to which province in the human body [each one] corresponds.

D. Love x. The Divine love . . . is distinguished into lesser kingdoms, which may be called provinces, and these again into Societies . . . (The same with diabolical love. —².)

Provision. *Annona.*

See under PLENTY.

A. 5402. 'Provision in Egypt' (Gen. xlii. 1) = the truths of the Church through scientifics. 5405.

5405. 'Provision' is here expressed in the Original by a word which means 'breaking' . . . because bread was broken when it was given to another. Ex.

5462. 'Bring ye provision for the famine of your houses' (ver. 19) . . . 'Provision' = truth.

5492. 'They lifted their provision upon their asses' (ver. 26) = truths gathered into scientifics. Ex.

5529. 'Provision' = truth. 5579.

6114. 'Provision' = the truth of the Church.

6661². Provision = truth, or falsity.

Provision. *Viaticum.*

A. 5490. 'To give them provision for the way' (Gen. xlii. 25) = that he supported the truths they had. . . 'Provision' also = support by truth and good in Ps. lxxviii. 24, 25. 5953. 7981.

Provoke. *Provocare.*

See EXACERBATE.

E. 586³. Occurs. 624¹¹.

659². 'To provoke Jehovah to anger' (Is. lxxv. 3) = to sin against the truths and goods of the Word.

Proximate sense. *Sensus proximus.*

A. 2166. The proximate sense given. 2235.

2664. Occurs. 4255. 4679. 4680.

4690^e. The proximate sense defined.

Proximity. *Proximitas.*

See NEIGHBOUR.

A. 6756. Occurs. II.46(a).

Prudence. *Prudentia.***Prudent.** *Prudens.***Prudently.** *Prudenter.*A. 197. 'Be ye prudent as serpents' (Matt. x. 16). Ex. R. 455^e.

266. Therefore the wife is under the man's prudence.

949. Had placed the honour of prudence in insidious things.

950^e. Ascribe all things to their own prudence. 4214⁴. 6316^e. 8478^e. 8717³.1936⁵. Is insane in proportion as he attributes prudence to himself.

2364. That he applied himself prudently. Sig.

2694³. They who attribute all things to their own prudence . . .

— . But when anxiety and grief are induced on them . . . the persuasive is broken . . . and they can be brought into the faith that . . . all prudence, etc. are of the Lord.

3573⁴. Civil prudence is believed to be speaking and acting differently from what one thinks and intends . . .3993¹². Simulation and cunning which have good as the end . . . are prudence; the evils which are admixed with it can be mingled with good . . . But the simulation and cunning which have evil as the end, are not prudence . . .4403². Those under the occiput are those who act silently and prudently.4638³. 'The five prudent virgins = those who are in truths in which is good.—¹⁰. He who is in good; that is, who acts according to the precepts, is called 'prudent' in . . . 'I will liken him to a prudent man' (Matt. vii. 24).

5664. From Him without any of their own prudence. Sig. and Ex.

6213. The Lord then rules him . . . by external bonds, which are of Own prudence . . .

6398². The prudence and circumspection which comes forth in externals, are signified by 'serpents,' in Matt. x. 16. 6949^e.6481^e. The evil are permitted to believe that all things are of Own prudence . . .6485. See PROVIDE, here. 10779. P. 201³. 210. 235.—². Those who attribute all things to Own prudence are like those who wander in dense forests.

6494. Prudence avails nothing against fortune. Ex.

6655. 'Let us use prudence with them' (Ex. i. 10) = cunning; (for) 'prudence,' when spoken of by the evil, means cunning; for that which the evil do from cunning and deceit they call prudence.

6692². All who have firmly impressed on themselves that all things are of Own prudence . . . in the other life are very prone to magic . . . 7296². D. 5010.

6704. (Christia prudence to be exercised in works of charity.)

6760. Prudence as to whether he was in safety. Sig.

8250. Simulation, hypocrisy, cunning, and deceit, which are modern prudence . . .

P. 70. Not knowing that human prudence is nothing . . .

126. Then in place of cunning the Lord implants prudence.

187^e. Those who have confirmed themselves for nature and human prudence, do not acknowledge the Divine Providence, because the natural light inflowing from below extinguishes the spiritual light inflowing from above.190^e. From things constant and stated . . . they find arguments for their delirium in favour of nature and human prudence.

191. That Own Prudence is null, and only appears to exist, and also ought to appear as if it existed . . . Gen. art.

— . Prudence is from God . . . prudence is from no other source than intelligence and wisdom (and therefore it is only an appearance that it is from man). Ex. 193.

197. Man knows his thoughts and derivative intentions . . . and as all prudence is from these, he sees it in himself. If, then, his life's love is the love of self, he comes into the pride of Own intelligence, and ascribes prudence to himself; and he collects arguments in its favour, and thus recedes from the acknowledgment of the Divine Providence. . . In like manner if the love of the world is his life's love; but this does not recede in so great a degree. Thus these two loves ascribe all things to man and his prudence . . .

—². Two priests disputing with an ambassador about human prudence . . . At heart all three believed that human prudence effects all things; but the priests . . . said that nothing of prudence is from man. (On changing their garments, they changed also their sentiments.) Afterwards all three entered the way of Own prudence, which tends into Hell. M. 354.199². (Arguments showing how little human prudence can do.)200^e. The affections of the life's love are led by the Lord, and the thoughts at the same time, from which is human prudence.

201. Those who ascribe all things to nature, also ascribe all things to human prudence. Ex. But for the sake of their good name, both say that the Divine Providence is universal, but that its singulars are with man; and that these singulars in the complex are meant by human prudence.

—^e. The Divine Providence is in . . . the most singular things of human prudence . . .205. That those who have acknowledged nature alone and human prudence alone make Hell . . . Ex. All who lead an evil life, interiorly acknowledge nature and human prudence alone: the acknowledgment of these is inwardly concealed in all evil. —². Ex.

206. Whence and what Own prudence is. It is from man's proprium. Ex.

— . The mate of the love of self is the pride of Own intelligence; and hence is Own prudence.

[P. 206]^e. The love of self and its mate then sit in the dark and reason . . . in favour of Own **prudence** against the Divine Providence.

208. But those who acknowledge nature and Own **prudence** are like the Spirits of Hell, who are averse to being led by the Lord, and love to be led by themselves. (Various classes of them des.) They are all enemies of God, and scoffers at the Divine Providence.

210². Therefore, if you want to be led by the Divine Providence, use **prudence**, as a servant and minister who faithfully dispenses the goods of his lord. This **prudence** is 'the pound' which was given to the servants to trade with, an account of which they must render. The **prudence** itself appears to man as his Own; and is believed to be his Own so long as man keeps within him that most deadly enemy of . . . the Divine Providence, the love of self. . . The door for this to be cast out is opened by man's shunning evils as sins as of himself, with the acknowledgment that it is of the Lord. This is the **prudence** with which the Divine Providence acts as one.

211. The 'enmity between thy seed and her seed' = that . . . between the Own **prudence** of man and the Divine Providence of the Lord; for Own **prudence** is continually lifting up its head, and the Divine Providence is continually putting it down.

212. Does not fortune laugh at **prudence** and wisdom?

213. But I know that human **prudence** brings the Rational over to its side more than the Divine Providence does to its; because the latter does not appear, and the former does . . . But I say to the natural man, Write books, and fill them with arguments . . . in favour of Own **prudence**, and an Angel would write on them, They are all appearances and fallacies.

215³. Then originated degrees of dignities . . . and, with these, the love of self, and the pride of Own **prudence**.

235². Those who have confirmed themselves in favour of human **prudence** . . . in whatever they see, hear, and read . . . notice nothing else; nor can they, because they receive nothing from Heaven . . .

236. Things of permission . . . by which the merely natural man confirms himself . . . in favour of human **prudence** . . . Enum.

241^e. 'The tree of knowledge' = man as to Own **prudence**.

252. That victories are on the side of **prudence**. Ex.

—². For a good man is in the **prudence** . . . of defending; and rarely in any **prudence** . . . of invading.

293. There is not one grain of . . . Own **prudence** with any man . . . If there were, neither Heaven nor Hell would stand, and the whole human race would perish. Ex.

308. That . . . Own **prudence** appropriates both evil and good to men. Gen.art.

310. What Own **prudence** is, and what is **prudence** not man's Own. Ex.

— . Those are in Own **prudence** who confirm appearances with themselves, and make them Truths,

especially this appearance: that Own **prudence** is everything, and the Divine Providence not anything, except something universal . . .

316. The reason Own **prudence** persuades and confirms that all good and truth are from man and in man, is that Own **prudence** is the intellectual proprium of man inflowing from the love of self . . .

318¹⁰. That the simultaneous voluntary and intellectual confirmation of evil causes man to believe Own **prudence** to be everything, and the Divine Providence not anything; but not intellectual confirmation alone. Ex. There are many who, from the appearances in the world, confirm with themselves Own **prudence**, but still do not deny the Divine Providence . . .

321. That he who confirms with himself the appearance that wisdom and **prudence** are from man, and in man as his own, cannot see but that otherwise he would not be a man, but either a beast or an image; when yet it is the contrary. Ex.

—^e. The proprium of the understanding is the pride of Own intelligence; and from this is Own **prudence**.

R. 53^e. To adore the sun of the world, is to acknowledge . . . Own **prudence** as the effectress of all things.

M. 155a³. The wives said, Be prudent . . .

— . The **prudence** of wives. 161². 166.

164. The virtues which pertain to the moral wisdom of the men are called **prudence**, etc.

187². The innate **prudence** in virgins.

281. That these conjugal simulations with natural men savour of **prudence** . . .

395. Infants have no **prudence** from proprium . . .

T. 418. **Prudence** in military commanders.

425. That the benefactions of charity are to give to the poor, etc., but with **prudence**. Gen.art. 428.

D. 154^e. These arcana are to be stated prudently.

1585. A sagacious and clear-sighted man.

2429. On those who confide in Own **prudence**. . . Spirits are permitted to lead, persuade, and induce cupidity on such . . .

3538^e. In order that those in faith may not trust in their own **prudence**, they rarely obtain the things they desire while they desire them; but they obtain them afterwards, if they are useful to them, when they are not thinking about them.

3747. On those who from their success here have contracted the persuasion that they should attribute everything to their own **prudence**.

4115. I wondered whence came such sagacity, cunning, . . .

4131^e. Whatever man does of his own **prudence** tends to evil; if not apparently so here, yet visibly so in the other life.

4627⁸. Hence, from light are thought, apperception, reflection, animadvertence, **prudence**, . . .

5161. On the Hell of those who . . . act with deliberation, circumspection, and **prudence**.

D. Min. 4728. On . . . Own **prudence** and wisdom.

E. 187⁴. 'The five prudent virgins' = those in love and thence in faith. 252⁸. 375⁴¹. 675⁶. 840³.

560². But cunning and malice are not prudence and intelligence . . .

581². 'Serpents'=the sensuous man as to cunning, and as to prudence. Ill.

—⁹. 'Be ye prudent as serpents:' Those are called 'prudent' who are in good; cunning, those who are in evil.

763^e. This is meant by: 'The sons of this age are more prudent than the sons of light . . .' (Luke xvi.8).

837⁹. He then shuns evils and does goods with prudence, intelligence, and wisdom.

1159⁵. The Lord . . . permits that man should rather attribute the things which take place to prudence . . . than that by manifest signs of Providence . . . he should unseasonably cast himself into sanctities . . .

1185². The tenth law of the Divine Providence is that man from Own prudence shall lead himself to eminence and opulence when these seduce . . . Ex.

Prune. *Pruna.*

D. Min. 4679. The odour of prunes when boiled = the delight which married partners have in lying beside each other; namely, the delight itself of being simply beside one's partner, lying by her.

Pruning-hook. *Culter putatorius.*

E. 734³. See KNIFE, here.

Psalm. *Psalmus.*

Psalmody. *Psalmodia.*

See PRAISE, TO SING—*psallere*.

A. 66^e. The fourth style (of the Word) is that of the Psalms of David, which is intermediate between the prophetic style and the common style of those who speak. There, under the person of David as a king, it treats of the Lord. L.44. D.2721^e.

1648. The form of the Psalms of David compared with the speech of choirs of good Spirits. Des.

1771. When I was reading some of the Psalms of David, the interior mind of (these Spirits) was opened . . . and they perceived the interiors of the Word in these Psalms; at which they were astounded, and said that they could never have believed such things.

8337^e. See INSTRUMENT, here.

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

L. 37. See PROPHETS AND PSALMS, here.

S. 108. Spirits from Abyssinia . . . on hearing singing in some place of worship in the world from a Psalm of David, were affected with such delight that they sang along with them; but presently their ears were closed so that they heard nothing thence, and they were then affected with still greater delight, because with spiritual delight, and at the same time were filled with intelligence, because that Psalm treats of the Lord, and Redemption. The cause of the increase of delight was that communication was given them with that Society in Heaven which was in conjunction with those in the world who were singing that Psalm. From this it was evident that communication with the universal Heaven

is given through the Word. De Verbo 18². (Compare D.5947. J.(Post.)122.)

R. 38². As every letter signifies a Thing in the Spiritual World . . . David wrote Psalm exix in an order according to the letters of the alphabet . . . Something like it appears in Psalm exi.

279². The Psalms of David are nothing but songs; for they were played—*psallebantur*—and sung; and therefore in many places they are called 'Songs.' Ill.

Ad. 3²³. (The speech of Spirits) is a species of song . . . being terminated in a similar way, as the Psalms are wont to be . . .

D. 335. That when the Psalms of David have been read, they were of such efficacy in Heaven that some of the celestials could not but be astounded. Ex.

2640. As to the Psalms of David, he did not speak the smallest word, but the Lord's Spirit through him.

5008. (That magician) had the Book of Psalms, whereby he was safe where he was, and also had power.

5666. (The maidens there) have the Word written, and Psalmodies. They take them to the preachings, and also read in them; and if they do not read, either some garment is taken away, or their little garden vanishes.

5947. In Abyssinia there are many Psalms which have been made by a pious man, and which are sung in their temples. These Psalms are written in a style similar to that of the Word. J.(Post.) 122, Ex.

5960. (Spirits called 'Gog and Magog' sing Psalms.)

6077. (The Tartars) said that they have a book . . . which they called a Divine Book, which they read and are instructed by, and which they understand. It was found to be the Psalms of David. J.(Post.) 133.

E. 326². To these (instruments) was adjoined singing with songs, by which were formed agreements of Things with the sounds of the affections. All the Psalms of David were such, and therefore they are called 'Psalms' from 'to sing praise'—*psallere*, and also 'Songs.' —^e, Ill.

De Verbo 4². They explained the sense of Psalm xxxii.2, from the letters alone.

Psaltery. *Nablium.*

A. 420². The spiritual things of faith were celebrated by means of the harp and psaltery . . . Ill.

3704⁴. Holy spiritual things are called 'vessels of psalteries' (Is.xxii.24). (=scientific truths from a spiritual stock. 9394⁶.)

3880⁵. 'The harp' and other stringed instruments (including the psaltery)=spiritual things.

3969¹⁴. 'The harp with the psaltery' (Ps.lxxxi.2) is a spiritual expression.

R. 276. Spiritual goods and truths correspond to psalteries and harps. The correspondences were with their sounds.

E. 323³. 'A psaltery of ten strings' (Ps.xxxiii.2)=spiritual good corresponding . . .

—³. As by 'a psaltery' is signified spiritual good or

the good of truth ; and by 'a harp,' spiritual truth or the truth of good . . . —⁶.

[E.] 326⁹. 'Confess ye in the harp, and sing praise in the psaltery,' is said of those who are in spiritual love . . . 448¹⁵. Occurs. 1029¹³.

Psychology. *Psychologia.*

Psychological. *Psychologicus.*

H. 353. By the sciences, are meant experimental things of various kinds ; as psychologies.

D. 4698. He had studied the things of psychology.

Pu. *Pu.*

C. J. 4. They suppose that Souls are not in a place, but in a somewhere which they call Pu. 6. W. 350. M. 28². 29. 182⁵. 422. T. 29². 769. 771. D. 4616^e. J. (Post.) 90.

Puah. *Puah.* A. 6674.

Pubes. *Pubes.*

D. 3752^e. They inflowed into the pubes of the genital member ; but only into the bony part there.

3900. They inflict a pain in the bone of the pubes, which is the anterior bone of the pelvis. 3930.

Public. *Forensis.*

Out-of-doors. *Forinsecus.*

A. 9264. The forensic signification of this word.

M. 90². Many of the [duties] of the male are public, and regard uses in public-*publico*. 91^e.

T. 432. Statute law distinguished from civil law.

518. They mean no other charity than public.

D. 4830. That garments are forensic truths. Ex.

E. 796². The doctrine of life (with them) is an out-of-doors doctrine . . .

Public. *Propatulus.*

A. 7454². Whatever man has thought, etc., is not hidden, but is publicly open.

H. 469. Whatever he has done, etc., both in public, and in concealment . . .

R. 341². They went from the open air into a grove . . .

M. 318. The reason is open to all.

Public. *Publicus.*

A. 3951². In proportion as riches have in them spiritual good ; that is . . . the good of our country, or the public good . . . they are good.

4221^e. What those become who are in no love . . . towards the public . . .

7367. Man is in the love of self when in what he thinks and does, he does not regard the neighbour, thus not the public . . .

H. 217². All the forms of government (in Heaven) agree in this : that they regard the public good as the end ; and, therein, the good of each one . . .

P. 250⁴. With all such, the public good is in their mouths, but their own good in their hearts.

M. 7⁴. These supreme ones are chosen from those whose heart is in the public weal.

T. 405. They seek dominion with the end that they may perform uses to the public, and to private persons.

429. That there are duties of charity, some public . . . Gen. art. 430.

D. 2711. It is not allowable to say these things in public, lest they should come into thought to man.

4363. He said that all others regard themselves and not the public. (He was told) that he was a thief . . . wanting to plunder the public for the sake of self . . . —^e.

4548. There are some who do not live for any use . . . caring nothing for public things . . . (Their correspondence.)

5999². The public and non-public libraries in Heaven.

E. 1226⁶. The life of the love of use is the life of public love, etc.

—⁷. The essence of uses is the public good ; through the public good in the most general sense with the Angels is the good of the whole Heaven ; in a less general one, the good of the Society ; and in a particular one, the good of a fellow-citizen.

D. Wis. xi. 2. The neighbour in a wide sense is the Common, or public. 4.

Public Place. *Forum.*

A. 6311. Some who were not so evil . . . appeared in a public place . . .

C. J. 26. The crowd (attempted) to drag the Angels into a public place . . .

H. 184. (The cities in Heaven have) streets, ways, and public places.

R. 791². The World of Spirits is like a public place in which all are first congregated.

M. 17². Every morning from the houses round the public places are heard the sweetest songs . . .

— . The windows of the houses of the public place, and of those of the streets, are then closed.

79⁴. The streets got wider as they extended, and at the end were spacious, where were the public places ; so that there were as many public places as streets.

—⁶. Bring the two visitors into a public place.

179. The breast is the public place of meeting.

Publican. *Publicanus.*

E. 617²². For the gentiles, who are meant by 'the publicans and sinners' (Mark ii. 15) received the Lord, imbibed His precepts, and lived according to them, through which the Lord appropriated to them the goods of Heaven, which is signified by 'eating with them.'

Publish. *Propalare.*

Publishing, A. *Propalatio.*

A. 1080. The publishing of the errors of others.

5573. Spirits who strove that nothing should be published about them. (They were Dutch Spirits. See D. 3499.)

8544^e. (The Spirits of Jupiter) requested me not to publish (this).

10633. For the Spiritual (of the Word) is made manifest with the Angels, when the Word is being read by man.

W. 119. When effects alone are examined, they do not make manifest any cause.

R. 444². Their interiors are said to be 'bound' because they are not made manifest.

449². Some things are to be published about them, which I have received from their lips.

T. 17⁴. You would be ashamed to publish (your idea of three Gods); for if you were to publish it, you would be called insane . . .

613. This shall be made public in brief . . .

D. 3280. Like the Spirits of Mercury, they do not want to make public the things they know . . .

3638. With the evil (the end) does not make itself manifest in the speech of words. —^e.

3735. (The Quaker Spirits) did not want their interior quality to be made public, having this from the life of the body, that nothing should be made public.

4308. As soon as external bonds are taken away, the interiors are made manifest.

5457. Lest this crime should be made public . . .

6103². Many things recounted to me, which it is not allowable to make public.

J. (Post.) 55. Profane things which I scarcely dare make public.

Publish. *Vulgare, Evulgare.*

Publishing, A. *Evulgatio.*

A. 2034⁵. In the life of the body they had divulged nothing of this.

8385. The Spirits of Jupiter observed me thinking that I should publish these things; which they did not want, because they are forbidden to publish them. They marvelled that such things can be published by mere writings; and were then informed about printing; and . . . that the Word and doctrinal things are published in this way . . .

M. 167². This would carry with it the publishing of their love.

Puffed up. *Bullatus.* A.10137¹¹.

Puffed up. See under ELATION.

Pul. *Pul.* A.1158⁵.

Pull. *Vellicare.*

A. 8990⁴. (The expression) to pull the ears, has flowed into human speech from its signification, which is to cause to attend and to remember.

R. 839⁵. They said that they would pull our ears.

T. 136⁴. Many of them were eager to pull my ears.

Pulley. See under SPIRAL—*helix*.

Pulling-out, A. *Evulsio.* A.1999. H.449^e.

Pulp. See under FLESH.

Pulpit. *Pulpitum.*

A. 1764. Pulpits seen as representatives.

10833. (Pulpits used by preachers in the Sixth Earth.)

H. 223. (In Heaven) the preacher stands in a pulpit on the east.

— . No one is allowed to stand behind the pulpit. Ex.

R. 484⁷. Behold a circus, and in the middle a pulpit . . .

M. 9². All had turned away from the pulpit . . .

23². (Position of the pulpit in a temple in Heaven.)

24. The priest (then) ascended the pulpit, and preached . . .

269⁴. (The devil said,) When I was upon the pulpit, I thought that I would speak rightly. Ex.

363^e. When a priest is preaching from zeal, he . . . hangs the pulpit.

381^e. (A kind of pulpit in a palace there.)

T. 14³. Thinks God is only a word sounded from the pulpits.

55^e. Thus the adytum, altar, and pulpit, would stand without protection.

146^e. When they ascend the pulpit . . . they are carried away by a zeal which with many is from infernal love.

519. They are like the pulpits therein, where the Word is not . . .

D. 3396. Occurs. J.(Post.)268^e. 5 M.14.

Pulpit. *Suggestum.*

M. 315². In the middle of the orchestra there was a pulpit . . .

T. 132. What is more frequently preached from the pulpits?

185³. A priest . . . ascended the pulpit . . . and began a discourse on the Divine Trinity.

336². In the building of a temple . . . a pulpit is erected.

459. I saw a low pulpit, in which stood one who filled the office of president.

508. Within (the magnificent temple), on the south side towards the west, was a pulpit, on which at the right lay the open Word . . . the resplendence from which illuminated the whole pulpit.

—². The pulpit signified the priesthood and preaching (of the New Church). The Word open upon the pulpit and illuminating its upper part, signified the internal sense of the Word revealed . . .

518. Some of them can . . . pour forth from the pulpits many holy things . . .

815². These from their chairs, those from their pulpits . . .

831^e. So they sound forth from their pulpits.

Pulse. See under BEAT.

Pulse. See LEGUMINOUS, and POTTAGE.

Pump. *Antlia.*

Pump, To. *Exantlare.*

A. 4050². The lymph which is pumped out thence.

H. 54^o. Like animals in pneumatic pumps . . .
T. 28². D. 3466.

Punch. *Punch.*

J. (Post.) 269. I asked about the liquor called punch. They said that it is given to those (in the London there) who are sincere and also industrious.

Pungent. *Pungens.*

A. 545^o. Like pungent dust compared with a pure and gentle aura. H. 413².

5981^e. Compared to angular and pungent things when the angularities and pungencies—*punctoria*—have been taken away from them. D. 1995.

Punish. *Punire.*

Punishment. *Punitio.*

Punisher. *Punitor.*

See PENALTY.

A. 245. The Lord punishes no one; but the diabolical crew does it. 592². 1408³.

391. Evil Spirits are highly delighted to punish one another.

587². To be punished is of mercy, because it bends all the evil of penalty into good.

696. Such is the equilibrium . . . that the evil itself punishes itself . . .

816^e. The horrible punishment of hatred and revenge des. It lasts for ages.

817. After (the poisoner's) confession, punishment followed. Des.

831^e. These witches or Sirens are grievously punished. (By snakes, collisions, etc.)

957. The punishment of those who say one thing and think another. (Raeking, blows, collision, and rending.) Something is removed by each punishment. The renders said that they are so delighted to punish that they would not want to desist if it were to last to eternity.

959. Spirits wanted to insidiate against me in my sleep. Punishers were suddenly present, who miserably punished those Spirits. (They clothed them with visible bodies and bodily senses, and tortured them by violent collisions of the parts, with pains induced by resistance.) The punishment lasted a long time, and extended to many companies around me; and to my astonishment all the insidiating Sirens were found. (Continued under PENALTY.) 1983.

967. When the evil are being punished, Angels are always present, who regulate the penalty, and alleviate the pains of the sufferers; but they cannot take them away, because there is such an equilibrium there that evil punishes itself; and unless it could be taken away by means of punishments, such could not but be detained in some Hell to eternity; for they would then infest the Societies of the good . . .

1011^e. Evil (there) punishes itself; in like manner falsity. Sig.

1838². Punishment is often predicated of the Lord; when yet it is of the man of the Church, who punishes and condemns himself. Ex.

1857². The evil (there) are not punished until their evils have been brought to their height; and this both in general and in particular: for such is the equilibrium there that the evil itself punishes itself . . .

1936³. No one is ever punished on account of evil acts done from an end truly good.

2258⁸. Unless the evils were punished, the whole kingdom would be infected with them; and therefore there is more mercy in kings and judges in punishing evils . . . than in showing an unseasonable elemency.

2417⁷. In punishing the evil there is charity. Ex. 4730³.

2447. So with punishments and damnations: they never come from the Lord: but from the man, or Spirit, or devil himself; and this from the laws of order as to truth: because they separate themselves from good.

—³. For example: one devil punishes and torments another . . .

— Unless a king who is merciful and gentle were to allow his laws to punish the evil—although he himself punishes no one: but rather grieves that they are such as to require to be punished by their evils—he would relinquish his kingdom as a prey to such, which would be the height of unmercifulness.

2746. (In the case of one who had lived lasciviously, delighting in variety) everything was disclosed, and he was miserably punished, and that in the sight of the Angels. He was then cast into Hell.

2768^e. He who separates himself from the laws of Divine order . . . casts himself into the laws opposite to Divine order, which are of evil and falsity, and consequently of punishments and torments.

3614⁵. 'Anger' is predicated of the punishment of evil; 'wrath,' of the punishment of falsity; and 'fervour,' of both. . . There being repugnance, there is also punishment: for the things which are repugnant, collide, and then evil and falsity are punished.

4208⁴. Therefore (the Jews) were compelled by punishments, etc. 6997³.

4293³. After they had been punished, they could be in the greatest external humiliation.

4502². 'To curse' = to avert one's self; and also to be punished on that account.

4951. (The interiorly malicious) are often punished . . .

5008³. Those in evil are also the neighbour; but these are benefited if they are punished according to the laws; because they are amended through punishments . . . 5036⁴.

5185. The Spirits of the pancreatic, hepatic, and cystic ducts . . . present themselves especially in elastisements and punishments, which they want to direct. D. 893.

5721⁴. These are grievously punished, until they desist from seducing others by an appearance of what is just.

5764. As in Hell associates conspire together for evil, when they do evil, all are **punished**.

6559. If evil Spirits do evil in the World of Spirits beyond what they had imbued by their life in the world, the **punishers** are at once present, and chastise them exactly according to the degree of the excess; for it is a law there that no one must become worse than he had been in the world. Those who are being **punished** are quite ignorant whence these chastisers know that the evil is beyond what they had imbued; but they are informed that in the other life there is such an order that the evil itself has its own penalty with it . . . (This is the case) in the World of Spirits; but in Hell the one chastises the other according to the evil which they had actually imbued in the world; for this evil they take with them into the other life.

—^e. As for good Spirits, if they chance to speak or do evil, they are not **punished**; but excused; for their end is not to speak or do evil; and they know that such things have been excited with them by Hell . . .

6997⁵. By 'anger,' 'wrath,' 'fury,' 'fire,' are meant the **punishments** and damnations into which man casts himself when he casts himself into evils; for from Divine order goods have rewards with them, and hence it is that evils have **punishments** with them, insomuch that they are joined together. III.

—⁶. For all the **punishments** of the evil come forth from the Lord's mercy towards the good, to prevent them from being injured by the evil; but the Lord does not inflict the **punishments** upon them; but they themselves do it; for in the other life evils and penalties are joined together. The evil especially inflict **punishments** on themselves when the Lord is doing mercy to the good; for their evils then increase.

7032². They never desist except through grievous **punishments** . . .

7102². 'The sword' = . . . the **punishment** of falsity; 'famine' = . . . the **punishment** of evil; 'the evil beast' = the **punishment** of evil from falsity; 'the pestilence' = the **punishment** of evil which is not from falsity but from evil; and, as **punishment** is signified, so also is damnation; for this is the **punishment** of those who have persevered in evil. III.

7188. When the infernals are deterred from doing evil through **punishments**, they at last abstain from infestation; but (cannot do so) unless the undelight of the **punishment** prevails over the delight of doing evil. Hence are the **punishments** of the evil in the other life.

7808. If the chastiser Spirit returns, (the man of Jupiter) is **punished** more severely; but angelic Spirits regulate the **punishment** according to the intention in the deeds, and the will in the thoughts.

7810. The kinds of **punishments** inflicted on the men of Jupiter if they act evilly. Enum.

8214^e. To every evil there is its own **punishment**. Refs.

8223³. It often happens there that when the evil want to inflict evil on the good they are grievously **punished** . . . and this appears as revenge on the part of the good; but it is not from the good, but from the evil, who then, by a law of order, obtain an opportunity . . . The

evil who **punish**, do it from the cupidity of doing evil; but the good from the affection of doing good.

8227. When the Divine is . . . protecting the good against the evil, the evil burn still more against them . . . hence they rush on, and, in the same proportion, from a law of order, cast themselves into **punishments** . . .

—^e. It is to be known that all the **punishments** . . . in the other life have good for their end.

8232². When, in Hell, they do evil to others there, they are **punished** . . . by those to whom they do it.

8632. The Spirits of Jupiter at first did not want to admit that the Lord **punishes** no one . . . D.627.

9033. It is a spiritual truth . . . that the Lord **punishes** no one . . .

—². It is a law of Divine order that good has its reward in it . . . Hence it is that evil has its **punishment** in it . . . The former law is from the Lord . . . but the latter not so . . . 9049.

9036. The **punishment** of spiritual death. Sig.

9049. When anyone does evil to another from the heart . . . **punishers** are at once present, who treat him evilly. Thus is evil with its delight restrained.

9069². No one is **punished** on account of hereditary evils; but on account of his Own evils. Refs.

9277³. The **punishment** for the non-reception of these goods. Sig.

9982. For man is deterred from evil by regarding the **punishment**.

10383. Those are grievously **punished** (in the Third Earth) who profane holy things; and before the **punisher** Spirit comes, there appears to them the wide gape of a lion. . . They call the **punisher** spirit the devil.

10711. As he induced them to believe that his life was communicated to them, he was grievously **punished** (by wrapping up in a sack, and contortion).

10790. The governors are to **punish** those who live contrary to order.

10791. Unless (men) were held in bonds by . . . rewards . . . and by **punishments** contrary to their loves, which are losses of honours, possessions, and life, for those who do evils, the human race would perish.

P. 249. He who thinks against God is rarely **punished** in the natural world, because there he is always in a state of reformation; but he is **punished** in the Spiritual World . . . for he then can no longer be reformed.

251³. When the sons of Israel . . . fell into any evil . . . they were **punished** by the nation which (signified that evil).

M. 80. When (the infernals) do evil, they are grievously and miserably **punished**.

500. They cried, Let them be **punished**! let them be **punished**!

T. 459¹⁵. When (those in Hell) do evils, they are **punished**, which the Lord permits for the sake of amendment.

D. 170. On the **punishment** of pride, that is, self-trust.

[D.] 404. On the punishment of those who had wanted to get rich for the sake of themselves alone.

434. On the punishment of the veil. Des. 435.

436. On the punishment of running round.

453. That there are Souls who love to be punished. Ex.

541. On the punisher Spirits of Jupiter. 544. 622.

935. On the punishment of revenge and hatred.

937. 944. 1488, Gen. art. 5097. D. Min. 4774.

1039. On the difference between punishments and vastations.—All the punishment in the other life is done for the sake of his amendment; for the penalties are such that they as it were take away the evils, or put on the faculty of doing what is good; thus, in themselves, all the punishments are vastations, because they devastate evils by the putting on of the faculty of speaking truth and doing good; and this faculty is a something superadded, the gift of the Lord; for if evils were merely taken away, without the donation of faculties of good, nothing of the man would remain, because there is nothing but evil in man.

1040. But all the punishments are done with pain, or resistance (whereas there are vastations which are done without resistance . . .).

1071. On the punishment of one who desired to do everything from himself.

1074. Such punishments do not indeed take away the nature; but have the effect that when the evil Spirit is doing it again, the recollection of it arises, so that he is deterred. . . But punishment once inflicted does not have this effect; it must be often repeated, so that something is subdued each time; which is wont to be done in the course of many years.

1119. For when he is about to be punished, he ought to know . . . of what quality he is . . .

1203. Grievous punishment of those who exercise venery without true conjugal love, or the desire to procreate offspring.

1354^e. In this way (the profane Spirit) is miserably punished. (The tun, des.)

1494. (The office of the Angels in regulating the punishments.) 3299. 3465.

1497. Thus do they remain [in punishment] for centuries—*sacula*, until their former life has been changed.

1807. The discerptors, or punishers . . . were greatly delighted with that penalty; and . . . said that they would not want to desist if it were permitted them thus to punish to eternity: they call this their function. . . They are those who constitute such functions of the infundibulum . . .

2305. When any Soul, or Spirit, comes among others . . . there are many who then think of scarcely anything else than to find something evil, so that they may chastise and punish. With such an ardour are many carried away; so that they are as it were executioners, although in the life of the body no such thing is heard of from them. 2354.

2354. The Soul is relinquished to such to be punished;

for, when the evil is great it is in the evil that it be punished; and therefore the Lord in justice permits that evil, and falsity, be punished; but only for the sake of his amendment, or good.

2579. For the more interiorly a man is evil, the more grievous and prolonged is the punishment. Thus there remains for them a Hell most grievous and prolonged, and vastation until almost nothing remains of those who are contrary to mercy, and contrary to innocence; all of whom are deceitful, and evil more interiorly than others.

2711. The punishment of those who *delectati sunt puellas parvas stuprandi*. (In boiling water.) 2719.

2746. The punishment of laceration inflicted. 3297.

3110^e. Those at the nates are carried away by the cupidity of punishing everyone in a subtle manner.

3201. How and why the Lord permits Spirits to undergo such punishments and torments. (Shown by experience.)

3489². It would be absurd to suppose that the Lord permits anyone to be punished in Hell for [the sins of] so short a life. . . Therefore it is not to be thought that the Lord permits anyone to be punished . . . except with the end of amendment; for whatever is from the Lord is . . . for the sake of a good end; but eternal punishment could have no [such] end.

3606. How filthy ideas punish those who have them. Ex.

3747. They are not punished the instant they come into the other life, because they are in persuasion, and they would be broken . . .

3869. How evil Spirits are punished by their Own ideas.

3926^e. Those who were subtle supposed that they could not be punished, supposing their [doings] to be beyond punishments.

3927. They are punished by grievous penalties of folding; which were such that they were reduced from their subtlety into a very gross state. Des.

4110. How the evil states of men in the world return there, and cause punishment.

4206. That evil punishes itself.

4207. (The punishment of those who desire to return into the body.)

4224. When a Spirit rushes into evil greater than what is actual with him, he then punishes himself, or runs into the punishment.

4239. The arts of Sirens in trying to elude the punishers. Enum. . . But yet they were most grievously punished.

4298. The punishment of circumgyration inflicted. The punishers were those who, in the life of the body, had inwardly studied . . . to destroy others. It was said that these could inflict such a penalty, and not others, because the penalty was a peculiar one.

4369. Being such, they (thereby) summoned the punishers; who were such that they at once knew where they were; what they had thought; what they had said to each other; and who treated those who supposed

they could do all things . . . as cats do mice. Des.

4370^e. (These malignant Spirits who desire to torture infants) were **punished**; and, when they wanted to thrust themselves into an innocent state, there came other **punishers**, who were more subtle, who tortured them until they desisted.

4395². The **punishers** do not need to explore others in this way; they know at once without such exploration who they were, and where they are . . .

4419. I heard that very many (of these hypocrites) were being **punished**, in order; and that the **punishment** passed along to a distance and above to many. The **punishment** was a peculiar one of laceration. 4420^e, Des.

4421. On **punishments**: that they are of mercy.

4451. Sirens elude the **punishments** either magically or filthily . . . They sometimes eluded them; but sometimes could not; and were thus **punished** most grievously with contortions as to the bones and flesh and also as to phantasies . . . 4463. 4474. 4478. 4502.

4471. Evil Souls or Spirits first return into their own life, and then exercise their wickednesses according to their nature, and then when they exceed the delight of their life, they are **punished**, and this often enough to deter them, which may be done to 20, 50, 100, 200 times, or more . . . After they have led this life for some years, and have exercised their wickednesses . . . they become nothing else than the evil of their own kind . . . and thus they precipitate themselves into Hell . . . and there torment each other . . . and sit, meanwhile, like skeletons . . . and then they dare not rise up into the World of Spirits; for they know that there would at once be grievous **punishments** for them. . . At last, after many centuries, they having been thus tormented, their corporeal delights can be to some extent lulled, and they are then sometimes elevated into the World of Spirits, in order to serve for the lowest uses, with only little life, and scarcely any delight; for . . . no one is tormented or **punished** except that some use may arise from it . . . Such is the lot of the evil.

4472. Whenever infernals have come to me they have risen up into the World of Spirits; but . . . they did not dare to remain there . . . and said that they could not do anything; and I perceived that they had learned such things through **punishments**; whereas those who have not yet (completed their stay in the World of Spirits) do not know this . . .

4511. The infernals who receive nothing of amendment through **punishments**, are those who are carried towards Hell . . .

4512. In the Hells are such that they suffer themselves to be **punished** and fear the penalties; for they are as often **punished** there by their like . . .

4513. But those who are **punished** in the World of Spirits, and receive amendment, are those who become better [thereby].

4549. They suggested that the Lord does evil to the evil, because when, as it were of Providence, the evil are excited to do evil, they are **punished**. But . . . this is

because they stand opposed to those whom the Lord is benefiting in Heaven . . . and thus when the Lord does good, those who will evils are **punished**.

4648². Whenever he moved, a noise was heard below, like the noise of **punishments**; (for) by many efforts to do evil he had opened to himself the Hells which **punish** . . . At last he came there, in that he himself should be **punished** through that with which he wanted to **punish** or do evil to others . . .

4660. As they are such it cannot be otherwise than that they should mutually **punish** each other in the Hells . . .

4748². In **punishments** and dangers (Charles xii.) was more present in his internal diabolical life . . .

4756^e. If they sin they are brought to the judges, who at once see whether they are guilty, and grievously **punish** them, and this continually for a long, long time, until at last they dare not do it any more, not from conscience, but from fear.

4994. That sorceress . . . avoided **punishments** in various ways.

5097. (The revengeful) are **punished** much more grievously than others . . . (Immersion in a great privy.) This may last for centuries. 5098.

5506⁵. Common vastation is effected through **punishments**, which take place whenever he tries to do evil to another. The **punishments** are grievous according to the evil; and frequent according to the contumacy. 5507.

5843^e. (Benedict xiv.) was **punished** like the rest, and that grievously in a cavern where there is a grievous **punisher**.

6040^e. (Melancthon) was in much cupidity of **punishing**. He was often **punished**: I have heard the judge speaking of his **punishment**.

D. Min. 4547. Man has charity if he is in the zeal of **punishing** the evil for the end that they may become good, and that the good may not be injured . . .

4717^e. (These hypocrites) are grievously **punished**, until they desist from seducing others by the appearance of what is honourable.

4757. (These sorcerers) assailed me also; but were **punished** grievously and long. The **punishment** lasted continuously for many hours.

4774. (James Benzelius) thus exceeded the limits of his delight, and was therefore grievously **punished** by inward pains; and it was perceived that while he was enduring the penalty he still retained his revengefulness, because that grievous **punishment** lasted long; for they are not let go until something of amendment or aversion for such things is perceived by the Angels; but he retained his revengefulness however much he was **punished**. . . He was again given over to a more grievous **punishment**, so that he was set on fire within . . . and it was shown him to the life that the **punishment** of burning could be aggravated indefinitely . . .

4792. Evils cannot be . . . so subdued that [those in them] do not long to do them, except by **punishments**. Ex. Their nature often holds out for many years, before it suffers itself to be subdued.

[D. Min.] 4793^e. (This Genius of the thoughts) was grievously punished; but he still persists, and therefore grievous suffering is imminent, before he is thrust down into Hell.

E. 633⁵. Plenary punishment is described by 'forty;' for punishment equally (with vastation) is the consummation of evil. (That) after punishment, reformation succeeds. Sig.

642². When any Spirit does evil, he removes himself from the Lord's protection, and then falls into evils and falsities of every kind which are from Hell, and at the same time into the hands of those who are thence, who are called punishers. These then punish and torture him according to the evil which he has attempted to do, or which he has done. 643².

746¹⁸. Three degrees of punishment are signified by 'the judgment,' 'the council,' and 'the Hell of fire' . . .

890². The infernals are continually withheld from their loves, and, whenever they break forth into them, they are punished . . .

989^e. No one suffers penalties for the evils of his parents . . . and therefore it is provided that after death only a Man's Own evils recur, and he is then punished on account of those which recur.

J. (Post.) 230. If the infernals do the works imposed on them negligently, they are severely punished . . . If they only put their feet out, they are punished.

302^e. The punishment lasted until they asseverated that they would not do so any more.

Pupil. *Alumnus.* D.6095.

Pupil. *Pupilla.*

8865^e. Like touching the pupil of the eye . . .

P. 97^e. As a man guards the pupil of his eye.

M. 268². The pupils of their eyes as it were flashed in a green plane.

E. 37². Hence the iris and pupil appear now dilated, now contracted; now obscure, now lucid; and sometimes sparkling, exactly according to the desire and longing of the understanding.

5 M. 2. The pupils of the eyes sparkled . . . then became opaque, and the irises became green . . .

Purchase. See BUY.

Pure. *Purus.*

Purely. *Pure.*

Purity. *Puritas.*

Purify. *Purificare.*

Purification. *Purificatio.*

Purificatory. *Purificatorius.*

See under CIRCUMCISE, CLEAN, CLEANSE, and WASH.

A. 1706. The beginning of purification. Sig. 1710.
2044.

1717². (How temptations operate in purifying.)
1725².

1793. After, through combats of temptations, He had purified the Maternal.

1901². It is purer than can be perceived . . .

1986. That man must first remove his loves . . . and thus be purified, was represented by circumcision.
—². 2045.

2039. Purity. Sig.

—^e. In proportion as the evils of cupidities and the derivative falsities are removed, in the same proportion man is purified . . .

—^e. For, without the Knowledges of truth, there is never any purification. 2046, Ex.

2049². The gentiles can be purified equally with those within the Church; and they are purified when they reject filthy loves, and live together in charity; for they then live in truths. Sig.

2051². Purification from these filthy loves is in the highest degree necessary within the Church; because (such) can render holy things impure.

2053. With man there is no pure intellectual truth . . .

2102. Their purification and justice from the Lord. Sig. and Ex.

—^e. The conjunction of the Divine with man cannot take place, unless man is purified from these loves; but, as soon as he is being purified from them, the Divine Human inflows, and conjoins the man with Himself.

2114^e. That those who have been purified from the loves of self and the world, both within the Church and without it, are justified by the Lord. Sig.

2249⁴. For according to the purification of the ideas (the Angels) are perfected for the reception of heavenly things. That Heaven is not pure before the Lord, is known.

2307. Are infants pure, because they have no actual evil? I was told that they are equally in evil . . .

2342. 'Cooked unleavened things' = purification.
—^e.

2362⁵. How pure the Word is in the internal sense, although it appears otherwise in the letter.

2526. 'Blamelessness' is expressed in the Hebrew by a word which also means 'cleanness' and 'purity.'

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

2634². Circumcision represented the purification of the heart. . . That the heart; that is, the interiors of man, is to be successively and continually purified from the evils of cupidities, and the falsities of the derivative phantasies, is according to Divine order. The precepts concerning the purification of the heart are each and all of Divine order . . .

2715². (Thus the spiritual man) can scarcely acknowledge any pure truth, such as the celestial acknowledge.

3147. 'Water to wash his feet' = purification there. Ex.

—⁵. 'To wash with waters' = to purify from falsities. Ill.

—⁶. That only external or natural things are to be purified; and unless these have been purified, that is, unless the things of the love of self and of the world have been removed thence, internal things, which are of love to the Lord and towards the neighbour, can never inflow. Examp. —⁸.

—⁷. Then the Lord, through these things, purifies also the natural or external man . . .

3148. The purification of all things which are His in the natural man. Sig. and Ex.

3219^e. The grosser cannot inflow into the purer.

3993⁸. With man there is no pure good, or good not mixed with evil; nor pure truth, or truth not mixed with falsity. Ex.

—¹⁰. For example: if anyone believes himself to be pure from sins . . . if he lives a new life . . . this is falsity with which good can be mingled . . .

4007². 'Purify me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow' (Ps. li. 9) = to be purified from sins through the reception and putting on of the Lord's justice.

4224. There are organic forms still purer, which cannot be detected even with the microscope. Ex.

4295². How it is to be understood that Heaven is not pure in the eyes of God (Job xv. 15). Ex.

4496. For when man is being purified from these loves, as is the case when he is being regenerated, he is in grief and anxiety. The cupidities which are then being wiped away are what feel grief and anguish.

4527². Thus Spirits are in a body as it were purified.

4545. 'Purify yourselves, and change your garments' (Gen. xxxv. 2) = that holiness is to be put on; (for) 'to be purified,' or 'cleansed,' = to be sanctified.

—³. (Thus) 'to remove the garments, and put on changes of garments,' represented purification from falsities.

4803. For in Heaven there is continual purification, and thus, so to speak, new creation.

5146². Man has no other conception of what is more interior and perfect, than as of what is purer in a continual diminution; but what is purer and grosser may exist in one and the same degree; both according to extension and compression, and according to the determinations; and also according to the insertions of things homogeneous or heterogeneous. Ex. 6465².

5170. (Thus) with the sensuous things subject to the intellectual part, which are retained. They are not therefore conjoined; for they are not as yet pure from fallacies; but, as they are purified, so they are conjoined.

5174. Souls first come as it were into the region of the stomach, and are there agitated and purified . . .

5198^e. The 'water' thus prepared (Num. xix. 2-11) represented the medium of purification.

5391. The purer blood.

—^e. They detain the mind of the other in certain fixed thoughts, whence there rise up and manifest themselves such things as cohere in a series . . . from which the man is to be purified.

5669. 'They washed their feet' = the purification of the Natural.

5849². How, then, could he see the things which are within even this purer nature?

5954^e. (Thus) purification, which was represented by the washing of the garments, is effected through the truths of faith.

6373. For the Divine which flowed through the Celestial Kingdom could not be pure, because Heaven is not pure.

6639². The man of the Church who comes into the other life is to be purified from such things as infest truths and goods, otherwise he cannot be elevated into Heaven . . . Therefore in order that he may be purified, he is kept in a state such that he may be assaulted by scientifics which disagree with truths, and also by falsities; and this until those scientifics become of no account to him, and are removed. This rarely takes place during the life in the body; but it takes place in the other life with those who are to be elevated into Heaven; yet with the greatest variety. (Sig. by the Israelites being oppressed by the Egyptians.)

6724². For what is interior, being purer, acts into every single thing of what is exterior.

7291^e. Internal things are relatively purer and simple.

7343². Evident from the common rule, that with the pure all things are pure, and with the impure all things are impure. Ex.

7601³. Natural truth is represented there as a con-texture of the purer threads of flax.

—⁶. The washing of the feet = purification from sins, which is effected through the truths of faith; for by these man is taught how he should live.

7853. 'Unleavened things' = what is purified from all falsity. 7902. 8058. 8060.

7854. For man could not endure pure truth and pure good.

7861. For purifications are effected by fire.

7902². As to truth purified from all falsity, it is to be known that there can never be pure truth with man. Ex. . . But truth is said to be purified from all falsity, when man can be kept by the Lord in the good of innocence. Innocence is to acknowledge that with himself there is nothing but evil . . .

7906². It is to be known that the purification of truth from falsity can never come forth without fermentation. Ex.

— . The state has not as yet been purified when man acts from the truth of faith; but it has been purified when he acts from the good of charity . . .

7918. 'Take a bundle of hyssop' = an external medium through which is purification. . . The reason 'hyssop' = external truth which is a medium of purification, is that all spiritual purification is effected through truths; for the earthly and worldly loves from which man is to be purified are not known except through truths. When these are insinuated by the Lord, horror is insinuated at the same time for these loves, which causes that when the like inflows into the thought, that horror returns, and consequently aversion for them. Thus is man purified through truths, as through external media.

8099. When they had been delivered from the Lower Earth . . . they were brought into a second state of purification, which is that of temptations.

8487². Therefore with the man (of the Spiritual Church) the good of truth cannot long remain pure . . .

[A.] S521. 'White . . .' = that the truth therein was pure. Ex.

8711. Because the truths are pure without a worldly end. Sig. and Ex.

8725^e. Good cannot be conjoined with truths until the truths have been purified from falsities of evil.

8789. The purification of truths. Sig.

8809. The purification of the good of faith. Sig. and Ex.

— . Those who, as to the interiors, are not in good and truth, cannot be in pure marriage . . .

8811. At the end of the purification. Sig.

8902¹⁶. Purification from that evil because done from immoderate zeal . . . Sig.

9088². Purifications from these loves are impossible except through the truths of faith, because these teach that all concupiscences are from these loves.

9286². For the man who is being regenerated is first purified from falsities . . . 9294², Ex.

9287. Worship and thanksgiving on account of purification from falsities. Sig.

9293^e. 'To purify the sons of Levi . . .' (Mal.iii.3) = the purification of good and truth . . .

9333². Man is not purified from sins; but is withheld from them . . .

9468⁹. The purification and withdrawal from evils and falsities through truths and goods from the Word. Sig.

9572. 'The snuffers,' etc. = things purificatory and evacuator in the Natural. Sig.

— . All things of the internal man descend into the Natural, and are purified. Why this is done in the Natural.

—^e. 'Washing' = the purification of the internal man.

9670⁶. 'The bullock' and 'ram' = the purification of good from evils in the external and internal man. (9990.) That this purification was effected through truths from good. Sig. And 'the he-goat,' etc. = the purification of truth from falsities in the external man.

9781. 'Pure,' when said of the good sig. by 'the oil,' = genuine. Ex.

9809¹⁰. The purifications commanded for the priests. Enum. and Ex.

9852. 'Pure gold' (Ex.xxviii.14) = good from the Divine.

9959³. All the expiation effected by the washings, sacrifices, etc., represented the purification of the heart from evils and falsities, thus regeneration; and (this) purification is effected through the truths of faith. Sig. 9990.

9990². Before man can be regenerated, he must be purified from evils and falsities . . . The purifications of the external man were represented by the sacrifices from oxen, bullocks, and he-goats; the purifications of the internal man, by those from rams, kids, and she-goats; and the purification of the internal itself, which is inmost, by those from lambs (and kids). 9991. 10042⁸.

9992. 'Unleavened bread' = the purification of the Celestial in the inmost man.

9993. 'Unleavened cakes . . .' = the purification of the middle Celestial.

10002. Purification through the truths of faith. Sig.

10021. The application of the natural man for purification . . . Sig. 10022.

10022². For when man has been purified from evils and falsities, which is effected through their removal, then inflow good and truth from the Lord, and . . . they are conjoined. (Not otherwise.)

10024. Preparation for the purification of good and truth from the Lord in the external man. Sig. and Ex.

10026. All purification is effected through the Divine truth proceeding from the Divine good. Ex.

10028². When man is being purified, he first of all learns such truths as can be apprehended by the sensuous man. Sig. and Ex.

10042⁵. All things of worship relate to purification from evils and falsities, etc. Ex.

10042¹³. The purification of the whole man, external, internal, and inmost. Rep.

10049. The purification of the lowest things. Sig. and Ex.

—². Therefore the purification of the internal man . . . is effected in Heaven by the Lord.

10050. The purification of the exterior things of the natural man. Sig. and Ex.

10057⁶. With the man who is being regenerated, purification from evils and falsities continually goes on; for in proportion as man is purified from evils and falsities, in the same proportion are implanted the truths of faith, and these are conjoined with the good of charity, and in the same proportion the man afterwards acts from the good of charity. (10127⁴.) The purification from evils and falsities with man, is not deliverance from them; but is their removal. Refs.

10109. The appropriation of good with those who have been purified from evils and falsities. Sig.

10123. Purification from evils in Heaven and in the Church. Sig. and Ex.

10127⁴. 'To propitiate' = purification from evils and the derivative falsities; or, what is the same, their removal.

10129⁴. The meat-offerings = purification from evils; and all purification from evils is effected in a state of the good of innocence. Sig.

10143³. For purification from evils and falsities is to desist from them, and to shun and be averse to them.

10208. Purification from evils through the truths of faith which are from the good of love. Sig. and Ex.

—⁴. For nothing of man has been purified, unless the extremes have been purified. Sig. and Ex. —⁵.

10209. All purification from evils lasts perpetually, not only in the world, but also (there). Sig.

10210². Hence man can never be purified from evils unless he is in the good of innocence. Ex.

10211^e. Purification from evils is nothing but detention from them, that is, their removal.

10218. Purification or deliverance from evil through the faith that all truths and goods . . . are from the Lord. Sig. and Ex.

10229. The purifying truths from good of the Church. Sig. and Ex.

—^e. How truths are the sole means of man's purification. Ex.

10234^e. The new thing here expounded is concerning purification from evils and falsities.

10235. 'The laver of brass'=the good of the natural man in which there is purification. Ex. 10237.

10237. Both the internal and the external of man are purified; the internal in Heaven, and the external while he lives (here), thus in the Natural. The reason purification then goes on in the Natural, is that the truths of faith in the Natural come to manifest perception.

— . That purification is effected through truths, is evident from the fact that those who are being purified must not only know what is evil and false, but also acknowledge, and then be averse to and shun it. Then, first, is man purified from them.

10239. A representative of the purification . . . of man by the Lord. Sig. and Ex.

—². Regeneration differs from purification in this: that regeneration is the precedent, and purification is the consequent. Ex.

10243. Purification through the truths of faith. Sig.

—². For unless the Natural is purified in the world, it cannot be purified afterwards to eternity.

10275. All things which are of purification . . . Sig.

10296. 'Pure frankincense' (Ex.xxx.34). Ex. —³.

10301. 'Pure' (ver.35)=without evil.

H. 34. For interior things are in themselves purer.

L. 51⁴. 'A dove'=purification . . . through Divine truth.

S. 40². To purify the interiors, which are of the will and thought . . . through the Word . . . that so the exteriors may be purified, which are of works and speech. Sig.

W. 89. The sun pure fire. 90^e. 157. 351. 353. P.3². T.41, E.944². 1218². (See Fire at J.(Post.)313.)

90². No communication by continuity, that is, as of purer and grosser . . .

419. That the will is purified in the understanding. Gen.art.

420^e. For all the purification of man is through the truths which are of wisdom . . .

422. That the love purified by wisdom in the understanding becomes spiritual and celestial. Gen.art.

423². (Thus) with him who is spiritual, it is the purer blood . . . which has been purified; and it is purified in proportion as the man is in the marriage of love and wisdom. . . And, as the purer blood inflows into the blood of the body, it follows that this is purified through it.

P. 6. The purer anything is, the fuller it is.

21. That evil and falsity are made to serve for purification, etc. Gen.art.

25. (This) purification is effected in two ways: by temptations, and by fermentations. Ex.

111. That the Internal cannot be purified from the concupiscences of evil, so long as the evils in the external man have not been removed. Gen.art.

119. That the Lord then purifies man from concupiscences in the internal man, and from the evils themselves in the external. Gen.art.

—². So long as the ultimates are kept closed by the man himself, there cannot be any purification. Ex. 120².

121. Many believe that merely believing . . . purifies man from evils; some that doing good purifies; some, knowing, saying, and teaching the things of the Church; some, reading the Word and pious books; some, frequenting places of worship, hearing preachings, and especially approaching the Holy Supper; some, renouncing the world and devoting one's self to piety; some, confessing one's self guilty of all sins; and so on. But these do not purify man at all, unless he explores himself, sees his sins, acknowledges them, condemns himself on account of them, and does repentance by desisting from them . . .

150. That the internal man must first be purified, and thus the external, is known. Ill. and Ex.

151². Purification from evils. Sig. To purify the internal man . . . to purify the external man . . . and that when the internal man has been purified, the external must be purified . . . and that all purification from evils is from the Lord. Sig. E.666².

220³. At death, man retains the purer things of nature . . .

279³. Some men after death believe that they are pure from sins . . . They are first clothed in white garments, which=a state purified from evils . . .

—⁶. Substances purely organic.

296¹⁰. On the methods by which man is withdrawn from evil. . . The delights of concupiscences . . . are emitted into the interior thoughts . . . and thence into the exterior thoughts . . . The means of purification, etc., are there. Des.

—¹². With an evil man there is no other purification . . . than of the more grievous evils . . . But with a good man there is (also) the purification of the less grievous ones; and this is effected through the delights of the affections of good and truth . . . These are the means by which the Lord purifies all who are saved. He also purifies the same by external means, which belong to fame and honour . . .

—¹⁴. Comparison with the purification of the blood in the body.

—^e. (Thus) the Divine Providence . . . is constant in its end to purify man.

R. 379. That they had purified their (religious things) from the falsities of evil by truths. Sig. and Ex.

468. A Sun which is pure love; and a sun which is pure fire. T.75². 76². —⁴. 77³.

814. That they will be instructed in truths genuine and pure . . . Sig.

M. 31². The prior, being in itself purer . . .

[M.] 64. That love truly conjugal is . . . purer than any other love. Ex.

71². With men, or Angels, no love can ever become pure; but, as the intention of the will is primarily regarded by the Lord, in proportion as man is in this . . . he is initiated into its purity . . . 146.

139. Thus the purity of conjugal love is what is called chastity.

145. That with those who become spiritual, conjugal love is more and more purified. Ex.

—². This spiritual purification compared to the purification of natural spirits. Ex.

I. 9³. Thus the natural sun is mere fire; and also is fire in its own purity itself. 10.

T. 142. That the Divine virtue and operation meant by 'the Holy Spirit' are . . . renewal, vivification, sanctification, and justification; and, according to these, purification from evils. Gen.art. 149.

—². Purification from evils is the remission of sins.

144. For baptism=regeneration and purification; in like manner 'a dove.'

331⁴. That man must purify himself from evils, and not wait for the Lord to do it immediately. Shown. . . The Lord would say, The means of purification are from Me . . . Use them, and you will be purified. 436².

438. But no one can purify himself from evils by his Own power . . . but still it cannot be done without the man's power, as if his Own. Ex.

659^e. (Thus) the thought is the Purificatory . . . of (the hereditary) evils.

670. That baptism means spiritual washing, which is purification from evils and falsities, and thus regeneration. Gen.art.

D. 1033. That agitations and thus purifications (there) are innumerable. Ex.

1956. What a purified body is.

5750. See LAST JUDGMENT, here.

5838. (The methods used in the purifications of the Reformed.) 5839².

—². When a Society began to be infected . . . it was purified in various ways.

E. 167. 'The kidneys'=the truths of faith, and their purification from falsities. Ex.

340¹⁰. 'Pure in heart' (Ps.xxiv.5)=those who are in good from love.

386³⁰. 'Hyssop'=an external means of purification.

475⁷. That both the internal and the external man are to be purified; and the external through the internal. (Refs. to passages.)

—⁸. The internal man is purified through the truths which are of faith; and the external through a life according to them. Sig.

580³. Man cannot be purified from evils and falsities, unless the unclean things which are in him emerge into the thought . . .

—⁴. 'A coal from the altar'=the Divine love, from which is all purification.

595². This may be illustrated by the idea of a surface, in the middle of which are things purer . . .

600²¹. 'The brazen sea' represented the common Purificatory . . .

677³. When Societies are being purified . . .

939². That the interior of man must be purified, before the good he does is good. Sig. The interior of man is purified solely by desisting from evils according to the commandments . . .

990³. (Thus) the love of marriage even in its ultimate act is purity itself . . . and the love of adultery in its acts is impurity itself.

1084^e. Wonderful to say, the purer things (in nature) are in the grosser . . .

D. Wis. x. 3. That the life of the understanding purifies the life of the will. Ex.

C. 191. As is the mind of the head in (the fibres, etc.) such are the delights: pure, or impure . . .

Purgatory. *Purgatorium.*

R. Pref. vi. (The Roman Catholic doctrine of Purgatory. Quoted.)

770. Had fortified itself especially by Purgatory . . .

784². Purgatory is a figment purely Babylonish and diabolical for the sake of gains . . . —^e.

T. 475^e. Purgatory is a fable invented by the Roman Catholics.

D. 4553^e. They instilled a fear of Purgatory.

5006^e. He assented to the belief in Purgatory.

E. 1100²³. Would be tormented in Purgatory if . . .

1122. They terrify by the horrors of Purgatory . . .

Purge. See under DEFECATE.

Purple. See CRIMSON.

Purpose. See under PROPOSE.

Purse. *Crumena.*

S. 26³. I saw great purses containing much silver; and, as they were open, there was a perception as if anyone could take of the silver; but there were two Angels sitting beside the purses, who were guards. (This) represented the sense of the letter (in which) are Knowledges of truth in great abundance; (and of which) everyone can take; yet care is taken lest anyone should falsify the spiritual sense. R.255. T.277. De Verbo 1.

E. 131³. 'Purse,' and 'scrip' (Luke xxii.35)=spiritual Knowledges; thus truths.

840⁶. 'Purses'=the like as the coins and money in them; namely, the Knowledges of truth and good from the Word.

Pursue. See under PERSECUTE.

Pursue. *Insectari.* H.586^e.

Pustule. *Pustula.*

A. 7524. 'Pustules' (Ex.ix.9) = the blasphemies thence.

8246. Faces pustulated . . .

H. 553². Their faces enormous with pustules . . . M.432².

M. 253. Malignant pustules on the body (a cause of legitimate separation). 470.

263. A devil seen. His face was full of pustules like those of a burning fever.

E. 962⁸. Correspondence of 'pustules.'

Put. *Ponere.*

A. 6919. 'Ye shall put upon' (Ex.iii.22)=application to.

7137. 'To put upon them' (Ex.v.14)=to inject.

8774. 'To put the words before them' (Ex.xix.7)=proposition.

9076. 'If expiation is put upon him' (Ex.xxi.30). 9078, Ex.

H. 361. They do not set their heart in these things.

R. 470. 'He set his right foot on the sea.' Ex.

E. 405⁹. Occurs. —²¹. —⁴⁷. 406⁵. —. 412⁹. 577¹¹. 730⁵. —⁷. —¹¹. —¹⁷. —²¹. —²⁴. —²⁵. —²⁶. —²⁷.

Put. *Puth.*

A. 1160. 'Put,' etc. (Gen.x.6)=so many nations, by which are signified the Knowledges, knowledges, and worships which are of faith separated from charity. 1163.

1163. 'Put,' or 'Lybia,'=Knowledges from the literal sense of the Word, by which they confirm false principles. 1166.

1164. 'Put' (Jer.xlvi.8)=Knowledges from the literal sense which are according to the appearances of the senses. (=Knowledges. 1195^e.)

1231. 'Lnd and Put' (Ezek.xxvii.10)=Knowledges which serve to defend truths, with the aid of reason. 'Put'=exterior Knowledges of the Word. (=those in Knowledges. 3448⁸.)

Put away. *Amovere.*

See REMOVE.

A. 8174. That the falsities once put away will be put away to eternity. Sig.

9316. When the Lord . . . has put away the evils and falsities which infest the Church. Sig. and Ex.

9320. That evils (and falsities of worship) are to be completely put away. Sig. and Ex. 9321.

T. 435. That the first of charity is to put away evils . . . Gen.art. 437.

Put forth. *Exserere.*

A. 984. The goods of charity put themselves forth in affections . . .

8293^e. The delight of doing evil . . . put itself forth . . .

H. 360². Unless the affection puts itself forth into acts . . .

D. 2082. Internal envy . . . is much more pernicious than the envy which puts itself forth . . .

Put off. *Deponere.* E.1013³.

Putting off. A. *Depositio.* D.4480.

Put off. *Exuere.*

Putting off. A. *Exuitio.*

A. 1106. There put off principles of falsity. 1107.

1748². 'Put off thy shoe' (Jos.v.15). 'The shoe'=the natural ultimate, which is to be put off.

1854². Death nothing but the putting off of the things of grossest nature . . .

2008. The Lord putting off the human. 2010. 2063. 2112. 2138. 2139. 2159. 2198. 2199. 2203. 2204. 2209. 2213. 2288. 2511. 2592. 2624. D.5992. E.205⁶.

2159. The Lord completely put off the Maternal.

—². When He had put off this human, He put on the Divine Human.

2196². Human rational truth cannot put off appearances.

2625². If he were to put off the idea of space and time . . .

—^e. He puts off the old man, and puts on the new.

2649². The plenary putting off of the human . . .

2916³. The idea of a sepulchre is as it were put off . . .

3016. 'Old age'=to put off what is human, and to put on what is heavenly.

3405. As He put off this human, He put off the appearances also; and put on the infinite and eternal Divine Itself.

3913⁴. Ends for self and the world must be put off, and ends for the neighbour, etc., must be put on. To put off the former, and put on the latter, is impossible . . . except through media.

3957². When the body has been put off . . .

—³. No one can put off the life he has acquired from infancy, unless . . .

—⁶. External things are put off with the body.

4063³. Concupiscences must be put off, and affections of Heaven must be put on. Ex.

4741. 'They stripped Joseph of his coat' (Gen.xxxvii.23)=to dispel and annihilate appearances . . .

5331^e. The Celestial of the Spiritual . . . was the human . . . which could be put off . . .

8452³. When the external is being put off . . .

9300⁶. After the putting off of the body . . .

C. J. 66. When made God, He had put off all the human from Mary.

L. 35. The Lord successively put off the human; and put on the Human from the Divine in Himself. Ex. Can. Redeemer ix.

W. 234. Thus could He put off nature . . . and put on the Divine.

238. When He had put off the natural degree . . .

M. 36². After death, man puts off all that does not agree with his love; and successively puts on the face, tone, speech, gestures, and manners, of his life's love.

T. 94. When the Lord had glorified His Human, He put off everything of His mother, and put on everything of the Father.

[T.] 102. By acts of redemption He **put off** the human from the mother, and **put on** the Human from the Father . . . Ill. 103^e.

568⁵. When your external man is **put off** . . .

E. 444¹⁴. 'They stripped him' (Luke x.30). 'To **put off**' (or 'strip'), in the Word, =to bereave of truths.

Put on, Clothe. *Induere.*

Putting on, A. *Induitio.*

Clothing. *Indumentum.*

See under PUT OFF.

A. 996². They **put on** Delights still more interior.

1426. That He would **put on** celestial and thus Divine things.

1428. Lot **put on** another representation.

1740². Thus are goods and truths **put on**.

2008. The Lord **putting on** the Divine. 2010. 2063. 2112. 2216. 2218. 2624.

2009⁸. 'He shall be clothed in white raiment.'

2137. That the Divine . . . should **put on** something natural. (2162.) And that the Human should **put on** the Celestial. Sig. The Celestial and derivative Spiritual which He **put on**. Sig.

2139. That He would **put off** human rational truth, and would **put on** truth Divine. Sig.

2189³. Truth is the clothing of good; therefore truths are called 'clothes,' and 'garments.'

— When the Angels appear **clothed**, it is the resplendence induing the appearance of a garment.

2265^e. In its place He **put on** the Human Divine. 2288^e.

2300. The Actual of the parents **puts on** nature.

2523². It pleased Him to **put on** the human like another man.

2576¹⁸. 'Raiment' (Is.lxiii.3)=the Lord's Human.

2760². 'Clothed—*circumindutus*—in a vesture . . .'

— 'Clothed in clean white linen.'

2795^e. Why He **put on** the human state itself . . .

2796. The **puttings on** of various states by the Lord. Ex.

3108². Truth then **clothes** the man . . .

3300. That good has been **clothed** with truth. Sig.

—². 'He shall wash his clothing in wine' (Gen. xlix.11). 'Clothing,' here, =the Divine Natural.

3301⁴. Before He **put on** Divine good and truth as to the natural man also.

3539. 'She **put them on** Jacob' (Gen.xxvii.15)=to communicate and imbue . . .

3735. 'Garment to **put on**' (Gen.xxviii.20)=to be appropriated and conjoined . . .

3938³. When the Lord had **put on** the Divine Esse.

3994⁶. The **putting on** of the Divine as to the Human. Sig.

4007². To be purified from sins, by . . . the **putting on** of the Lord's justice. Sig.

—³. 'Clothed in white.' Ex.

4545. 'To change the garments'=to **put on** holy truths. Ill.

4904². Putting off the old man, and **putting on** the new.

5620¹². 'Clothing of camel's hair'=the Word, such as is its literal sense as to truth; which sense is a **clothing** for the internal sense.

5689². Clothed . . . for use in a lower sphere . . .

—³. That which gives the **clothing** is the mother; for the **clothing** is the body of that soul.

5857. Spirits **put on** all things of the man's memory, etc. 5859. 5860. D.267.

6371². The Lord **put on** that same which was with the (Celestial) Angels . . .

7601³. (Such) appear **clothed** in white.

8030. They appear **clothed** in azure . . .

8245. The **clothing** (of the inhabitants of Jupiter).

8760². The infinite (must) **put on** something finite . . .

9372⁴. (Not) 'a man **clothed** in soft **clothings**' (Matt. xi.8). Ex.

—⁸. 'Clothing,' or 'garment,' said of the Word, = the truth Divine there in the ultimate form.

—⁹. There, all appear **clothed** according to the truths from good.

9468⁵. 'To **clothe** one's self' (Jer.iv.30)=to teach truths of doctrine.

9792. The **clothing** (of a woman of the First Earth). The same served the man also for **clothing**.

9827. All **clothings** derive their signification from the part of the body which they cover. 9916^e.

9952. 'Thou shalt **put them on** Aaron' (Ex.xxviii.41) =to induce the state which is represented by the garments . . .

H. 101. Why He **clothed** His Divine with the Human . . .

108. All things in the world come forth from the Divine, and are **clothed** with such things in nature . . .

112. Uses are **clothed** with such things . . .

177. On the garments with which the Angels appear **clothed**. Chapter.

331. The infants are not **clothed** with an earthly body . . .

352. Whatever is confirmed **puts on** the appearance of truth.

485^e. He then **puts on** a spiritual body. . . (For) the bodies with which the Angels are **clothed** are spiritual.

W. 233. The Lord **put on—superinduerit**—this third degree by the assumption of the Human. 234.

331². Uses created for the **clothing** of the body . . .

333². **Clothing** as applied to the truths of wisdom.

334. The Angels are **clothed** gratis . . .

P. 180⁷. The muscles make a **clothing**.

298. Every man (then) **puts off** the material body, and **puts on** a spiritual one.

R. 212. 'White vestments that thou mayest be **clothed**' (Rev.iii.8)=to acquire genuine truths of wisdom.

725. 'The woman was clothed—*circuminduta*—with crimson and scarlet' (Rev. xvii. 4). Ex.

M. 2. The Angel was clothed in . . .

20². The bridegroom was clothed in . . . 21, Ex.

31². The material man is as the clothing to (the spiritual or substantial man).

M. 48a^e. The putting off of the External, and the putting on of the Internal, after death. Ex.

206. The clothing of the offspring is from the mother. Ex.

I. 11. That the Spiritual clothes itself with the Natural, as man does with a garment. Ex.

12. That spiritual things thus clothed in man cause that . . .

—⁵. His soul is then clothed with a substantial body, as in the world it had been clothed with a material body.

T. 109². The Lord (then) put on the Divine Natural.

404. Man puts on a totally different state if . . .

569. When the material body has been taken away, and the . . . clothing of the spirit has been thus removed . . .

583. Man is born spiritual as to the soul, and is clothed with the Natural which makes his material body; and therefore when this is laid aside, his soul, clothed with a spiritual body, comes into (that) World.

D. 1054. By the putting on of a specious appearance . . .

2574. The Spirits put on the man himself. Ex.

2939. Certain Spirits do not at once put on the man's memory; some put on all of it. Ex.

E. 65. All clothings = things which proceed. Ex.

243. 'To put on' (or 'be clothed') (Rev. iii. 18) = to acquire intelligence. 246.

272³. After this last temptation, He put on the Divine good of the Divine love . . .

457. 'Clothed in white robes' = in truths.

659¹⁹. When man puts off his material body, he puts on a spiritual one, with which he rises.

750¹⁶. 'Nor for your body, what ye shall put on . . . Is not the body more than clothing?' (Matt. v. 25) . . . 'To clothe the body,' and 'the clothing,' = the truth which invests the good of love . . . 'The clothing' = that truth; and 'the body,' the good of the will.

1042. 'To be clothed—*circumindui*' = to be in externals; for the clothes are external things which cover; hence 'to be clothed' = the appearance in externals.

1218. A clothing—*superindumentum*—from the sun of the world, is given to the things which are in the natural world.

Put to Flight. See FLIGHT.

Putridity. *Putredo.*

Putrefy. *Putrescere.*

Putrefaction. *Putrefactio.*

See STINK—*putere.*

A. 1773^e. Such heat is that which putrefies . . .

6503^e. Embalmed, that the body might be preserved from putridity. 6505.

S482. 'It became putrid—*computruit*' (Ex. xvi. 20) = what is infernal thence. 'To putrefy' = infernal filth. 'To putrefy' is here predicated of evil; and 'worms,' of falsity; for, when good becomes evil, it is circumstanced as is flesh, or bread, when it putrefies; and the falsity from that evil is like the worm which is produced from the putridity. 8500.

H. 362^e. (These riches, and uses,) putrefy like a body without a soul; and like damp soil without the light of heaven.

D. 2660. When filthy delights . . . putrefy, and become fetid like ordure, so that (the Spirits) begin to abominate these things, then they are like soil into which a faculty of good can be inseminated.

2841. That natural and corporeal things, separated from spiritual and celestial ones, putrefy.

4469. They are permitted to descend into worldly and corporeal things, and thus to putrefy again.

5459. There then appeared there as it were liquefied flesh, dissolved by putrefaction.

E. 275⁷. 'The fish putrefies' (Is. l. 2) = that scientifics . . . shall be devoid of all spiritual life, which takes place when they are applied to confirm falsities against the truths of the Church. 513³.

1005². As from such a commingling (of seeds), putridity, from a spiritual origin also, must come forth, it follows that adultery is an abomination.

Pyramid. *Pyramis.*

Pyramidal. *Pyramidalis.*

A. 947. A globe on a pyramidal base.

M. 6². Small pyramids with sweetmeats on the tables.

7. A portico constructed of columns and pyramids.

—². Beside each pyramid a chair of state.

14². In the middle of the table a lofty pyramid of gold, with a hundred salvers in three rows . . . Through the middle of the pyramid there gushed a fountain of nectareous wine . . . At the sides of this lofty pyramid were various heavenly forms of gold, on which were dishes and plates loaded with food of every kind.

D. 4361. Like a pyramidal sack.

Pyre. *Pyra.* T. 510.

Pyris. *Pyris.*

T. 798². A place called Pyris in the spiritual language.

Pyrrha. *Pyrrha.* T. 58².

Pythagoras. *Pythagoras.*

Pythagorean. *Pythagoreus.*

M. 151a. Pythagoras there.

153a. The Pythagoreans there.

Python. *Python.*

Pythonic. *Pythonicus.*

A. 3698^e. Others, called pythons, etc., who studied

natural magic, whereby nothing of what is Divine could be foretold; but only what is contrary to the Divine . . .

B. 79^e. Lest (their sermons) should appear to be pythonic.

T. 324. Those who speak false things from deceit, and pronounce them in a tone emulous of spiritual affection . . . were called . . . also **pythons** and serpents of the tree of knowledge.

Ad. 3/5868. So was the woman of the **python** permitted to foretell to Saul . . .

D. 3004. The magic exercised by the ancients, especially the **pythionics**. Ex.

3683. David tried to act the **python**, by evoking others to ascend in the manner of the **pythons**, he standing on my head, which he did from his persuasion and **pythonic** idea; (which) is a persuasion conjoined with the idea of evoking those whom they like. Whether David had this **Pythonic** in his life, cannot be determined . . .

3717^e. All which (representations) are their . . . magical, and **pythonic** phantasies.

E. 141¹⁴. 'I will cut off the soul that looketh to **pythons**' (Lev.xx.6).

1182^e. When the Spirit, from a like affection, favours the thoughts or principles of the man, then the one leads the other, as the blind the blind . . . The **pythionics** of yore were such, and likewise the magi in Egypt and Babel, who, from their discourse with Spirits, and their operation felt manifestly in themselves, were called 'wise.'

Coro. 43². Of some (of these representative forms, the ancients made) **pythons**.

45^e. The most heartfelt delight (of the infernals from the Ancient Church) is to give out vaticinations and presages, and to act the **pythons**. They are the chief source of the enthusiasms in the Christian world.

57². Celebrate profane festivals, like the **pythons** on their sabbaths.

Pyx. *Pyxis*. T. 568².

Quadrangular. See SQUARE.

Quadruped. *Quadrupes, Quadrupedus*.

A. 4227³. Such are distinguished by this, that they act in a **quadruped** manner . . . **D.** 1819.

P. 275^e. If man were born into the love of the neighbour . . . he would indeed at first creep like a **quadruped**, but with the implanted endeavour to raise himself up . . .

D. 1031. When a Spirit is being inaugurated (into a gyre), he is driven into a quadruplicate step, so that the sound is like a **quadruped** . . . 1127.

1203. There are Spirits who speak in a **quadruped** manner. Des.

Quail. *Coturnix*.

T. 810². Likened to the **quails** from the sea cast upon the camp of Israel, of which many thousands died. **Coro.** 22².

E. 750¹⁵. By the flesh of the **quails**—*coturnicum seu selav*—given them, is signified natural nourishment.

1200³. (The **quail** a bird of an intermediate character, which appears in the World of Spirits.)

Quail. *Selav*.

A. 8395. Consolation after temptation is signified by the manna and the **quail**.

8426². This delight of natural love is signified by 'the **quail**' which they received in the evening (Ex.xvi.).

8431. 'The **quail**'=the good of the external or natural man, which is called delight.

8452. 'The **quail** came up' (ver. 13)=natural delight through which is good. The reason '**quail**'=natural delight, is that it was a bird of the sea; and by a bird of the sea is signified what is natural; and by its flesh, which was desired, delight. Further ex.

—². By a bird of the sea and its flesh, is signified natural delight; and, in the opposite sense, the delight of concupiscence. '**Quail**'=this, in Num.xi. Ex.

—³. But the natural delight which is signified by '**quail**' in (Ex.xvi.), which was given to the people in the evening, is not the delight of concupiscence; but is the delight of the external man which corresponds to the good of the internal. This delight has spiritual good within it; whereas the delight of concupiscence has in it infernal evil. Ex. 8487³, Ex. —⁴.

Quaker. *Quaquerus*.

Quakerish, Quaker. *Quaquerianus*.

Quakerism. *Quaquerismus, Quaquerianismus*.

C. J. 83. On the **Quakers** in the Spiritual World. Gen.art.

— . When **Quakerism** commenced, these enthusiastic Spirits, who believed themselves to be the Holy Spirit, were drawn out of the forests, and obsessed many, and infused the persuasion that they were being acted upon by the Holy Spirit; and, as they perceived the influx by the sense, that religiosity so took possession of them, that they believed themselves to be illustrated and holy above all others; and therefore they could not be withdrawn from their religiosity. Those who have confirmed themselves in it, come into a like enthusiasm after death, and . . . are relegated to their like in the forests, where from afar they appear like wild swine. But those who have not confirmed themselves, are remanded to a place like a desert . . . where caves are their temples. **D.** 3784. 3785.

84. After the former enthusiastic Spirits had been removed from them, the tremor which they caused in their bodies ceased, and they now feel a motion on the left. From the first time [of **Quakerism**] they have gone from bad to worse; and at last into nefarious things, by command of their holy spirit, which they divulge to none. I have spoken with the founder of their religiosity, and with Penn, who said that they have no part in such things. (**D.** 3771. 3814.) Those who perpetrate them are let down into a dark place, and sit in corners, appearing like the dregs of oil. **D.** 3811.

85. As they have rejected the two sacraments, and

yet read the Word, and preach the Lord, and speak from the obsession of enthusiastic Spirits, and thus commingle the holy things of the World with truths profaned, no Society is formed of them in the Spiritual World; but, after they have wandered alone hither and thither, they disappear, and are collected into the before mentioned desert.

P. 259. (The existence of heresies, as **Quakerism**, an argument against the Divine Providence.) E.1176².

321³. See **MORAVIAN**, here.

D. 423. That the **Quakers** (there) adore a cloud, upon their knees. Ex.

— The **Quakers** do not suffer themselves to be instructed . . . but inhere in their own principles . . . 3751, Ex.

— The **Quaker Souls** increase this crew (of enthusiastic Spirits); but are distinguished from them by a white line around the head of two; for two usually appear . . .

1326^e. If persecutions [could save men] those might claim Heaven who suffer for their opinions . . . as the **Quaker people**. 3187.

2902. Spirits can operate nothing with those who are persuaded, as in the **Quaker people**.

2940^e. Enthusiasts and **Quaker people** say that they are led by the Holy Spirit . . . 3011^e.

3013. Thus he was known to be a **Quaker**, or **Quakerish Spirit**, which is the same.

3015. A representative vision about the **Quakers**.

3016^e. That the **Quakers** do not know that anything is ever miraculously insinuated by the Lord; and, although they do not perceive it, still probity of life and uprightness are given them.

3732. On the **Quakers**. Gen.art.

— They appeared in my sleep clothed in garments with much resplendent gold . . .

3733. When I awoke they said they were **Quakers**; of whom I had thought as being of honourable life, and upright; for I had heard of nothing else. As they suppose themselves to be led by the Holy Spirit, I spoke with them about holiness. They said that holiness is to trade . . .

3735. The Spirits could not explore their interior quality; for they do not want anything to be divulged, having this from the life of the body. (3751².) . . . They said that it is sufficient not to speak evil of anyone, nor do evil to anyone . . . They speak but little; and thus divulge nothing of what they are thinking . . . They have no fixed doctrinals of faith, except what the Spirits inspire into them. 3736. 3737.

3751. On the **Quakers**. Gen.art.

— A Spirit is continually inflowing into the thoughts of the **Quakers**, and confirms them that the Holy Spirit is speaking with them. Thus they reject all doctrinals; and, when they hear them from others, they say, What's this? What's this? . . . and that they do not understand. J.(Post.)58.

3752. (Their mysteries shown by representations.)

3762. On the **Quakers**. Gen.art.

— **Quaker Spirits** said that they were Spirits from eternity . . . They believed that they live, think, speak, from themselves; and also that they can do all things from themselves . . . They act in secret, so that scarcely any Spirit is aware that it is from them . . . At last they were declared by me, and others, with open voice, to be filthy Spirits, much more profane than the stercoraceous, cadaverous, and excrementitious ones . . . to which they could reply nothing.

3764. These act into the lower **Quaker Spirits**; for these, when first from life, gather to them . . . and are inspired by them—as in life—to say nothing to anyone, (which gives rise to so putrid a sphere) that others cannot be with them . . . 3784^e.

3765. The quality of the worship they have induced on the **Quakers** was made manifest, which they hide from all, and which is so wicked, nefarious, and abominable, that if Christians knew of it, they would be expelled from society. (3766, Fully des. 3768, Ex. 3769. 3794. 3805. J.(Post.)58.)

3767. The influx of their Spirits formerly . . . convulsed their whole body; but now they only feel a commotion at the left side of the belly; and in the left arm, just above the palms—formerly in the palms also—they also keep the left side of the face cheerful. J.(Post.)58.

3768^e. This (abominable worship) is their Sacrament of the Supper.

3770. (Thus) they cannot be removed from their profane worship.

3772. These things have been written in the presence of their holy Spirits, who endeavoured to inspire nefarious things against the Lord (which were such as to show) that they proceed from the filthiest devil of all; and it was said that the Hell of their holy Spirits is deeper than that of others, where they become the most filthy excrements. 3774.

3773. As to their life, the **Quakers** are like the Jews; they love riches without any end, except that they may acquire and possess them.

3775. According to their doctrinals, they acknowledge three Persons. They also acknowledge the Word; but do not care for it; for they say that they also are actuated by the Holy Spirit. . . In their meeting they preach the Lord; (for) their Spirits can only speak according to the doctrinals in the memories (of those present); but still they care nothing for the Lord; but only for the Holy Spirit. . . and therefore in the other life the **Quakers** know nothing about the Lord, and are rebels against Him, vaunting themselves as the Holy Spirit, about whom they had constantly thought . . . 3775.

3778. I spoke to them about marriage. Ex. . . Some of them, being their lower Spirits, came to me, and said that they had sinned grievously, and felt grief. These had been among their better ones; who had observed the nature of this thing; but, being among them, they could not say anything.

3779. I have perceived their venereal cupidities in the street, when I saw **Quaker women**.

3780. They are not deceitful as others are; but their

is a kind of secret deceit. When in anger, they openly cast forth calumnies; otherwise they act as it were with craft, but as it were *incognito*; which also they derive from their life in the body . . .

[D.] 3781. From the **Quakers** it is evident how dangerous it is, in this Earth, for Spirits to speak with man; or for men to attend to the operations of Spirits in themselves, if they are not in faith in the Lord. If they are in faith, then it does no harm, for the Lord delivers them; but if they are not in faith, like the **Quaker** people and Enthusiasts, they are not only persuaded that it is the Holy Spirit, but are also excited and irritated to wicked things . . .

3784. On the **Quakers**. Gen.art.

— Although so unwilling to speak of their own doctrinal things, they desire to hear those of others; but in such a way as not to be impressed with them, and so that the other should not observe [that they are paying attention].

—^c. Therefore the **Quaker** Spirits live separate from others.

3785. The first departure of their holy Spirit, which consists of **Quakers**, is that they seem to themselves and others to be wandering in dense forests, as wild swine—not boars, but swine—which is from their life, because they are avaricious, and live in such dirtinesses.

3790. On an abode of the **Quakers**. (A representative dream of a kitchen.)

3793. On the **Quakers**. Gen.art.

— For some days **Quaker** Spirits have been with me, who vaunt themselves as the Holy Spirit . . . They care nothing for the Lord, against whom . . . they have contumeliously inveighed, but with craft, from their nature, that they say nothing openly; and therefore their deceit was evinced to consist in this, that they dare not divulge their thoughts . . . They are continually afraid that some one may hear; and therefore they asked that they might be alone, and then they would tell many things. Therefore they are deceitful in what is secret, their nature withholding them, because they want to hide what belongs to them. This kind of deceit differs from all others.

3794. That which is indifferent they have made to be of conscience, so as to excuse their abominable adulteries. (Their arguments in excuse of them.) 3796.

3797. On **Quaker** Spirits. Gen.art.

— They acted by phantasies, as they are wont to do in life.

3798. The nefarious sphere of their adultery. Des.

3805. Such are those especially who are born of that adulterous connection; and such are they who especially inspire it. 3811. (Their ultimate formation into something useful. 3811^e. J.(Post.)58.)

3815. Certain **Quakers** spoke about those who first became **Quakers** in such abundance: that their Spirits could not then have consisted of **Quakers**; thus that they were different from **Quakers**. But it was replied that almost all in the World of Spirits are such that they want to obsess man . . . and those who then possessed them were from the World of Spirits in

general; and they were then more actuated by enthusiastic motions . . . but afterwards **Quaker** Spirits succeeded, when they had become such; for these agree most nearly with their nature; nor do they admit others into the society; for their nature is separate from that of others. (J.(Post.)58.

4792^e. With **Quakers** there are **Quaker** Spirits. J.(Post.)48.

6076. On the **Quakers**.—They preach the New Testament, because it was born from the Holy Spirit . . . and they eat in the Holy Spirit . . . J.(Post.)58^e.

D. Min. 4664. Many Spirits vaunt themselves as the Holy Spirit, because they are with **Quakers**.

E. 1182⁴. None but **Quaker** Spirits operate into **Quakers**.

J. (Post.) 58. On the **Quakers**. Gen.art.

58. The **Quakers** most obstinately resist the promulgation of anything of their secrets. The Spirits who are with the **Quaker** people, whom they suppose to be the Holy Spirit, are those who had been of the same sect in the world. To these they gather first thing after death; and they inspire into them to promulgate nothing.

De Verbo 13². **Quaker** Spirits (who are with the **Quakers**) confirm all things of **Quakerism**.

Quality. *Qualitas,* Qualis.*

Quality. *Qualificare.*

Qualification. *Qualificatio.*

See under NAME.

A. 301^e. From a single idea, they know of what quality he is—*qualis est*. 803². 10298⁵.

1048. His quality is perceived at his first coming. 1383^e. 1388. (See 1520.)

1258. The Angels regard all from their **Quality** itself, or from their quality. The **Quality** or quality of man, from which he is regarded in Heaven, is charity and faith. (So) when anyone regards any man, family, or nation, he thinks for the most part of what **quality** they are: everyone from that which then reigns with himself: the idea of their **Quality** at once occurs, and from that he regards them in himself. Still more so the Lord; and, from Him, the Angels . . .

1394. It is because there is such perception, that one can know in an instant the quality of another as to love and faith.

1434. In Heaven they do not know Lot; but the **Quality** represented by him.

2010². In representations the quality of the man has no effect. Ex.

2189². The charity with man is according to the **Quality** and quantity of the truth. 2190.

2261. Goods have their **Quality** according to the truths and the man's life.

2284³. According to the **Quality** and the quantity of the remains . . .

2576². The quality of the Angels known from their dress.

* *Qualitas* is indicated by a capital Q.

2715⁵. The good itself is qualified according to the truth.

2937^e. Still, the Quality of good is not born and produced by truth; but by the influx of the good into truth of that quality.

2979³. According to the quality and quantity of the truth which is insinuated into good; and (then) according to the quality and quantity of the good.

3237. Quality not predicated of the Divine; but esse.

3605⁴. The Lord appears to everyone according to his quality. Refs. 6832². II.120(e). E.539⁴.

3935. By quality is signified whatever is within; here, in the good of faith, and in works; and there are things innumerable; for the quality is various with everyone . . .

3957⁶. The man is then such as he had been inwardly . . . 4663².

3983. 'Thou knowest how-qualiter-I have served thee' (Gen.xxx.29)=that it knew its mind-*animus*-and power.

3986². For all good has its quality from truths. 4197³. 4301. 4748². 4837². 6427. 8768².

3992. That He perceives all good as to its quality-*quale est*. Sig.

4047. Their quality was known to me from their speech.

—². For all Spirits and Angels may be known as to their quality from the Lord's Prayer. Ex.

4060. Charity receives its quality from the truths which are of faith.

4121. There are degrees (of brotherhood) according to the Quality of the goods and truths.

4250^e. Truths are disposed according to . . . the Quality of the good; for the good receives its quality from the truths.

4321². All in the Grand Man keep a constant situation according to the quality and state of the truth and good in which they are. Ex.

4358². Such as is the good, such are the truths . . . 4742².

4626. When any Spirit is approaching . . . his presence is perceived . . . from a certain spiritual sphere, from which is known the quality of his life, the quality of his affection, and the quality of his faith . . .

4674. That from (the Divine truth) it appeared what their quality was. Sig. and Ex.

—². In this Light (of Heaven) all appear as to their quality. Ex. —³, Examp.

4859. Truth does not appear as to its quality, until it is conjoined with its good. Sig.

4984². Action itself thus qualifies truths. Ex.

5128². But, in the other life, there is distinctly perceived both what there is in the speech and what in the action; thus the quality of the life.

—⁴. By the life is not meant such as it appears in the discourse and works; but such as it is in the discourse and the works . . . Such as is the intention or end in (them), such is the life.

5144². In every degree (the inflowing good) is qualified according to the reception.

5248. From the garments of a Spirit or Angel may be Known their quality as to the truths of faith.

5293². Hence, according to the quality of the use, is the quality of his life.

5342². Because as yet he does not know truths, the goods of innocence and charity have not been qualified; for truths give Quality to good.

5356². Temptations give the quality of the apperception of good and truth through the opposites which are then infused. From the apperception of opposites are procured relatives, from which is all quality . . . 7319².

6096. The state and quality of the spiritual life. Sig. (For) all numbers=Things; thus the state and quality of the Thing treated of.

6472. The Divine truth which proceeds from the Lord is received by man according to his quality.

6495^e. (There) such as a man had been inwardly, such he is; not such as he had appeared . . .

6571^e. Their quality is perceived from their sphere.

6623. The quality known from one word. 10454^e. (See below, at D.3064.)

6704. The quality of a man's life is to be well scrutinized, and charity exercised according thereto. 6705.

6707^e. The Lord is present according to the quality of the good.

6710. Everyone is the neighbour according to his quality.

6872³. An angel or man is such as is his love; (and this) in the whole body.

6916². For good to be good, there must be truths which must qualify it . . . therefore, such as the truth is, such becomes the good . . .

7044. The quality shown by the Representative Church through truth. Sig. and Ex.

7236. That they were to be distinguished into classes according to the qualities of good. Sig.

—³. When truth is conjoined, it qualifies the good.

7284. The state and quality of the Law from the Divine. Sig.

7371. From the delight may be known the quality of the love.

7759. This good obtains its quality from truth.

7839. Spiritual good receives its quality from the truths of faith.

7840². The men of the Internal Church are those who have qualified their good through interior truths, such as are those of the internal sense; but the men of the External Church are those who have qualified their good through exterior truths, such as are those of the literal sense.

7887^e. (These falsities) are accepted as truths according to the quality of the innocence: hence the good receives its quality.

8002⁵. The end is what gives quality to the actions.

[A.] S318^e. The end **qualifies** all the other things. 9210. W.261².

S533. Goods (there) are as to **quality** and as to quantity; (and) are defined with everyone according to the **quality** and quantity of his faith and charity (here). The **quality** and quantity of the good of everyone (there) is open before the Angels, when the Lord grants . . . The **quality** and quantity of the good possessed by everyone and by a Church, are represented by the weights and measures in the Word. Examp.

8726. To inflow, and thus to **qualify**. Sig.

S772. The **quality** of spiritual good is from the truths which are of faith. The good which has not its **quality** from the truths of faith . . . is merely natural good . . .

S916². The Divine appears to everyone according to the **quality** of him who sees it . . .

9050⁶. Love has its **quality** from faith.

9154². Good has its **quality** from truths; and it has its form also from them; for where there is form, *there* there is **quality**; and where there is not form, *there* there is not **quality**. Ex.

9297^e. Hence Spirits, by presence, are at once known as to their **quality** . . .

9606. Hence Spirits and Angels, at a distance, are Known as to their **quality**.

9643. For where there is **quality**, *there* there is form.

10217⁶. Hence 'to number' = to **qualify**; and, in spiritual things, the **qualification** of a Thing is effected through ordination and disposition by the Lord. Ill.

H. 48. An Angel who excels in wisdom sees the **quality** of another instantly from his face. Ex.

131. Therefore the **quality** of all is Known in the light of Heaven . . .

236². Hence it is that the Angels know the **quality** of another from his speech alone; from his tone, the **quality** of his affection; and from the words, the **quality** of his mind. From a single series of the speech, the wiser Angels know the **quality** of the dominant affection.

345. Hence, according to the **quality** of this plane, and in **such a manner—qualiter—as** he Rational corresponds with the things there, such is the man after death.

517(a). All good has . . . its **quality** from the uses; hence, **such as** is the use, such is the good. Refs.

552. After passing through the first and second states, a Spirit, when regarded with the eyes, is at once Known, as to his **quality**; not only from the face, but also from the body, and likewise from the speech and gestures. 553.

U. 50. The **Quality** of every Spirit manifests itself through influx, which is the communication of his affection. Des.

J. 12¹. A form which does not consist of various things is not a form, because it has not **quality** . . . The **quality** of every form is from the ordination of the various things therein among themselves; and from their mutual regard; and from their consensus to a one . . .

W. 220. How the Angels know the **quality** of a man as to understanding and will . . . thus as to the internal life which is of his mind, and as to the external life therefrom in the body, from the mere action of the hands. Ex.

253^e. Through the truths which are of faith, charity enters into the works, and **qualifies** them.

310. The very **Quality** of being able to produce, earths get from their origin . . .

P. 4². Whatever comes forth, derives from its form that which is called **quality**.

309. This is not the proprium which is meant; for it is only **quality**.

R. 110³. They do not inquire into whom and of **what quality** the neighbour is; because they have no truths; and by truths alone is one Known from another.

140. That the Church may know that the Lord sees the **quality** of the truth and the **quality** of the good possessed by everyone. Sig. and Ex.

363. Whose **quality** no one Knows but the Lord alone. Sig. and Ex. 364.

772². Therefore there everyone knows the **quality** of another, as soon as he comes into his Own chamber.

961¹. All **quality** is allotted its **quality** from the fact that there is an *Ipsum* from which it is, and to which it has relation in order to be such. Ex.

M. 76. As every man, beast, bird, and fish corresponds to some **Quality** . . .

—⁶. Representatives of the **qualities**, etc., of conjugal love.

87. Good without something added thereto, is of no predication, of no relation, affection, or state; in a word, of no **Quality**. It is the like with truth . . .

184. The state of man's life is his **Quality** . . . as to understanding and will.

T. 53. God is Form, because all the **Quality** of substances has arisen and does arise from Him: **Quality** exists from no other source than form.

377². The Truths of faith not only illuminate charity, but also **qualify** it.

412. The Lord . . . sees an entire society as one man; and its form from their **qualities**.

418. Who loves the person except from the **Quality** of his will and understanding . . .

753. All the **quality** of good is formed through truths.

D. 1583. That the **qualities** of Spirits can be at once Known by those who are interior.

2334. Spirits appear at a certain quarter according to their **Quality** . . .

3064. That the **quality** of a Spirit (or man) may be Known from a single word. 3210. (And even from a single sigh. 3308.

4039. In like manner the evil **qualities** of the evil are there so much increased that . . .

4190. These generals prescribe also the **Quality** . . . So that there are generals of quantities and at the same time of **qualities**. The general of **Quality** is the regnant one.

4363². Everyone fares (there) according to his **Quality**.

5681^e. I know that this **Quality** is accepted by some.

6069. The Spiritual thinks of the **quality**; and the Natural of the **quantity**. Thus the Spiritual is not bounded . . .

E. 209⁴. For good puts a **quality** on itself through truths; for good without truths has no **quality**, and, where there is no **quality**, *there* there is no force or power.

453. 'To number' = to know the **quality** of good and truth. Ill.

— . Every **quality** is of infinite extension . . .

472. Of what **quality** they are, and of what **quality** they have been. Sig.

— . When the Angels see others, they never inquire who or whence they are; but what their **quality** is; (for) all have habitations there according to the **quality** of their affections.

1093^e. His **quality** is Known from the mere extension of his thoughts into the Societies.

D. Wis. vii. 5³. These things fall into the interior rational sight only by the abstraction or removal of quantities from **qualities**.

Can. Holy Spirit i. 3. The property and **Quality** of the one (Person) are separate from those of another . . .

Trinity 2. The idea of the wise among the clergy, is that [not] three communicable, but incommunicable, properties and **Qualities** are meant by the three Persons.

Quantity. *Quantitas, Quantus.*

See under **QUALITY**.

A. 3934. Omnipotence is predicated from the **Quantity** of magnitude; and Omniscience from the **Quantity** of multitude.

8458². Truth is there presented in a discrete **Quantity** . . .

8468. A **quantity** sufficient for everyone. Sig. and Ex. S533.

8540. The **quantity** of the good. Sig. and Ex.

10297. By the **quantity** both of measure and of weight is signified the correspondence.

Life 18. In proportion as—*quantum*—a man shuns evils as sins, in the same proportion—*tantum*—he does goods . . . from the Lord. 32. 42. 67. 74. So. S7. B. S4. T. 330.

Quarrel. *Rixari.*

Quarrel. *Rixa.*

Quarreler. *Rixator.*

See **DEBATE**, and **DISPUTE**.

A. 3425. 'To quarrel' (Gen. xxvi. 20) = to deny it to be such, by saying that they do not see it. 3427. 3428. 3432.

9041. 'When men shall quarrel' (Ex. xxi. 22) = grievous contention among truths.

H. 586². Inside the houses in the milder Hells there are continual quarrels . . . R. 421^e.

T. 335². Why are you quarreling about goats wool?

D. 4218. Solifidians are under the *nates*, in quarrels and railings among themselves. (See R. 421^e.)

5103. On a Hell where they quarrel about things religious.

5105. Luther had been a quarreler . . .

5107. Those who are continually quarreling about doctrinal things, induce a pain on the great toe of the left foot.

E. 537⁵. Therefore (those who separate and exclude good from truth) quarrel about the truths of faith. Sig.

J. (Post.) 202. There are Hells where they do nothing else than quarrel about truths. Des.

Quarter. *Plaga.*

See **EAST**, **NORTH**, **SOUTH**, and **WEST**.

A. 1458. There are no quarters in the other life; but states which are signified by the **quarters**. The states of intellectual things are circumstanced as are the states . . . of the **quarters** . . . (which) are those of the sun towards the west, north, east, and south. Ex.

2128. The region in front.

3638. The Societies there maintain the same relative situation to each individual . . . although he changes the **quarters** in respect to his face and body. 4321².

3639. All situations there are circumstanced relatively to the human body, according to the **quarters** as determined from it. Ex. D. 1701.

3708². By 'the west,' 'east,' 'north,' and 'south' . . . are not meant the **quarters** of the world . . . but states of good and truth, and their extension. Ex. and Ill.

4882³. Every Spirit and Angel sees the good to the right and the evil to the left, to whatever **quarter** he turns himself . . . If one of two looked towards the east, and the other towards the west, they would so appear to both . . . from which it may be plainly concluded that all life is from the Lord, or that the Lord is in the life of everyone . . .

9642¹⁰. As by these 'winds,' or these **quarters**, are signified all things of good and truth; thus all things of Heaven and the Church . . .

9648. There are four states to which correspond the four **quarters** in this world. Enum.

10189³. For in the other life there are no **quarters**, as in the world, determined to stated regions; but according to the states and the reigning loves.

10235⁷. The reason the lover looked to all the **quarters** of the world. Ex.

10420³. The **quarter** there is determined by each person's love: this turns him . . .

H. 17^e. The **quarters** there are not determined as in this world; but according to the aspect of their faces . . . 123².

141. On the four **quarters** in Heaven. Chapter. E. 422².

— . In Heaven, as in this world, there are four **quarters**: east, south, west, and north; in both cases determined by their respective suns . . . but still there is much difference between them . . . In the world, all

the **quarters** are determined from the south; but in Heaven that is called the east where the Lord appears as a Sun; opposite is the west; on the right is the south, and on the left the north; and this whichever way their faces and bodies are turned. Thus in Heaven all the **quarters** are determined by the east. 143, Ex. W. 119. 120°.

[H.] 144². The Angels have an aspect to the other three **quarters** also; but their aspect to these is from their interior sight, which is of the thought.

146. The **quarters** in the Heavens of the Celestial Kingdom differ from the **quarters** in the Heavens of the Spiritual Kingdom by 30 degrees . . . But still the **quarters** of Heaven do not thereby become confused; because the spiritual Angels cannot ascend to the celestial.

148. All in the Heavens dwell according to the **quarters**. Enum. (So in each Society. 149.) (So in Hell. 151°.)

150. Hence come the significations of the **quarters**.

151. Hence the **quarters** in the Hells are opposite to the **quarters** of Heaven. Enum.

152. When an evil Spirit comes among good ones, the **quarters** are usually so confused, that the good scarcely know where their east is.

153. Evil Spirits sometimes appear turned to the **quarters** of Heaven, and then have the intelligence and perception of truth, but no affection of good; and therefore as soon as they turn back to their own **quarters**, they are in no intelligence and perception of truth . . . (The same with man.)

496°. Evil Spirits are Known by this: that they frequently turn to certain **quarters**; and, when left to themselves, go in the ways which tend thither.

587. The situation of the Hells in general is known from the **quarters** in which they are; for the Hells, like the Heavens, are distinct as to the **quarters**; and the **quarters** in the Spiritual World are determined according to the loves; for all the **quarters** in Heaven commence from the Lord as a Sun . . . and, as the Hells are opposite to the Heavens, their **quarters** commence from the opposite; thus from the west. Hence the Hells in the western **quarter** are the worst of all . . .

J. 48. (The arrangement of the nations according to the **quarters** at the Last Judgment.) Des.

—². This ordination of the nations according to the **quarters**, was according to the general faculty of each one for receiving Divine truths; and therefore, in the Spiritual World, everyone is Known from the **quarter** and the place there where he dwells . . .

49. In the Word, the four **quarters** are called 'the four winds.' Ill.

58⁸. The reason they dwell according to the **quarters**, is that all in the Spiritual World are carried into the **quarter**, and into that place of a **quarter**, which corresponds to their affections and loves.

W. 120. There are **quarters** in the Spiritual World as in the natural; but the **quarters** of the Spiritual World are spiritual; whereas the **quarters** of the natural world

are natural; and therefore they differ so greatly as to have nothing in common. In each world there are four **quarters** . . . In the natural world these four **quarters** are constant, being determined from the sun in the meridian (or south) . . . These **quarters** are determined from the meridian of each place . . . Whereas in the Spiritual World the **quarters** are determined from the Sun which constantly appears in its own place, which is the east . . . Still, these **quarters** are not from the Sun there; but from the inhabitants of that World.

121. As these **quarters**, from their origin the Lord as a Sun, are spiritual, the dwelling-places of Angels and Spirits—which are all according to these **quarters**—are also spiritual; for they dwell according to their reception of love and wisdom from the Lord. Enum.

124. That the **quarters** in the Spiritual World are not from the Lord as a Sun; but that they are from the Angels according to their reception. Gen.art.

—^e. (Thus) the **quarters** in the Spiritual World are nothing else than various receptions of love and wisdom, and thence of heat and light, from the Lord as a Sun. 125.

126. That the various reception of love and wisdom makes the **quarter** in the Spiritual World, may be evident from the fact that an Angel changes his **quarter** according to the increase or decrease of love with him; from which it is evident that the **quarter** is not from the Lord as a Sun; but from the Angel, according to his reception. So with man as to his spirit: he, as to his spirit, is in a certain **quarter** of the Spiritual World, no matter in what **quarter** of the natural world he may be . . .

134. As the **quarters** are thus inscribed on an Angel, and also on the universal Heaven, therefore an Angel knows his own home wherever he goes . . . The reason a man does not know his home from the **quarter** in himself, is that he thinks from space; thus from the **quarters** of the natural world, which have nothing in common with the **quarters** of the Spiritual World . . .

144. As the love of dominating from self love is exactly opposite to love to the Lord, the Spirits in it turn their backs to the Lord, and thus look to the west of that World . . . Thus the east is behind them, the north at their right, and the south at their left. The east is behind them, because they hate the Lord; the north is at their right, because they love fallacies and the derivative falsities; and the south is at their left, because they spurn the light of wisdom. They can turn themselves round and round; but all the things they see around them appear like their love.

R. 861². In the Spiritual World are four **quarters**: east, west, south, and north; and the east and west make its length; and the south and north its breadth . . .

D. 1699. On the **quarters**.—(All things there) maintain their own **quarters** without ever changing them . . . These **quarters** have respect to the human body . . . Although dissimilar things may come forth in the same **quarter**, their quality may be Known from other signs.

1702. Some Spirits change their places; but still [remain] in the same **quarter**, making excursions into it; from which it may be Known who they are.

2334. The other wonderful thing is that, according to their quality, Spirits appear in a certain stated quarter: above the head, in front, behind, at one side, or in a line horizontal with the face, or with any organ of it towards any quarter; or, lower down, round the neck, the belly, the sides, the loins, the feet; or still lower, and that deep down; and this never fails. . . however the man turns himself. . . according to their quality; hence according to their situation in the Grand Body, according to the ordination of the Lord; (for) wherever I have turned myself, they have still so appeared relatively to my body. (Apparent exceptions. 2336.)

2831. On the regions whither phantasies take them. (Angels falling down.)

3339^e. There is a sphere of animals in knowing the quarters of the world. . .

3413. As the sphere of this phantasy has been dissipated, the quarters are altered, so that those who had appeared below are now above; but it is to be observed that the quarters are thus changed solely before those who are not in faith; for the quarters of the Grand Man are permanent to eternity before those who are in faith; for it is impossible for phantasies to effect anything in relation to the Grand Man.

3682^e. (David) cast himself into every quarter. Enum.

5233². (The quarters in respect to the evil. See LAST JUDGMENT, here.)

5237. The order appears according to the quarters in that Hell. Ex.

5527. Those in Hell turn themselves constantly to their own love; and this however they turn round the face and body, and wherever they go. The quarters are always constant with them. Their east is the life's love. . . When they are such, they have been fully devastated, and are in Hell.

5528, 5529. In Heaven they turn the face constantly to the Lord; and their east is there: on the right is the south, on the left the north, and at their backs is the west; and this however they turn themselves. The quarters there are in a contrary direction to the quarters in the world; for the sun of this world is to them a black thing behind their backs. . . The Angels see to the sides and back also when they turn their faces to the Lord; thus they see to the south, north, and west simultaneously when they are seeing to the east; but inwardly in themselves. It is as if their sight were all around. . . for the light from the Lord with an Angel sends its rays on every side; but still obscurely to the other quarters. But those not fully devastated. . . do not turn constantly to their reigning love; but, whichever way they turn themselves, they change the love, and also the understanding; so that there are turnings, and this with variety in whatever place they are. This lasts (from a week to fifty years). Ex.

5610. The thoughts of the Angels are variously directed towards the quarters; now to this, now to that; and, according to the direction, more clearly, or obscurely; but the Angels are not turned to themselves, but to men. . .

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5673. The quarters in the other life.—At the south are those in external light; in worldly things; and those in riches. At the north are those not in light; not so much in worldly things, and in riches; thus who are relatively in darkness and in poverty. At the east are those in love Divine; thus in internal light. At the west are those in the love of self and in interior thick darkness.

5839^e. See LAST JUDGMENT, here.

6056^e. Spirits know as of themselves, that if they enter a certain chamber, this or that (occupation) is possible. . . The especial cause of this is to be found in the quarters, and in their mind to dwell in certain quarters rather than in others. (Fully quoted under CHAMBER—conclave.)

E. 298¹⁵. The quarters with those in evil are opposite to the quarters with those in good. . .

304³⁵. 'The end is come upon the four quarters of the land' (Ezek. vii. 2) = the last time and state of the Church. . . 'The four quarters' = all its truths and goods; and, in the opposite, all its falsities and evils; thus all things of the Church.

417². 'The Angels standing in the four corners' = the Divine from the Lord proceeding into the universal Spiritual World; for that universal World is made of four quarters: the eastern, western, southern, and northern. (Those who dwell in these quarters described *seriatim*.) Thus by these four quarters are also meant all things of Heaven and of the Church. These quarters are meant by 'the four winds'; and here by 'the four corners.' Ex. and Ill. —³. 418², Ex. 422², Ex. —³, Ex. 600³.

422⁴. There are also quarters there which differ from these quarters by about 30 degrees, which are under the auspices of the Lord as a Moon. (Those who dwell in these quarters described *seriatim*.)

—⁵. The quarters mentioned in the Word. Ill.

—⁷. For all things in the Spiritual World are ordained according to the quarters; not only in general, but also in particular. . . In all the assemblies, temples, and houses, everyone has his place in the quarter which corresponds to his state of life. In a word, each and all things there are ordained according to the quarters of Heaven.

De Conj. 70. The distinctions (of the Angels of the Third Heaven) are according to the quarters. . .

Quarter. *Vicus*.

See also BROAD PLACES.

A. 2336⁴. That he should 'go into the streets and quarters' (Luke xiv. 21) = that he should seek wherever there is any genuine truth, or truth which shines from good. . .

10422². In the cities (there) streets and quarters appear.

H. 479(p). That 'a quarter,' etc. = the truths which lead to good. Refs.

E. 141⁶. 'To run through the streets and seek in the quarters of Jerusalem' (Is. v. 1) = to see and explore in the doctrinal things of that Church. . .

[E.] 223²². 'The streets and quarters'=the truths of doctrine.

652³. 'The streets of Jerusalem and its quarters'=the truths of doctrine according to the states of affection and perception of those who are of the Church. —⁵.

—'. 'The quarters,' in special, =the corners of the city, thus the quarters-*plagae*-where they dwell; and as everyone lives in the cities (there) according to the clear or obscure affection of good and perception of truth, 'the quarters'=truths and goods according to the affection and perception of each one.

—⁶. Desolation is described by, 'the ways have ceased . . . the quarters have ceased in Israel' (Judg.v.6). 'Ways,' and 'paths,' have a like signification to 'streets,' and 'quarters,' namely, the truths of doctrine which lead.

—¹⁸. 'In all the streets mourning, and in all the quarters they say Alas! alas!' (Amos v.16)=grief on account of truth and good being devastated everywhere.

—¹⁹. 'No cry in our quarters' (Ps.cxliv.14)=no lamentation anywhere over the lack of them.

—²⁷. 'Streets and quarters' (Jer.ix.21)=the truths of doctrine and the truths of life which lead to intelligence and wisdom.

—³⁰. 'As the hypocrites do in the synagogues and in the streets' (Matt.vi.2).

Queen. *Melecheth.*

A. 9993⁶. 'To make cakes to the queen of the heavens' (Jer.vii.18; xlv.19)=to worship the devil from the good of celestial love . . . for 'the queen of the heavens'=those who are in the Hell of the Genii.

E. 324²³. 'The queen-*melecheth seu regina*-of the heavens' (Jer.xlv.17)=falsities in the whole complex.

555¹⁷. 'The queen of the heavens' (Jer.vii.18)=all evils in the complex; for 'the queen of the heavens' has a like signification to that of 'the army of the heavens.' (Compare A.4581⁸.)

Queen. *Regina.*

A. 945. It is otherwise with those who have been born . . . as queens, etc. . . These, although they have lived in luxury, splendour, and elegance, provided they have lived in faith . . . and charity . . . are among the happy.

3048⁵. The coming of the queen of Sheba to Solomon. Ex. 10199⁷.

R. 620². 'The queen' (Ps.xlv.9)=the Church as the Lord's wife.

764. 'I sit a queen' (Rev.xviii.7)=that they will dominate perpetually. (=Heaven and the Church under their dominion. E.1120.)

M. 21. The bride was clad in a state mantle, like a queen, and wore a crown on her head; because (on that day only) she represented the Church.

B. 59². They teach that their faith is like a queen . . .

T. 137⁵. This (true) faith is with us like a queen . . .

D. 4458. The Siren effused the idea of herself as of a queen sitting on a throne . . . 4459.

E. 242²¹. 'The queen standing at his right hand in

best gold of Ophir' (Ps.xlv.9)=the Lord's Celestial Kingdom which is in the good of love. (=Heaven and the Church, and those there who are in truths from good . . . 298⁷. 684¹⁸. 863¹⁴. 1120².)

1120. When the Lord is called 'a King,' then by 'a queen' is meant Heaven and the Church.

Question. *Quaestio.*

See under INQUIRE, and INTERROGATE.

A. 7172. It is the custom of the Spirits of Mercury not to reply to questions directly.

T. 317^e. Perverting the laws of judicial investigations.

Quick. *Citus.*

Quickly. *Cito.*

A. 5284. In the internal sense, it is not quickly, but what is certain.

6921. Therefore the Spirits of Mercury are prompter and quicker in seeing, thinking, and speaking.

8847^e. He threw off his garment so quickly, that scarcely anything could be done more quickly.

H. 195. He arrives more quickly when he longs . . .

R. 4. 'Must shortly be done' (Rev.i.1)=not quickly, but certainly. Ex.

85. 'I will come unto thee quickly' (Rev.ii.5): 'quickly'=what is certain.

187. 'Behold, I come quickly' (Rev.iii.11)=the Lord's Advent, and a New Church then from these.

518. 'The third woe cometh quickly' (Rev.xi.14) . . . 'To come quickly'=after this. Ex.

943. 'To show unto His servants the things which must shortly be done' (Rev.xxii.6)=that the Lord has revealed to those in truths from Him the things which will certainly be.

944. 'Behold, I come quickly' (ver. 7)=that the Lord will certainly come. 949.

947². 'The time is at hand.' By 'quickly,' and 'at hand,' is meant quickly, and nearly, in relation to state.

D. 3659. For the idea of interior persuasion is attended with this: that it is done quickly . . . and therefore David subjugated many quickly.

E. 7. 'Quickly'=what is certain and full. Refs. and Ex. 106. 144. 216.

680. 'To come quickly'=certainly at hand and coming to pass.

Quickly. *Expedito.* A.1637. 1708.

Quicksilver. *Argentum vivum.* T.11³. Coro.51.

Quiescent. See under REST.

Quinsy. *Angina.* T.482².

Quintessence. *Quinta essentia.* M.105².

Quiver. *Pharetra.*

A. 2709³. 'His quiver' (Ps.cxxvii.5)=the doctrine of good and truth.

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

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

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

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

Quiver. *Tinnuere.* E. 622⁹.

Raamah. *Raamah.*

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

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

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

Rabbah. *Rabba, Rabbath.*

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

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

Rabbi. *Rabbi.*

Rabbin. *Rabbinus.*

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

D. 1607. The fables of the Rabbins.

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

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

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

Raca. *Raka.*

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

Race. See STOCK—*prosapia.*

Races. *Ludi cursorii.*

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

Rachel. *Rachel.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Rackets. *Rachets.*

M. 17⁴. The game of rackets there.

Radiate. *Radiare.*

Radiation. *Radiatio.*

See RAY.

A. 145S. Truths are so many radiations of light in Heaven.

2133². A Glorification of the Lord is perceived as a radiation flowing down and affecting the interiors . . .

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

Rag. *Detritus.*

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

Rag. *Pannus.*

Piece of cloth. *Panniculus.*

Handkerchief. *Panniculetum.*

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

956. Their arms appear like rags.

964. (In this punishment) they are wrapped up as it were in an old worn out cloth. 1267^e. 1270³. 10711^e. D. 1371, Des. 1372. 1387. 3222. 329S. 3300. 3365, Des. 4361.

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

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

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

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

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

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

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

Rain. *Pluvia.*

Rain, To. *Pluere.*

Pluvial. *Pluvialis.*

See under HAIL, and SHOWER.

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

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

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

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

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

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

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

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

SS13². 'Lightning for the rain' (Ps. cxxxv. 7) = the resplendence of the truth which descends from Heaven.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Rainbow. *Iris.*

Iridal. *Irideus.*

See under Bow.

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

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

— The spiritual Angels . . . appear with as it

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

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

1620. Iridal atmospheres, there.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

M. 76^b. (A rainbow appeared on the wall which represented the conjugal love of the wife and husband. Des. and Ex.)

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

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

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

I. 13^b. Lenses, and drops of rain, which exhibit rainbows according to the incidence, the refraction, and thus the reception of light.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Rake. *Rastrum.* E.1154².

Ram. *Aries.*

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

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

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

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

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

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

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

III. —⁴.

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

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

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

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

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

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

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

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

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

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

9991. 'Two entire rams' (Ex. xxix. 1) = the purification of the spiritual or internal man; (for) 'a ram' = the Internal of man; thus his Spiritual. 9990².

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

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

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

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

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

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

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

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

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

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

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

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

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

316¹⁶. 'The ram,' in Dan. viii. = the good of charity and the derivative faith. (= those in truths of doctrine because in the good of life. 734²⁵.) S17¹⁴.

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

391⁹. 'Rams' = internal goods.

405¹⁴. 'Rams' = the goods of charity.

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

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

S17¹². The spiritual goods and truths in which are the Angels of the Middle Heaven, are signified by the rams (in the sacrifices).

Ramah. *Ramah.*

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

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

Rameses. *Rameses, Raamses.*

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

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

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

Ramify. *Ramificare.*

Ramification. *Ramificatio.*

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

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

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

Rampart. *Vallum.*

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

Rapacious. *Rapax.*

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

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

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

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

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

Range. See under WANDER.

Rank. See under CONDITION, and DIGNITY.

Raphael. *Raphael.* See under MICHAEL.

Rapine. See SPOIL.

Rare. *Rarus.*

Rarely. *Raro.*

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

1843. That charity and faith are rare. Sig.

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

10751^e. This rarely happens now.

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

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

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

D. 4629⁶. Most rarely, if ever, can those in sensuous lumen be in good and truth . . .

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

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

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

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

Rascal. *Nebulo.* M. 216².

Rascal. *Vauriens.*

D. 5791a. See LAST JUDGMENT, here.

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

5791d. Rascals, defined.

Rash. *Temerarius.*

Rashly. *Temerarie.*

See under FEAR.

D. 3135. On those who are rashly desperate.

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

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

Rat. See under MOUSE.

Ratio. *Ratio.* See under REASON.

Rational. *Rationalis.*

Rationality. *Rationalitas.*

Rationally. *Rationaliter.*

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

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

75. The Rational of the celestial man. Sig.

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

118. The perspicuity of reason comes from the Lord,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

— Rational things form the interior or middle man

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

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

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

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

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

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

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

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

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

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

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

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

1702². See INTERIOR MAN, here.

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

—³. Reason, or the Rational.

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

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

1707³. See INFLUX, here.

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

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

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

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

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

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

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

—². The Lord was born as another man . . . and, as the Rational is formed through the scientifics and Knowledges which enter through the sensuous things of the external man, His first Rational was born as with another man; but as He by His Own power was to make Divine all the things that were human in Himself, so also [was He to do with] the Rational.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2503. See KADESH, here.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2568. See BELIEVE, here. —².

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

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

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

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

2588. See DOCTRINE, here. —². —¹⁰.

—². See NEGATIVE, here.

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

—³. See CONFIRM, here. —¹⁵.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2718. From this illumination there comes forth in the

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

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

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

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

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

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

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

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

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

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

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

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

2831¹⁰. The interior memory, where rational things are.

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

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

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

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

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

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

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

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

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

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

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

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

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

3048². It treats of the process of the conjunction of truth with good in the Lord's Divine **Rational** . . . 3072, Sig. 3077, Sig. (by the marriage of Rebekah to Isaac.) 3123.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

3314. See INFLUX, here.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—². **Rational** light.

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

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

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

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

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

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

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

—⁴. So long as man lives in the body, he thinks from the **Rational** in the Natural, but with a difference accordingly as the Natural corresponds to the **Rational** . . . When the Natural corresponds, the man is **rational**, and thinks spiritually ; but when the Natural does not

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

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

3691. See DEGREE, here.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

4612². As to the conjunction of the Natural and the **Rational**, it is to be known that the **Rational** receives truths and goods sooner and more easily than the Natural; because the **Rational** is more pure and perfect, being interior or higher; and, regarded in itself, is in the light of Heaven, to which it is adapted . . .

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

444. See EUPHRATES, here.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

E. 208³. The affection of spiritual truth joined to these Knowledges makes the **Rational** of man, and illustrates it according to the quality of the truth conjoined with good, and according to the quality of the conjunction.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

De Verbo 3⁴. (The ineffable things said by the Angels of the highest and middle Heavens) can be described in the words of natural language, even to **rational** apprehension; (for) there are no Divine arcana which cannot be perceived and expressed naturally, although generally and imperfectly; and those who, from the affliction of truth, perceive such things naturally with their **rational** understanding, when they become Spirits, can perceive and speak the same spiritually; and, when they become Angels, in a celestial manner; but no others.

—⁶. The light of the world alone cannot present any natural or **rational** lumen; but the light of the world from the light of Heaven presents it. Ex.

D. Wis. vii. 4². If the will and understanding do not act together, there is not any **rational** operation.

5 M. I. See NATURAL, here.

— . The merely natural can think, confirm, understand, and teach truths when in company. They have this because **rationality** is humanity itself: through it, man is man, and is distinguished from beasts. But the **rationality** with satans is solely in externals; and is null in internals, because in internals there reigns the cupidity of adulterating the goods, and falsifying the truths, of the Church; and this cupidity inflows into their **rationality**, and darkens its light, so that they see nothing but Falsities in place of Truths.

—¹². Unless these fatuities were dissipated . . . there would be closed to them the **Rational** which is above the memory . . . and then they would become animals, with the sole difference that they could think from the external senses; and, from this thought alone, speak.

Rational good. *Bonum rationale.*

Rational, Good of the. *Bonum rationalis.*

Rational as to good. *Rationale quoad bonum.*

A. 1949². Rational truth separated from **rational** good. Des.

1950². **Rational** good never fights, however attacked, because it is mild, gentle, patient, and yielding . . . yet it conquers everybody. It never even thinks about fighting, nor glories in victory . . .

2171. The Lord's rational good conjoined with His truth. Sig. and Ex.

2181. The conjunction of natural good with rational good. Sig. and Ex.

— . Rational good must be made conformable with natural good so as to make a one ; (otherwise) Divine perception is impossible.

2204. That rational good . . . also would put off the human. Sig. and Ex.

— . Human rational good has in it much from worldly delights . . .

2524. See RATIONAL, here. 3030. 3209². 3573. 3579. 3677. 4038³.

2566. Enriched with rational goods and natural goods. Sig.

2576⁴. 'The veil' = the proximate and inmost appearances of rational good and truth, in which are the Angels of the Third Heaven.

3141. The Divine good in the Rational (Isaac) was born (from the Divine truth itself conjoined with the Divine good); and was not good separated from truth, but was Divine good with Divine truth; and both together are called good in the Rational to which was to be conjoined truth from the natural man (Rebekah).

3194. 3195.

3200. In these two verses is described the state of rational good, when it is in expectation of truth, with which it is to be conjoined. These states exist continually . . .

3210. That rational good brought with it the truth into the sanctuary of truth. Sig. and Ex.

3211. Between rational good, and the truth called forth from the Natural . . . there is not a marriage, but a covenant. Sig. and Ex.

3299. The Natural as to good is conceived from the good of the Rational as a father; and as to truth, is conceived from the truth of the Rational as a mother.

3314. That the Divine good of the Rational loved the good which pertained to the Natural, and that the Divine truth of the Divine Rational loved the truth which pertained to the Natural. Sig. and Ex. (Continued under INFLUX.) Hence there is a closer conjunction of the good of the Rational with the good of the Natural, than with its truth; and of the truth of the Rational with the truth of the Natural, than with its good. Sig.

3387². Therefore, where there are no truths . . . there is no rational or human good, consequently, no spiritual life.

3408. Increase as to rational good, and as to natural good. Sig. and Ex.

3527. With those not hypocrites, rational good appears in the face from a certain fire of life; and rational truth from the light of this fire.

3539³. For in this state rational truth is not so well conjoined with rational good . . .

3563². The good of the Natural comes forth solely from . . . the good of the Rational . . . and therefore the truth of the Natural also is thence. (Continued under INFLUX.)

3570. That the good of the Rational conjoins with itself good first, and truth afterwards, and this through the Natural. Sig. and Ex.

—³. Ends of good . . . are what is called the Rational as to good, or the good of the Rational. (Thus) such as is the Rational as to good, such is the Natural which invests it.

3573³. When the state is such, the Rational as to good conjoins itself immediately with the good of the Natural; and, through this, with its truths; and also mediately, through truth conjoined with itself in the Rational, with the truth of the Natural; and, through this, with the good there. Thus the conjunction becomes indissoluble.

3575². For (the truth of good) could not be produced by immediate influx from the good of the Rational, unless at the same time by mediate, that is, through the truth of the Rational . . .

3576. That the good of the Rational conjoined itself inmost with the good of the Natural; and, through the good there, with the truth. Sig. and Ex.

3616. (After the conjunction) the good of the Rational inflows immediately into the good of the Natural; and, through the good, into the truth of it; and also mediately, through the truth of the Rational into the truth of the Natural; and, through this, into the good there. Sig.

3660². See NATURAL GOOD, here.

3665⁴. Some of these Knowledges inflow immediately through the good of the Rational . . .

3677. All the goods and truths in the natural man are conceived and born . . . of the good of the Rational as a father, and of the truth of the Rational as a mother.

4505. Good rational and natural destroyed. Sig.

5117⁴. 'No grapes in the vine' = no interior or rational good.

—⁵. 'Grapes in the desert' = rational good not yet made spiritual.

E. 1146. Rational truths and goods profaned. Sig. and Ex.

Rational truth. *Verum rationale.*

Rational, Truth of the. *Verum rationalis.*

A. 628^e. A kind of rational truth . . . remained with those called 'Noah,' and therefore they could be regenerated. 635.

671. With (an unregenerate man) there can be rational and scientific truths; but they are not alive.

1495. When man is being instructed, the progression is from scientifics to rational truths; then to intellectual truths, and finally to celestial truths. If the progression is made from scientifics and rational truths to celestial truths, without the media of intellectual truths, the Celestial is violated: because there can be no connection of rational truths, which are from scientifics, with celestial truths, except through intellectual truths. Ex.

1496². Scientific truth is one thing; rational truth another; and intellectual truth another. They succeed one another. Scientific truth is of knowledge; rational

truth is scientific truth confirmed by reason; intellectual truth is conjoined with the internal perception that it is so.

[A.] 1895. **Rational truth** is born from knowledges and Knowledges vivified through the affection which corresponds to them.

1904³. See **INTELLECTUAL TRUTH**, here.

1949. 'A wild-ass man'=**rational truth**; (for) the wild-ass=not the Rational in its complex, but only **rational truth**. The Rational consists of good and truth . . . **rational truth** is that which is signified by the wild-ass; and this is what is represented by Ishmael, and is what is here described.

—². No one can believe that **rational truth**, separated from rational good, is such . . . Whether you say **rational truth**, or the man whose Rational is such, it is the same. . . He is a morose man, will bear nothing, is against all, looks upon everyone as in falsity, is ready to rebuke, to chastise, and to punish; he has no pity; he does not apply himself to others, and study to bend their minds; for he regards everything from truth, and nothing from good. (Continued under **ISHMAEL**. 1950. 1951. 1959. 1964.)

2078. That others, who are **rational from truth**, should not perish. Sig. and Ex.

— . See **RATIONAL**, here. 2524. 3368³. 3573.

2139. That the human **rational truth** with the Lord did not perceive this; thus did not believe it. Tr.

2171. See **RATIONAL GOOD**, here. 2576⁴. 3314. 3539³. 3573³. 3616. 3677.

2189. That **rational truth** did not then appear, because it was in rational good. Sig. and Ex.

2195. That **rational truth** was then near to what is holy. Sig. and Ex.

2196². The reason merely human **rational truth**, then with the Lord, was separated from Him when He had conjoined Himself with the Divine, was because human **rational truth** does not apprehend Divine things, because these are above the sphere of its understanding; for this **truth** communicates with the scientifics in the natural man, and, in proportion as, from these, it views the things which are above itself, it does not acknowledge them; for this **truth** is in appearances, which it cannot put off. Examps.

2203. That the affection of this human **rational truth** was not to change its state. Sig. and Ex.

—². As **rational truth** is such, it is excused, and is permitted to be in appearances, and to have delectation in them.

2208. The **rational truth** represented by Sarah could not comprehend this. 2217^e.

2215. That human **rational truth** wanted to excuse itself. Sig. and Ex.

2362. 'A man-vir'=**rational truth**.

2503. With every man of the Church there are **rational truths**, and scientific truths: **rational truths** are interior; scientific truths are exterior. These (two kinds of truths) are distinct from each other exactly as are the two memories; from which it follows that there are also two affections of truth . . . Sig.

2508. 'She is my sister'=**rational truth**; for 'a sister'=**intellectual rational truth**. Ex.

2554. Although Divine good is united (by marriage) solely to Divine truth, still it inflows into lower truths, and conjoins itself with them . . . for it inflows into **rational truths**, which are only appearances of truth, and conjoins itself with these; (otherwise) no man could be saved. That the Divine good might be able to be conjoined with these . . . was the cause of the Lord's coming into the world . . .

2562. That it should be said that **rational truth** was adjoined to celestial good. Sig. 2563.

2567. Enriched with **rational truths** and natural truths. Sig. and Ex.

2575. An infinite abundance of **rational truth** adjoined to good. Sig. and Ex.

— . 'Silver'=**rational truth**.

— . Celestial good adjoined to **rational truth**, as a brother to a sister.

2576. That **rational truths** are like a covering to spiritual truths. Sig. and Ex.

—⁷. 'Hooks of silver'=**rational truths** which derive their origin immediately from scientifics.

2781². **Rational truth** is signified by 'a mule.' —⁷.

—⁵. 'A son of a she-ass'=**rational truth**.

—⁷. 'A she-mule'=**the affection of rational truth**.

2814. The truth Divine in the Human which underwent temptation . . . is not the Divine truth itself . . . but is **rational truth**, such as the Angels have, consisting in appearances of truth, and is what is called 'the Son of Man,' but before the glorification.

3074. There is here described in a summary, the process by which, through scientifics, truth appears, and is elevated by them out of the natural man into the rational, and becomes **rational truth**, in the Lord, Divine; namely, that it is effected through the influx of the Divine love into the Human, from which there is an affection of truth in which is innocence. From such influx the scientifics . . . were illustrated, and the truths became manifest, which were to be elevated into the Rational, and there conjoined with the good of the Divine love. Des. more particularly in what follows.

3271. The gentiles have not the truth of faith, but **rational and natural truth**.

3286. When the Divine Natural is not yet, the **truth of the Rational** is 'barren.' Ex.

—³. Afterwards, through **rational truths**, the Natural is reduced to obedience.

3299². The Natural as to truth is conceived from the **truth of the Rational** as a mother.

3369. Instruction in **rational truths**. Sig. and Ex.

3386. Isaac's 'sister'=**rational truth**. By **rational truth** is meant that which appears as true according to the apprehension, or before the Rational.

3394. That if it was Divine truth, it was not **rational truth**. Sig. (Continued under **RATIONAL**.)

3398. As by 'sister' is signified **rational truth**, and by 'wife,' Divine truth, this was called **rational truth**

(‘sister’) lest Divine truth (his wife, Rebekah) should be adulterated, and thus profaned. Ex.

3563². See INFLUX, here.

3665⁴. Some (of these Knowledges) inflow mediately through the truth of the Rational into the truth of the Natural . . .

3848². The conjunction of good with the affection of internal truth (Jacob with Rachel) first takes place, when the good of the Natural is being conjoined with rational truth, and, through this, with rational good. Rep.

4038³. Rational truths defined. See RATIONAL, here.

4341². ‘The men-*vir*’ (who came with Esau)=the rational truths which have been conjoined with good when it inflows into the Natural.

6376. Truth from the Rational for the Internal Church. Sig. and Ex.

6727. ‘The sister’ (of Moses)=rational truth; thus the truth of the Church; for this truth is rational truth. 6739.

R. 936. ‘The leaves of the tree for the healing of the nations’=the derivative rational truths, through which those in evils and falsities are brought to think sanely, and live becomingly.

— (These) cannot be healed through the Word, because they do not read it; but if they have strong judgment, they can be healed by means of rational truths.

—³. Rational truths are the things which proximately receive spiritual truths; for man’s Rational is the first receptacle of spiritual truths; for in man’s Rational is the perception of truth in some form, which the man himself does not see in thought, as he does the things which are beneath the Rational in the lower thought.

—^e. Rational truths are also signified by ‘leaves’ in (the following places). Ill. But according to the species of the trees. The leaves of the olive and vine=rational truths from celestial and spiritual light; those of the fig, rational truths from natural light; and those of the fir, poplar, oak, pine, rational truths from sensuous light.

E. 790⁹. The things in the natural mind from the spiritual are called rational truths, moral truths, natural truths; and, in general, scientific truths.

1146². ‘Ivory’=rational truth . . . which is the most excellent truth of the natural man. Ex. and Ill.

Ravage. *Depopulari.*

Laying waste, A. *Depopulatio.*

A. 6405. ‘A troop shall ravage him’ (Gen. xlix. 19)=that works without judgment will drive away from the truth. Ex.

6406. ‘He shall ravage the heel’ (id.)=inordination thence in the Natural. Ex.

10227⁴. ‘To ravage the treasures and the wealth of the peoples’ (Is. x. 13)=to destroy the truths of intelligence and wisdom.

F. 67^e. That thus all things of the worship of the Lord and of His Church are ravaged. Sig.

M. 454. These lusts ravage conjugal love . . .

T. 117. Plunder the goods of the inhabitants.

588. He would plunder and slaughter all who do not favour him.

E. 403. Which the natural man has laid waste by his ratiocinations.

—³. A laying waste by the falsities of evil. Sig.

Rave. See under DELIRIUM.

Raven. *Corvus.*

A. 865. ‘He sent forth a raven, and it went forth in going and returning’ (Gen. viii. 7)=that Falsities still made disturbance. Ex.

866. That ‘a raven’=Falsities . . . gross and dense, because of their black colour. Ill.

5044⁷. ‘The raven,’ etc. (Is. xxxiv. 11)=kinds of falsity which come forth when the Divine truths in the Word are made of no account.

9439. It would be easier to make a raven white.

P. 318⁴. How it may be confirmed that a raven is white. M. 233⁴. T. 334⁵. E. 824².

D. 4336. Like ravens to a carcass. 4337^e.

E. 650¹³. ‘The sons of a raven’ (Ps. cxlvii. 9)=natural men who are in darksome lumen from fallacies; as has been the case with many of the gentiles; and therefore it is said that ‘He gives to the sons of a raven which cry [to Him].’

1100²². ‘Ravens,’ when mentioned in the Word, =one of the many kinds of falsities.

Ravish. *Stuprare.*

Debauching, Dishonour. *Stuprum.*

A. 2754. Adulterers who move young and beautiful wives to dishonour.

8902⁵. ‘Their wives shall be ravished’ (Is. xiii. 16)=that the goods of truth will be perverted by the evils of falsity.

9348⁴. ‘To ravish the widows’ (Ezek. xix. 7)=to pervert the goods which desire truth. That ‘to ravish’=to pervert. Refs. E. 601¹³.

H. 462a⁴. Those who have seduced virgins to dishonour, called to Judgment. Des.

P. 144². The understanding, which is then the harlot of the will, has become so stupid from debauchery with the will . . .

M. 444a. Lust with . . . a virgin is (not fornication, but) a debauching.

453. Debauching or defloration (worse than fornication).

459⁵. Debauchings, which are violations of virgins, (are guarded against by this lesser evil).

504². This wickedness (defloration), which is a debauching (with such) remains inrooted.

D. 2711. *Puellas parvas stuprandi.* (See INFANT, here.)

E. 730¹⁸. The adulteration and falsification of the Word, is described by 'to be **debauched**' (Jer.iii.2).

863¹⁶. The **debauching** of a virgin=the falsification of Divine truth . . .

1006². The excrementitious Hells are for those to whom **debauchings** of virgins have been deliciousnesses.

Raw. *Crudus.*

A. 7856. 'Raw' (Ex.xii.9)=devoid of the good of love. Ex.

Ray. *Radius.*

Radiant. *Radiosus.*

See RADIATE.

A. 854. Truths of faith are like **rays** of light ; love being the flame.

1042². From the modification of the inflowing **rays** of light, colours come forth . . . In spiritual things . . . the blackness is the proprium, which absorbs and extinguishes the **rays** of light ; but the whiteness is the truth and good which man supposes he does from himself, which reflects and rejects the **rays** of light. The **rays** of light which fall upon these, and as it were modify them, are from the Lord . . . for the **rays** of spiritual light are from no other source.

1525. **Rays** of golden flame for those in affections of good ; and **rays** of silver light for those in affections of truth.

1623. Every colour consists of innumerable **rays** ; so that myriads constitute one General which is perceptible —e.

1861^e. His hatred and its filth are the recipients of the **rays** of good and truth from the Lord, which **rays** of good and truth they turn into fire, smoke, and thick darkness.

1869^e. The **rays** of the internal sight are ideas.

3167². The goods in the natural man receive the heat of the light of Heaven ; and the truth its **rays**, that is, faith.

3223². The things which in the light of the world make one **ray**, in the light of Heaven make myriads . . .

4156³. Light inflows from Heaven . . . and causes the reasons which he sees with the understanding to be so many **rays** of that light.

4658¹. The **radiant** circle around the head, represented the Divine from Him . . . 9407¹⁴.

6388². They concentrate the influx of happiness from Heaven upon themselves, and do not transmit it to others ; and are like objects which do not remit, but absorb, the **rays** of light.

6601². This is as it is with the objects of sight, from which there diffuses itself a sphere of **rays** to a great distance, which falls into man's sight . . . 6603².

7177². The heat is varied according to the direct or oblique incidence of the sun's **rays**.

7270². The first two successives of Divine truth are as it were **radiant** belts from the flaming . . . H.120.

9407. Transmits the **rays** of heavenly light.

H. 137². A thousand enemies cannot endure one **ray** of the light of Heaven. W.254^e.

332^e. Directly in the line, or **ray**, in which the Angels look to the Lord.

W. 366³. Compared to the multitude of **rays** which go forth from the stars, and carry their heat and light into the earth. —.

Ad. 998. Every **ray** of intellectual light is an image of that love from which and to which it is continued (as every **ray** of natural light is an image of the sun). Hence, from the perpetual **rays** of such a kind, there is effected a light which both illuminates and kindles the human mind.

1019^e. In human minds there are **rays** both of light and of love : nothing is excited by the **rays** of light, but by the **rays** of love.

D. 1940. Represented by the sudden closing of lines, or **radii**.

2914. The Spirits were found . . . sometimes as if by **rays** . . .

3404. **Rays** like bright stings seemed to go forth from his eyes . . . 3541.

3496. Represented by an infant surrounded by **rays**.

3951. Round the head a kind of **radiant** circle. Ath. 153.

4362^e. They absorb the **rays** of the Lord's mercy . . .

E. 1093³. Man's love is like fire, and his thoughts are like the **rays** of light thence . . .

Ath. 190. The **radiant** circles are devolutions of the infinite . . .

D. Wis. iii. 4². There can be no extension except by means of **rays** of light from wisdom, by means of heat from love ; thus by means of fibres vivified, which are the **rays** formed.

Razor. *Novacula.*

L. 15⁵. 'A barber's **razor**' (Ezek.v.1.)

E. 569¹⁷. The deprivation of spiritual wisdom and intelligence, is signified by 'the hair' . . . being 'shaved with a hired **razor**' (Is.vii.20).

577⁹. 'To cause a **razor** to pass over the head' (Ezek.v.1)=to deprive of all the intelligence of truth. Ex.

Reach. *Attingere, Pertingere.*

A. 6098. 'They have not **reached** the days of the years' (Gen.xlvii.9)=not elevated to the state. 'To **reach**'=to be elevated. Ex.

7921. 'Ye shall cause to **reach** to the lintel and the two posts' (Ex.xii.22).

8155. 'To pursue,' or touch, =influx, through which is communication ; here, of falsities from evil.

H. 269. To which human knowledges never **reach-pertingunt**.

E. 1111. 'Her sins have **reached-pertigerunt**—even to Heaven' (Rev.xviii.5)=that their evils have closed up Heaven. . . For, when evils **reach** to Heaven, they close it.

React. *Reagere.*

Reaction. *Reactio.*

Reactive. *Reactivus.*

Reagent. *Reagens.*

Regence. *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 **regence** 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. 58². (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. 14¹. 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^c. 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 inflow 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. —³, 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.

9670³. 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 cuticle) 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. *Metera, Demetera.*

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.

2636². 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.

2842⁹. 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 . . .

3901⁶. 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**.

4156³. 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 . . .

4760³. (Such can see) that animals act from instinct, and man from **reason** . . .

5198². 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.

5492². May be evident to him who concludes from **reason**.

5497². 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.

6089². 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.

6567². (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.

7130². 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.

7290². Nothing enters into the internal man except through intellectual ideas, which are **reasons**; for the ground which receives there is the illustrated Rational.

7293³. 'Leviathan,' in a good sense, = **reason** from truths. **Reason** from truths is opposite to reasonings from falsities.

7298². 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 . . .

8413³. 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.

9166². 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.

10227³. See **REASON**, *To-ratiocinari*, here.

10614². In a like **manner** . . .

10645⁴. A man may perceive (this) from **reason** alone . . .

10777. For it is from order that everyone should act from **reason** . . .

H. 39². 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.
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- 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.] S37⁴. 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. 2¹. 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.

3024¹. 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.

3748³. 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.

5120³. 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.

9730⁶. 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. 53⁶. '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^o. 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^o.
—^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.

8882². 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 mercy. 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^c. 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. S31⁴. S37⁴.

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 initiations 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.II.

Reciprocal. *Reciprocus.*

Reciprocally. *Reciprocē.*

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.

6032³. 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. 372³. 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 . . .

3993². 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. 5¹. 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. 811¹⁹. '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=*ruber*, 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.

— . '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-raus*; 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.

— . 'Though they be red=*rubuerint*-like crimson' (Is.i.18).

— . 'The shield of the mighty is made red=*ruber*' (Nahum ii.3).

— . 'Behold a great red=*rufus*-dragon' (Rev.xii.3).

— . '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.)

S458². 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.

— . 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-*rubcus* [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 flamminess 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-*rufum*-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 . . . —¹, 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.

—¹. 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**.'

805⁸. **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.

806⁴. By these two things man has Salvation, which is called **redemption** . . .

860. '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. 823. 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.

826. 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 . . . 1409².

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 evil 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.

3147³. 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.

2142^e. 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.

3666². 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.

583S. 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.* 1.13⁶.

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.504¹⁷.

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. *Quisquiliae.*

A. 1644. Their speech . . . was represented by unclean **refuse** out of a utensil. D.3015.

T. 487³. To be rejected as **rubbish** . . .

569². Pools filled with **refuse** and ordure.

D. 2773. Abodes where there is nothing but **refuse** and dirt.

Refuse. *Rennere.*

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)=aversion.

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** . . .

—^e. 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 . . .

1025^b. 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.

1032^b. Therefore the gentiles who have lived a moral life . . . are **regenerated** in the other life.

1040^b. 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.'

1043^b. 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.

1050^b. 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**.

1414^b. 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 appereived 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** . . .

3310². 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^e. 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^e. 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^e. 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.

—^e. 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 . . .

4538³. 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.

5342¹. 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 mercy 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.

5826¹. '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.

6004¹. 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. 8516². 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 . . .

9325³. '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 merey 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 . . . S2, Gen.art. S5, 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.)

— . 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 **aperceived 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.

322¹. 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.

—^d. 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**].

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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**.

59³. 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^e. 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) colluctations 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. S. 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-*remanenciae*-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.

—^e. 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.

—¹. **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.

—¹. **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 ease 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. *Reliquis.*

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.* Inv.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.

9468⁸. '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. *Reminisci.*

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 ease 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 case 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 *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. *Removere.*

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 merey; 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. xviii. 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.

8882². 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.

—². **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.

—². 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.

—². 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.

—³. '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.

—⁴. 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**.

—⁴. 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.

—⁵. 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.

—². 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 **discerptions** . . .

2126. Dissociation is effected by a method of **discerption**.

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.

619³. 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. 6110².

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, bewares 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^e. 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 (solidarians) 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. 409^{1e}. 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**.

8542^o. 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. 4Sa³. 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 Emim 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 **significative**.

— . After **significatives** were turned into **representatives**, the Lord actually spoke with men.

1411^e. In the **representative** sense . . .

1416^e. From this **perceptive** arose the **significative**, 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 **significatives** 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 **significative**. Thence are the **representatives** and **significatives** 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 **significative** . . .

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 **significatives** 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 . . .

2333⁶. 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.

2593⁶. (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. Ill.

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 . . .

2896⁶. 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. 2953⁶.

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^o. What the form of the brain in general represents. Ex.

4043^o. 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^o.

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, (inso-much) 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 Innermost Heavens. The representatives there, are innumerable. Enum. And it is perceived what they signify. Such things appeared to the prophets. Enum.

—³. 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 innermost 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 holy.

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. (Idoltrous 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 . . .

9026^e. 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.xliv.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 **reproved**' (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 **reproved** me, it was given to say that what he **reproved** was not mine, but belonged to the Spirits around me. Ex.

E. 1147³. It has been given me to **reprove** (the infernals who inflowed).

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 **divorced**' (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. 662³. 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 . . .

—^b. 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' (Deut.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.

817^e. 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 . . . 6706^e. 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.

710². '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 . . .

1910^e. 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 . . .

9079^e. 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. 5792e. 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-habitate,' 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. 96³. 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-relictæ—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.xliii.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. 152². 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. 4784².

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. *Obstreperc.* T.112⁴.

Resound. *Resonare.*

A. 8313³. 'Their voice resounds like the sea' (Jer. vi. 23) = ratioecination 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. (= ratioecinations 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.

10367⁶. 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. S. (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.

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. Ill.

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.[?]

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 **risen 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-*excusitare*, 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. 50⁵. 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. 3/566I. 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 . . . S226. S229.

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.

S97^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 Billah . . .

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 Billah . . .' (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 apprehended 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 JETHRO.

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.* II.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 sollicitous 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 humen, 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 . . .

—^c. 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 . . .

S. '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.xlvii.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 vindicet*—or be revenged on all whom he hates.

L. 14⁴. 'A day of vengeance, that He may take vengeance—*vindictam*—of His enemies' (Jer. xlv. 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—vindicatioem—**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.

So6. '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 mammillary 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.)

778². They call (this) **vindictive** justice . . . adducing passages from the Word, where God is called '**Avenger**,' '**Revenger-Ultor**,' etc. 805².

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 inflows, 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. Ill.

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.] 639I. 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 . . . 639², Ex.

6392. 'Pleasant'=the happiness which is in works of good without **reward**.

639³. 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.

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. *Resin*.

A. 695². '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.

10189. 'Upon the two ribs thereof' (Ex.xxx.4)= conjunction with truths on the one side, and conservation thereby. . . 'Ribs,' when they mean the sides, = truths; for the sides, which are called 'ribs,' look towards the south and north. . .

—, Moreover 'the ribs,' being the supports of the breast, = the truths which support good.

R. 574². 'Three ribs between its teeth' (Dan.vii.5) = appearances and fallacies.

M. 193. That a woman is actually formed into a wife according to (the statement) that the woman was created out of the man's rib. . . By a rib of the breast, in the Word, is signified natural truth. This is signified by the ribs which the bear held between its teeth. . . The man's breast = . . . wisdom; and truth supports wisdom as a rib the breast. (Thus) the woman was created from the man by a transcription of his proper wisdom, which is from natural truth; and the love of this was transferred into the woman, in order to become conjugal love. (Further ex.)

T. 577². The ribs first co-operate with the lungs, and then afterwards the lungs with the ribs; hence the respiration of every membrane in the body. . . (See W.403². 408.)

D. 3184. (These Spirits) are permitted no higher than the higher ribs.

3655. (These Angels, who resuscitate those spiritually dead) are the ribs.

4129. While thinking of the meaning of the word rib out of which the woman was built. . .

5814. (Those in a holy external) operated into the lower ribs of the left side. . .

E. 556⁵. 'Three ribs' (Dan.vii.) = all things of the Word. . .

781¹³. 'Three ribs in the mouth between the teeth' = Knowledges of truth from the Word in abundance which are perverted by reasonings from fallacies.

Ribbing, Conrad. D.5867. 5892.

Ribbing, Peter. D.5100. 5835.

Rich. *Dives.*

Riches. *Divitiae.*

Rich, To become. *Ditescere.*

Enrich. *Ditare.*

See under AID, ENRICH, and OPULENCE.

A. 382⁴. 'Arabia and the sons of the east' = the possession of celestial riches, or those which are of love. . . 'The inhabitants of Hazor' = those who possess spiritual riches, which are of faith.

426². 'Substance, and treasures' = celestial and spiritual riches.

944. Women of low condition who have become rich, and. . . have given themselves up to pleasures and a delicate life. (Their lot.)

945. It is otherwise with those who have been born. . . rich. These, although they have lived in luxury. . . provided they have lived in faith in the Lord and charity towards the neighbour, are among the happy.

1156. 'Tyre' = those who possess celestial and spiritual riches, or Knowledges.

1488. 'Wealth and riches' (Ps.cxii.3) = the wealth and riches of wisdom and intelligence; thus Knowledges.

1631. They who have been rich (here). . . and devoid of conscience and charity. . . are at first introduced into the very same life. . . But their palaces are dissipated, and become small houses, more and more mean, and at last none. They then wander about. . . and beg to be received; but. . . are expelled from Societies; and at last become excrementitious, and exhale a sphere of the fetor of teeth. D.3502.

1750. 'To be enriched' (Gen.xiv.23) = to acquire power and strength.

1877. Yet both the rich and the powerful, who have lived in charity and faith, are in Heaven. D.4158. 4160.

2129⁴. The rich and the poor are equally saved. 5573². D.3503.

3033². When. . . to become great and rich is a man's end. . .

3425². Believes that riches are to be renounced. . . for he believes them to be opposite to spiritual life; whereas, in themselves, they are not opposite, but correspond; for they are means to an end, namely, that the spiritual man may enjoy them for the exercising of the goods of charity. . .

3951². Take the good of riches: so far as riches have spiritual good in them, that is, have for their end the good of the neighbour, the public good, and the good of the Church, so far they are goods. But they who conclude that spiritual good is not possible in worldly opulence, and therefore persuade themselves that. . . they must renounce these things, are much mistaken. For if they renounce them, or deprive themselves of them, they can then do good to no one, nor themselves live in the world except in misery, and thus can no longer have for their end the good of the neighbour, of their country, nor even of the Church; but themselves only, that they may be saved, and become greater than others in the Heavens. Besides, when they divest themselves of worldly things, they expose themselves to contempt. . . and consequently make themselves useless for performing services and discharging offices. (Further ex.)

4227. Many of both sexes. . . subjugate the minds of others. . . especially the powerful and the rich, in order to rule under their name. (Their character and correspondence ex.)

4372. His spiritual riches. Sig. . . For they were flocks and herds, by which are signified goods and truths, which are called spiritual riches. Spiritual riches are predicated of truth, and their uses of good.

4744^e. 'The rich He hath sent empty away' (Luke i.53). 'The rich' = those who know many things; for 'riches,' in the spiritual sense, are scientifics, doctrinals, and Knowledges of good and truth. Those are called 'the empty rich' who know these things, and do not do them; for truths with them are not truths because devoid of good. E.236^e, Further ex. 386¹⁷.

4756. 'Traders' = those who have Knowledges of

good and truth; for these are **riches**, wealth, and merchandize, in the spiritual sense.

[A.] 4981. 'The blessing of Jehovah'=to be content with the state of honour and opulence in which one is, whether one is among the honoured and **rich**, or among the less honoured and poor. For he who is content in God, regards honours and **riches** as the means of uses; and, when he is thinking about them, and at the same time about eternal life, he makes the former of no account, and the latter essential.

5008¹. Those who are in truth natural not spiritual . . . call **riches**, dignities, etc. so many means of removing man from Heaven.

5433³. 'That thou mayest be **enriched**'=to be in celestial and spiritual good.

5886⁶. 'To sell our possessions,' at this day, would be to make one's self a beggar, and to deprive one's self of all means of exercising charity; besides which, one must needs place merit in so doing; and it is a constant Truth that the **rich** are in Heaven as well as the poor.

6110². (Such) will say . . . The things which give life, and the delight of life, are **riches**, honours, and pleasures. But let them know that the life from these is a life of the body, and not of the soul, and it perishes with the body . . .

6210. When I have thought inordinately about worldly things . . . about possessions, the acquiring of **riches**, pleasures, and the like, I have noticed that I relapsed into the Sensuous: and that in proportion as my thought was immersed in these things, I was removed from consort with the Angels. . . Those who are deeply in such cares cannot have intercourse with those in the other life; for when such thoughts occupy the whole mind, they carry the mind downwards, and are like weights which drag it down; and, when they are held as the end, they remove the man from Heaven. Examp.

6392². At this day, men do not know that there is any other happiness than in . . . abounding in **riches**, etc.

6777. That they **enriched** the doctrine of charity. Sig. and Ex.

7770³. The Knowledges of good and truth . . . are like worldly **riches**, which with one are disposed for good uses, and with another for evil uses: hence **riches** with everyone are such as are the uses to which they are disposed . . .

7784³. By 'the **rich man**' (Luke xvi.) are meant those within the Church, and thence abound in spiritual **riches**, which are the Knowledges of truth and good. (Compare 9231³.)

8628³. Knowledges—*scientiae*—in themselves, are spiritual **riches**, and they who possess them are like those who possess worldly **riches**, which in like manner are means for performing use to one's self, the neighbour, and our country, and are also means for doing evil.

8717^e. The Lord provides for the good . . . **riches** and honours for those to whom they are not hurtful, and no **riches** and honours for those to whom they are hurtful; but still to the latter He grants, in time, instead of **riches** and honours, to be glad with a few

things, and to be more content than the **rich** and honoured.

8906. For **riches** and wealth, in the spiritual sense, are the Knowledges of good and truth; in general, all those things which are of faith and charity, that is, which are of spiritual life with man.

8995³. For instance, he who desires and procures for himself **riches** for the sake of a use which he loves above all things, is not delighted with **riches** for the sake of **riches**, but for the sake of the uses. Uses themselves make the spiritual life with men, and **riches** only serve as means. Ref.

9467⁵. 'The **rich man**'=the Jewish nation, and the Church there, which is called '**rich**' from the Knowledges of good and truth from the Word which are there. 10227²⁰. H.365². S.40³. R.725. T.246, Ex. E.118⁴. 236⁹. 455⁷. 717¹⁶. 962⁷. 1042⁴. 1143².

9942⁷. 'The **rich** of the people' (Ps. xlv. 12)=the Knowledges of good and truth: for by '**riches**' these are meant in the spiritual sense.

9960⁷. 'I am **rich**' (Rev. iii. 17)=is in the Knowledges of truth and good. R.206. E.326.

10227. 'A **rich man** shall not give more . . .' (Ex. xxx. 15)=that one who abounds in truths and goods, and the Knowledges of them (must also) ascribe to the Lord all things of truth from good. Ex. —⁴, Fully ill.

—^e. Moreover, with the Spirits who are below the Heavens, there are **riches** in appearance according to the state of reception of truth and good from the Lord.

H. 357. On the **rich** and poor in Heaven. Chapter.

— . Some suppose that the poor are received into Heaven, and not the **rich**; some that the **rich** and poor are received alike; some that the **rich** cannot be received unless they renounce their property . . . and each confirms his opinion from the Word. But those who make a distinction between the **rich** and poor in respect to Heaven do not understand the Word. (Continued under POOR.)

358. Man may acquire **riches** and accumulate wealth as much as possible, provided it is not done with cunning and evil art . . . 359, Ex.

360³. Many of those who have become **rich** by means of trading and commerce are in Heaven; but fewer of those who . . . have become **rich** by their public employments; because the latter . . . were led to love themselves and the world . . .

361. The lot of the **rich** in Heaven is such that they excel the rest in opulence. Some of them dwell in palaces in which all things are refulgent as with gold and silver . . . But they do not set their hearts on these things, but on uses themselves . . . The reason is that in the world they loved uses, and gold and silver only as means and instruments . . . Such, therefore as had been their uses in the world, such is their opulence, and such their delight and happiness. Good uses are for one to provide for himself and his own the necessaries of life; to want an abundance for the sake of one's country, and also of the neighbour, whom a **rich man** can in many ways benefit more than a poor one; and because he can thus remove his mind from an idle life, which life is pernicious . . .

362. The contrary is the lot of the **rich** who have not believed in the Divine; and have rejected from their minds the things of Heaven and the Church: these are in Hell, where are dirt, misery, and want. Into such things are changed the **riches** which are loved as the end; and not only the **riches**, but also the uses themselves, which are either that they may live at their pleasure, and indulge in pleasures . . . or that they may be eminent above others . . . These **riches**, and these uses, because they have nothing spiritual in them, but what is earthly, become dirty; for what is spiritual in **riches** and their uses is like a soul in a body, and like the light of heaven in humid soil; and they become putrid like a body without a soul, and like humid soil without the light of heaven. These are they whom **riches** have seduced, and have withdrawn from Heaven.

363. Every man's dominant love remains with him after death . . . From this it may be evident that the love of **riches**, and of the uses from **riches**, remains with everyone to eternity, exactly such as it has been acquired (here); yet with this difference, that **riches** with those with whom they have served for good uses, are turned into delights according to the uses, and that **riches** with those with whom they have served for evil uses, are turned into dirt, with which also they are then delighted . . . because the filthy pleasures and flagitiousnesses, which have been to them the uses from **riches**, and also avarice, which is the love of **riches** without use, correspond to dirt . . .

365. (Thus) the **rich** come into Heaven equally with the poor, and the one as easily as the other.

— By 'the **rich**,' in the Word, in the spiritual sense, are meant those who abound in the Knowledges of good and truth; thus those who are within the Church, where the Word is. Ill.

—². The **rich** called to the great supper, who excused themselves (Luke xiv.) also = the Jewish nation . . .

—³. 'The **rich man**,' of whom the Lord says, 'It is easier for a camel to pass through the eye of a needle, than for a **rich man** to enter into the Kingdom of God' (Matt. xix. 24) means the **rich** in both senses, natural and spiritual. The **rich** in the natural sense are those who abound in wealth, and set their hearts upon it; but in the spiritual sense, those who abound in Knowledges and knowledges—for these are spiritual **riches**—and by them want to introduce themselves, from their Own intelligence, into the things of Heaven and the Church. (Further ex.) D. 1466, Fully ex.

—⁴. That by 'the **rich**,' in the Word, in the spiritual sense, are meant those who are in the Knowledges of truth and good; and by '**riches**,' the Knowledges themselves, which also are spiritual **riches**. Ill.

565. The love of the world is . . . to set the heart on **riches** . . . N. 76.

Life 66. 'A certain **rich man** came to Jesus . . .' (Mark x. 17-22). It is said that Jesus 'loved him' . . . because he had kept the commandments; but, as he lacked three things, which were [first] that he had not removed his heart from **riches** . . . the Lord said that he should sell all that he had . . .

P. 215. That temporary things relate to dignities and **riches** . . .

—². What **riches** are. Ex.

—⁴. In the earliest times . . . there was no other love of **riches** than that they should possess the necessities of life. Enum. . . But after the love of dominating invaded them . . . the love of possessing wealth beyond . . . also entered. Ex.

—⁶. The quality of the love of **riches** for their own sake, and for the sake of use. Ex. . . The love of **riches** and wealth for the sake of **riches** and wealth, is the love of the world, properly, is the love of possessing the goods of others by any art. But the love of . . . **riches** for the sake of use, is the love of uses, which is the same as the love of the neighbour.

—⁹. As to **riches** not for their own sake, but for the sake of use, this is not the love of **riches**, but of uses, to which **riches** serve as means: this love is heavenly. —¹¹. (Further ex. —¹².)

217. (When **riches** are a blessing, and when a curse. See A1D, here.)

R. 206. That by '**riches**,' and '**wealth**,' are signified spiritual **riches** and wealth, which are the Knowledges of truth and good. Ill.

288. 'Thou art worthy to receive . . . **riches** and wisdom' (Rev. v. 12) = that in Him are . . . Divine knowledge and wisdom, which are omniscience . . . E. 338.

337. 'The **rich men**' (Rev. vi. 15) = those in the Knowledges of truth. (= internal truths. E. 408.)

604. 'The **rich** and poor' (Rev. xiii. 16) = those more or less in Knowledges and knowledges; thus from every kind of erudition.

763. The punishment of exultation from **riches** there. Sig. and Des.

D. 766. That the **rich** are equally saved. Ex.

773. Knowledges are spiritual **riches** . . . They are like [natural] **riches**, which, if esteemed for the sake of **riches**, [cause] such a man to be the worst in the other life; but if only for the sake of ulterior ends . . . they hurt no one.

777. On certain **rich** and luxurious ones. . . This man was not born **rich**, but became so. Such (there) wander about, and seek food, like beggars . . .

1212. That those who acquire **riches** in deceitful ways never become **rich**, but become poor.—It is known that evil gains do not come to the third heir, yet many . . . care not by what means they acquire wealth. It has, however, been confirmed by the Angels that ill-gotten wealth melts away, they know not how; but the rest become **rich**.

1286. True Christians can, as rightly—*bene*—as others . . . be **rich**; but as all these things are corporeal and worldly, they are by them accounted as nothing in comparison with heavenly things. 5794.

3508. Care for no one but the **rich**. 3511². 4375^e.

3523. There are **rich** traders in Heaven . . .

4427. On **riches**, etc. in the other life.

—^e. Those who desire to be **rich**, have nothing.

4428. The Plutonics have the phantasy of seeing immense . . . **riches** . . . It was given to say that such things are worthless, like mud. 4429, Ex.

[D.] 4911. (Those who get riches by their Own intelligence, become magicians there).

5322. These tracts were properly called Babylon, because riches abounded there . . .

5710. To be raised to honours and riches . . . are not real blessings . . .

D. Min. 4637. The delight of riches not for the sake of use (is the worst soil).

E. 118. 'But thou art rich' (Rev.ii.9)=the spiritual affection of truth. (Continued under Poor.)

—e. The reason 'riches'=the Knowledges of truth and good, and thence intelligence and wisdom. Ex.236.

236. 'Thou sayest, I am rich' (Rev.iii.17)=their belief that they are in truths more than others. Ex.—⁴,Ill.

242. 'Buy of Me gold . . . that thou mayest be rich' (ver.18)=procure genuine good that they may receive the truths of faith. Ex.

—. 'Riches' and 'wealth'=Knowledges of truth and good; and 'the rich,' those who are in intelligence thereby . . .

412²⁴. Not to be of a mind disposed towards the rich . . . more than towards the poor. Sig.

—²⁶. 'The rich of the people'=the intelligent; abstractedly, the intelligence of truth and good. 863¹⁴.

659⁹. 'The rich whom He would give in their deaths' (Is.liii.9)=those of the Church who are in falsities from evil, who are called 'the rich' from the Knowledges of truth and good which they have from the Word.

721¹⁵. 'The riches not made with judgment' (Jer.xvii.11)=the Knowledges of truth and good acquired not for the sake of use . . .

730³. From the love of the world (also), which is the love of riches when they are loved above all things, flow forth all the evils, and, from the evils, the falsities, which are opposite to (these) goods and truths.

836. 'Rich and poor'=the wise and simple. Ex.

893⁴. The riches (of the rich man whom the Lord 'loved')=the Knowledges of evil and falsity, which were traditions, (and therefore the Lord told him to 'sell' them).

978^e. To these (merchants) riches do no harm, because riches to them are means for uses, which are their tradings, whereby they are of service to their country and fellow-citizens. By means of their riches, also, they are in a state for doing the uses to which the affection of good leads them.

1104. 'The merchants of the earth were enriched . . .' (Rev.xviii.3)=instruction . . .

1162. 'The merchants . . . who were enriched by her' (ver.15)=all who gained wealth and honours by that religiosity, and thus the goods of opulence and eminence. Ex.

1168. 'In one hour so great riches are devastated' (ver.17)=the loss of all the things they had gained . . . (that is,) honours and wealth, and also the evils and falsities of doctrine by which they hoped to make gain.

1189³. As in the Christian world there universally reign the love of commanding and the love of riches,

and these loves are to-day so deeply rooted in that it is unknown that they ever seduce, it is important that their quality should be taught. (Fully ex. under LOVE OF DOMINATING.)

Richelieu. *Richelieu*. D.Min.4760.

Riddle. See ENIGMA.

Ride. *Equitare*.

Rider, Horseman. *Eques*.

Horsemen, Cavalry. *Equitatus*.

A. 1288³. 'To ride upon the word of truth' (Ps.xlv.4) =to teach the doctrine of truth. (=the intelligence of truth . . . 2761⁶.)

2015³. 'To ride in chariot and on horses' (Jer.xvii.25; xxii.4)=an abundance of intellectual things.

2567¹⁰. 'Chariots and horsemen'=principles of falsity.

2686⁵. 'Horsemen'=those who state truth.

2761. 'A rider'=one who is intelligent.

—. 'His rider (who falls backward)' (Gen.xlix.17) =one who teaches.

—³. 'To ride on the clouds' (Ps.lxviii.4) =the understanding of the Word as to its interiors.

—⁴. 'Jehovah riding upon a cherub' (Ps.xviii.10) =the Providence of the Lord lest man should enter from himself into the mysteries of faith which are in the Word.

—⁵. 'To ride upon a chariot, and upon horses' (Jer.xvii.)=to be instructed in the doctrine of truth from the Word with internal understanding. 5044⁸.

—⁶. 'To ride upon the high places of the earth' (Is.lviii.14)=intelligence. E.314⁷, Ex. 617¹⁴, Ex.

—⁷. 'I will smite . . . his rider with madness' (Zech.xii.4) =one who is intelligent struck with madness. E.355⁶, Ex.

2781⁸. 'To ride upon an ass' was a sign that the Natural had been subordinated; and 'to ride on a foal the son of a she-ass,' that the Rational had been subordinated.

3190. 'They rode upon camels' (Gen.xxiv.61)=the Intellectual elevated above natural scientifics.

3923². That he is then withdrawn from truth, is signified by 'his rider falling backward.' 6401, Ex.

5895³. 'To ride' is predicated of Ephraim, because 'to ride' is to enjoy understanding . . .

6534. 'Horsemen' (Gen.l.9)=intellectual things. Ill.

7024. 'He made them ride upon an ass' (Ex.iv.20)=things of service to the new intelligence. 'To ride'=the things which are of the understanding . . . because 'a horse'=the Intellectual.

7729⁴. 'Thy walls shall shake at the noise of the horsemen' (Ezek.xxvi.10) . . . 'Horsemen'=the things of a perverted Intellectual.

8156. 'Horsemen'=the things which are of the understanding; here, 'the horsemen of Pharaoh,' false reasonings from a perverted Intellectual. 8188^e. 8210. 8265. 8332.

8343. 'The horse and his rider hath He cast into the sea' (Ex.xv.21)=at His presence the falsities of faith

and evils of life have cast themselves into Hell. 'Horse and rider' = falsities from evil.

890⁶. 'Horsemen who run' (Joel ii.4) = reasoners.

W. H. 2^c. Elijah and Elisha were called . . . 'the horsemen of Israel' (2 Kings xiii.14) because both represented the Lord as to the Word; and by . . . 'horsemen' is signified intelligence.

Life 30². 'Horsemen' = intelligence. E. 355¹².

R. 298³. 'Horseman' = wisdom thence.

447. By 'horsemen' - *equitatum* (Rev. ix. 16) are signified reasonings about faith alone, because by 'a horse' is signified the understanding of the Word destroyed; hence 'horsemen' = reasonings from the understanding of the Word destroyed . . . E. 573.

455⁴. 'His rider' (Gen. xlix.) = the lack of knowledge from them, by which truths are perverted. (=ratiocination from these. E. 355⁸.)

839. A ludicrous cavalry seen, des. and ex.

M. 103. I saw four horsemen as it were flying out of a cloud. Des. and Ex.

T. 776². 'To ride' = to instruct in Divine truths from the Word. Ill.

E. 175⁹. 'To ride upon horses' (Jer. vi. 23) = to persuade from the fallacies of the senses, and through reasonings thence.

355⁴. 'To ride upon horses' (Hab. iii. 8) = that the Lord is in the understanding of His Word in its spiritual sense.

—⁶. 'Rider' = the affection of spiritual truth whence is understanding.

—^{14a}. 'To ride' = to give intelligence and wisdom. Ill.

—¹⁸. 'The voice of the horseman' = ratiocination . . . 411¹⁹.

—²¹. 'Horsemen,' etc. = assaults on truth . . .

—²³.
—²⁹. 'To ride upon a horse' = ratiocination.

—³⁰.
—³³. 'To ride upon white asses' = perception of good.

514¹⁴. 'Horsemen' = ratiocinations. 654⁴². —⁴⁵.

518²⁵. 'To ride upon horses, when predicated of the Lord, = the Divine wisdom which is in the Word.

529². 'To ride' = to give understanding and to illustrate.

557³. 'Horsemen' = the intelligent.

577⁵. 'To make a man ride on our head' (Ps. lxxvi. 12) = no intelligence.

581¹¹. 'Horseman' = intelligence.

594⁴. 'To ride,' when predicated of the Lord, = to illustrate the understanding. —⁵. —⁶. —⁷.

684¹⁵. 'To ride' = to instruct and combat.

780⁸. 'Horsemen' = heresies.

Ridicule. *Ludibrium*.

A. 888⁴. Holy things held in ridicule. Sig.

T. 312. Direful mockeries.

D. 5213. Occurs. 5219^c. 5221^c. 5226. 5932². D. Love xv³.

Ridiculous. *Ridiculus, Ridiculosus*.

T. 356². These things (are) absurd and ridiculous.

D. 2521. Occurs. 4360. 4650. 5076. 5962. D. Min. 4631. E. 824. 1182⁵.

Right. *Dexter*.

See DEXTERITY.

A. 641^e. They inflow into the right side of the brain with cupidities.

644. To the right hemisphere of the brain pertain the voluntary things. 3884.

1270. (The antediluvians) are permitted to inflow into the right side of the head . . . and from the right of the head into the left of the chest. D. 3362. 3375.

1274. Societies which are on the right, appear to the right, whichever way the body is turned . . . 3638. 3639. 4321².

1276. At the Lord's right are the Angels, and evil Spirits at His left.

1531. The moon appeared at the right.

1582. 'If to the left, I will go to the right; and if to the right, I will go to the left' (Gen. xiii. 9) = separation.

— Right and left are merely something relative. Ex.

— The centre is wherever the Lord is; and right and left are from that. Examp.

1762. Round the left eye when they were communicating truth and affections of truth; round the right, when good and affections of good.

1773². Those delighted with the Word, but not solicitous to understand it, had heat in the right arm.

2083^e. 'To sit at the right hand of power' = to have all Power . . .

2162⁷. 'He set his right foot upon the sea, and his left upon the earth' (Rev. x.). Ex. E. 600.

2701². 'The left eye' = the Intellectual; 'the right eye' (Matt. v. 29) = the affection thereof.

2759. At the right side from the Lower Earth rose up as it were a roll . . .

3159. 'I will look to the right hand, or to the left' (Gen. xxiv. 49) = reciprocal freedom. Ex.

3217. (A place to the right, called the abode of the intelligent, where horses appear.)

3387⁴. 'To sit on the right hand' = a state of power. Ill.

3639. *Dextrorsum, sinistrorsum*. Occur.

3708¹⁰. 'The north and the right hand Thou hast created' (Ps. lxxxix. 12) . . . 'The right hand' = those nearer the light of good and truth. These are at the Lord's right hand. Refs. (Compare 10061³.)

4050^e. These appeared at the right.

4052. Those who correspond to the right side of the brain, are those in the will of good, and thence in the will of truth; and those who correspond to the left side of it, are those in the understanding of good and truth,

and thence in affection for them. This is because those in Heaven at the Lord's **right** are those in good from the will (called the celestial), but those at His left are those in good from the understanding (called the spiritual).

[A.] 4321². The Lord as a Sun constantly appears to the **right** . . . a little above the plane of the **right** eye.

4326². The **right** side of the face together with the **right** eye, corresponds to the affection of good; the left, to the affection of truth.

4410. The sight of the left eye corresponds to truths which are of the understanding; and the **right** eye, to the affections of truth, which are also of the understanding; consequently, the left eye corresponds to the truth of faith; and the **right** eye, to the goods of faith. (The reason ex.) . . . For those in good are at the Lord's **right**, and those in truth at His left.

4528. The Societies in paradisiacal things appear . . . a little to the **right**. 4529³.

4592. 'Benjamin' means 'a son of the **right hand**,' by which is signified spiritual truth which is from celestial good, and thence power, for good is in power through truth. . . 'The **right hand**' = the highest power. Hence 'to sit at the **right hand** of God' = a state of power from the truth which is from good, which, predicated of the Lord, is omnipotence, and also the Divine truth which proceeds from His Divine good. Ill. 10019⁵, Ill.

4658². He applied himself to the **right** ear.

4809⁶. 'He set the sheep on His **right hand**, and the goats on the left' = separation according to truths from good, and falsities from evil. Those in truths from good actually appear at the **right**, and those in falsities from evil at the left. Hence 'to be set on the **right hand**, and on the left' = to be ordained according to the life. 10061². E.600⁵.

4882³. Every Spirit and Angel sees the good to the **right**, and the evil to the left. Des.

4933^e. 'The **right hand**,' in the Word, = higher power; and 'to sit at the **right hand** of Jehovah' = omnipotence. Ill. 7281. 9807⁶. 9809³. L. 14⁸. 35¹⁰. S. 49². W. 221². E. 63⁷.

4936. (Magicians) are . . . at the **right**.

4946. See LEFT, here.

4948. (Such) are under the sole of the **right** foot.

5057. Such dwell under the **right** heel.

5069. Why those on the **right hand** are called 'the just.' Ex.

5188². (Those who act by artifices and lies) are circumrotated from left to **right** . . . Their Hell is in a deep place beneath the **right** foot . . .

5387. (This) Spirit was perceived . . . beneath to the **right**. (He had been a pirate.)

5394. These Hells (of cruel adulterers) are . . . partly beneath the **right** foot. D. 4545.

5725. An inundation of cupidities . . . belongs to the **right** side of the brain; but one of Falsities, to the intellectual part, in which is the left side of it. D. 4155.

6267. 'Ephraim in his **right hand** toward Israel's left hand, and Manasseh in his left hand toward Israel's **right hand**' (Gen. xlviii. 13) = the truth of the Intellectual as in the second place, and the good of the Voluntary in the first place. Ex. See 6269. 6287. 6292.

6699. A great continuous stream (of people from the worlds) seen on the **right** . . .

6923. (Spirits of Mercury) seen a little to the **right**.

— Their speech was conveyed towards my left eye, although they were on the **right**; because the left eye corresponds to Knowledges of Things abstracted from material ones, thus to the things of intelligence; but the **right** eye to the things of wisdom.

7171. The planet Mercury appears behind, a little towards the **right**.

7358^e. Difference of state causes (Spirits) to appear . . . to the **right**, or to the left.

7418. This was seen to the **right** . . .

8206. 'The waters a wall . . . on their **right hand** and on their left' (Ex. xiv. 22) = withheld from falsities on all sides. Ex.

8281. 'Thy **right hand**, Jehovah, was magnified in strength' (Ex. xv. 6) = the omnipotence of the Lord. Ex. and Ill. 8282.

—⁵. 'The **right hand**,' in the supreme sense, = the Lord as to Divine truth. Ill.

8305. 'Thou stretchedst out Thy **right hand**' (ver. 12) = the dominion of power over all things thence.

8613. To the **right** and to the left, in the spiritual sense, = on every side; for **right** and left are not determinations to a certain quarter, but to every quarter . . . and still more so in the Spiritual World . . . for there that which is to the **right** appears to the **right** in every turning; in like manner that which is to the left.

8739. Such (saints) appear to the **right**, backwards . . .

8910⁵. The affection of evil . . . is signified by 'the **right** eye offending;' and the affection of falsity . . . by 'the **right hand** offending;' for . . . 'the **right** eye' corresponds to the good of faith, and, in the opposite, to the evil of faith . . . But 'the **right hand**' corresponds to the power of truth from good, and, in the opposite, to the power of falsity from evil. 10061⁵.

9049⁶. 'The **right** cheek-bone' (Matt. v. 39) = the affection of truth from good.

9051². 'The **right** eye' = falsity of faith concerning the Lord. This is what is to be 'plucked out.'

9133^e. 'To sit at the **right hand** of the Father' = to be everything with the Father; thus to be Himself.

9391². External or natural good was represented by 'a **right** foot' (Ezek. i. 7).

9511. The like is signified by the two extremities (of the mercy-seat) as by the **right** and left hand of the Lord: by the **right hand** is signified the good of celestial love . . . and by the left hand, the good of spiritual love . . . Hence all the things on the **right** side of man correspond to celestial good, and those on the left, to spiritual good . . . Those in these goods are meant by 'to sit on the Lord's **right** and left hand' (Mark x. 40).

9556. For the things on the **right** side of the body =

goods (from which are truths); and those on the left, the truths thence. Enum. 9604^e. 9736. 9843. 10061. H.118^e. W.127. 384². E.386².

9684². The Lord as a Sun appears . . . opposite the right eye; and as a Moon, opposite the left eye. H.118.

10061. 'The right ear' (Ex.xxix.20)=the perceptivity of truth from good. Ill.

—². 'To cast the net on the right side of the ship' (John xxi.6)=to act and teach from good.

—⁴. In the opposite sense, 'the right'=the evil from which is falsity; and 'the left,' the falsity through which is evil. Ill.

10189². In Heaven at the right are those who are in the light of truth, thus those in the south; but at the left those who are in the shade of truth, thus those in the north. H.142. 151.

10283⁷. 'The right'=good from which is truth; 'the left,' truth through which is good. Ill.

10810. When all the Spirits came (to the Lord's presence), the good were separated to the right, and the evil to the left, and this instantly as of their own accord; and those at the right were ordained according to the quality of the good, and those at the left, according to the quality of the evil, with them.

H. 333. The infants who are of a celestial genius, appear . . . to the right; and those of a spiritual one, to the left.

534. The way which tended to the left was narrow, leading through the west to the south, and thus into the light of Heaven; and the way which tended to the right was broad, leading obliquely downwards towards Hell.

J. 49. In the spiritual sense, 'the right'=good; and 'the left,' truth.

L. 27^e. 'The man of Thy right hand' (Ps.lxxx.17)=the Lord as to the Word; He is so called, because the Lord, from Divine truth, has power . . . See E.298⁶.

W. 125. Those more in wisdom see the Lord obliquely to the right; those less in wisdom, obliquely to the left; therefore they are in the south and north respectively.

127. That love and wisdom may make a one with Angel and man, there are pairs in all things of his body . . . Thus there is a right and a left; and all their right parts relate to love from which is wisdom, and all their left parts to wisdom from love . . .

129. That the Angels . . . thus have the south to the right, the north to the left . . . Ex.

220. 'The right hand'=higher power.

270². The natural mind gyrates from right to left; but the spiritual mind from left to right . . . Gyration from right to left is turned downwards . . . but gyration from left to right goes upwards . . . An evil Spirit cannot gyrate his body from left to right, but from right to left; whereas a good Spirit can with difficulty gyrate his body from right to left, but easily from left to right.

409². It is from this marriage (of love and wisdom) that in each and all things of the body there are a right and a left; and the right one relates to good from

which is truth, and the left one to truth from good, thus to conjunction.

R. 51. 'Having in His right hand seven stars' (Rev. i.16)=that all the Knowledges . . . are from the Lord alone through the Word.

256. 'I saw in the right hand of Him . . .' (Rev.v.1) =Himself as to omnipotence and omniscience. Ex. E.297. 298, Ex.

386^e. The reason darkness was caused when a window was made at the right side, was that light inlowing from Heaven from that side affects the will; and the reason light was caused when . . . a window was made on the left side, is that light inlowing from Heaven from the left side affects the understanding; and every man can be in the light of Heaven as to the understanding, provided the will as to its evil is closed.

605. 'A mark upon their right hand' (Rev.xiii.16). . . . 'The right hand'=the whole of man as to intellectual power, and thus as to his faith . . . (=the truth of faith in its power. E.838.)

933. 'On this side and on that'=on the right and on the left; and truth on the right is what is in clearness, and on the left, what is in obscurity; for the south, in Heaven, is to the right . . .

M. 20². The bridegroom was on the left, and the bride on his right.

21². Why did she sit at his right hand? Because . . . wisdom is at the right hand of love . . . The right hand also=power, and love has power through wisdom; but after the wedding . . . the husband represents wisdom.

78². Bears were seen to the left, and leopards to the right.

316⁵. There appeared red lightning on the right, and bright white lightning on the left (which were a sign to the wise one to say) that the right one of these pairs (of organs)=their good, and the left one their truth; and this is from the marriage of good and truth . . . Hence, in Heaven, the right eye is the good of sight, and the left the truth thereof; the right ear is the good of hearing, and the left the truth thereof; the right hand is the good of the power of man, and the left is the truth thereof . . . By 'the right eye and the right hand offending,' He meant that if good becomes evil, the evil must be cast out. . . By 'casting the net on the right side,' He meant that they should teach the good of charity . . .

T. 136⁴. 'To sit at the right hand of His Father,' means the omnipotence of God through the Human which He assumed in the world. . . That 'the right hand'=omnipotence. Ill.

137^e. Light from Heaven (caused) many of those on the left side to pass over to those on the right . . .

666^e. Two companies (then) went to the right, and two to the left; the latter descending, and the former ascending.

Ad. 3/2288. I have learned that the right side of man is accounted more holy than the left, and indeed so that the right side is never to be allowed to be

touched except by holy things, but the left by other things.

[Ad.] 2289. Hence the **right** represents the husband, and the left the wife . . .

D. 1018. On the left side of the head are those who have despised . . . things which are good . . . on the **right** side, those who have despised truths.

1027. The left eye corresponds to the **right** hemisphere of the brain, and the **right** eye to the left hemisphere; for so do the fibres flow . . . Thus the left eye, or the **right** side of the brain, represents the intellectual things of truth; and the **right** eye with the left side of the brain, the intellectual things of good.

1666. That the things in the left side of the brain correspond to the **right** things in the body, has been given me to know by experience; for Spirits acted into the left of the brain, and a sense thence was derived through the fibres into the **right** of the nose, and into the **right** palm of the hand.

1667. Thus the **right** side of the brain is allotted to intellectual things, and the left to affections. The reverse in the body . . .

2991. When such a projection appears from **right** to left, he wants to separate himself from the Society; when from left to **right**, they want to retain him . . .

3636. For the **right** eye represents affections.

3863. Formerly . . . the natural operation . . . was shown in the whole face, both the changes of celestial things which belong to the **right** of the face, and those of spiritual things, which belong to the left of it. When the affections of good ceased . . . the operation into the **right** side of the face receded, and betook itself to the left, in which it acts from spiritual things, thus in inverted order; that is, not from celestial things to spiritual ones, or from **right** to left, but from spiritual things to celestial ones, thus from the left; but it is not allowable [to proceed] from left to **right**, or from spiritual things to celestial ones; and therefore the **right** of the face is guarded by the Lord . . .

3949. Aristotle . . . thought from affection . . . and he therefore applied himself to my **right** ear; but his followers . . . from terms . . . and (therefore) they were at my left ear.

4149. (That truths and Falsities have their place in the left side of the head, as cupidities have in the **right**, and can be found there. From experience.)

4219^e. This Moon did not appear to the **right**, where the Lord is, but in front above.

4356. Hypocritical Genii operate into the **right** side of the teeth, etc. . . and hypocritical Spirits into the left side.

4496². By looking at the **right** side of his face.

4546². At the **right** . . . are the deceitful . . . and the magicians.

4547. At the **right** . . . are the brothels of the lascivious.

4642. A gate (of Hell) at the **right** . . .

—^e. At the **right** . . . are those in the knowledge of faith, but a life of evil.

4643. At the **right** . . . is a Hell . . . of violences done to charity from falsities.

4791. The Moravians appeared a little to the **right** . . .

4831. The region (of) the Mohammedans is towards the **right**, in the plane of the **right** sole.

4894. I saw the Sun at the **right**. (A mountainous tract of Heaven to the **right**. Des.)

4895. At the **right** side there appeared a dense and dark forest: thither are sent those in falsities. . . At the left side appeared precipices . . .

4914. (Babylonians) appear . . . on the **right** and left side of the Sun . . . 4915. 4954.

4936. On the **right** (in the churches there) are those in the good of love; on the left, those in the truths of faith . . . and in the middle, those who conjoin.

4986. (In the evil cities there) at the **right** side, are those in evil through which is falsity; and at the left, those in falsity from evil . . .

5206. A gulf at the **right** which is darker than the rest . . .

5221. (These Babylonians) sit at the **right**, that is, towards the south . . .

5227. The Jews appeared at the **right** . . .

E. 79. 'He laid His **right** hand upon me' (Rev. i. 17) = life from Him. Ex.

SS. 'In His **right** hand,' when said of the Lord, = what is from Him. 96.

298². That 'the **right** hand,' predicated of the Lord, = omnipotence and omniscience; and, when of men, power and wisdom. Fully ill.

—¹⁰. 'The **right** hand' = the Divine truth.

—¹⁵. In the opposite sense, 'the **right** hand' = falsity from evil. Ill.

—^e. The reason 'the **right** hand,' when predicated of the evil, = falsity . . . is that the quarters with the evil are opposite to those with the good . . .

313^e. 'The **right** eye' = the understanding of good; 'the left eye,' the understanding of truth.

336⁶. 'The **right** hand' = the truth of good.

449³. 'Called 'son of my **right** hand,' because . . . 'the **right** hand' = the power of truth from good . . .

513¹⁶. 'The **right** side of the ship' = that all things are from the good of love and of charity; for 'the **right**' = this good *ex quo*. (= that they should teach the good of life. —⁷.)

600². 'The **right**' = all things of good from which is truth; and 'the left,' all things of truth from good.

—³. The signification of 'right' and 'left' as used separately, and both together. Ex. and Fully ill.

— (Hence) 'the **right**' = truth in light, and 'the left,' truth in shade; or, what is the same, 'the **right**' = spiritual good . . . and 'the left,' spiritual truth; thus also 'the **right**' = good from which is truth, and 'the left,' truth from good. Such things are signified by all the **right** and left parts of the body and head . . .

—⁴. 'Let not thy left hand know what thy **right** hand doeth' (Matt. vi. 3) = that good must be done from good, and for the sake of good, and not for the sake of

self and the world in order that it may appear. (Further ex.)

—⁶. The two robbers crucified, the one on the **right**, and the other on the left, of the Lord = the like as the sheep and the goats.

—⁸. The reason 'the **right eye**,' and 'the **right hand**,' are mentioned, and not the left eye and hand. Ex.

684¹⁸. 'At the **right hand**' = in protection from conjunction with Him.

687⁸. 'Sit at My **right hand**' = omnipotence through Divine truth. Ill.

740¹⁵. 'Let Satan stand at his **right hand**' (Ps.cix.6) = to be completely occupied by infernal falsity.

—¹⁶. 'Satan stood at his '**right hand**' (Zech.iii.1) = that falsity of doctrine fought against Divine truth.

768⁷. 'The **right hand**' = truth in light. Ex.

984². The organ or member on the **right** relates to good, and that on the left, to truth. D.Wis.iii.3³. 4.

1120². 'At Thy **right hand** stands the queen' (Ps.xlv.9) . . . = the Church from the reception of good . . . For all things with man which belong to his **right** side, relate to good from which is truth Moreover, the woman is born to be the affection which is of love . . . thus to be good . . . and therefore . . . it is from Divine order for the wife to be on the **right**.

1168². When in a state of reformation, the mind looks from truth to good, as if from left to **right**, which is contrary to order; but, after the mind has been conjoined with Heaven . . . it looks from **right** to left, that is, from good to truth, which is according to order.

J. (Post.) 1. The English appear a little to the **right** . . .

Right. Fas.

A. 953. Caring not whether by **right** or wrong-*nefas*. D.3933^e. 4594^e.

M. 291². Extend their Power beyond **right** into wrong.

D. 2746. Attract the minds of others by **right** or wrong.

3462. Ruled him through **right** and wrong . . .

4658. Have machinated to become powerful by **right** and wrong.

Right. Rectus.

Rectitude. Rectitudo.

Rightly. Recte.

A. 1798⁴. Lives according to a conscience of **right**. The **right** and the truth . . . he believes simply . . .

2235. Justice is predicated of what is just, and 'judgment' of what is **right**. . . There is what is **right** when a thing is judged from the law, and thus from the justness of the law, thus also according to conscience, because it has the law for its rule.

2525. 'In the **rectitude** of my heart' (Gen.xx.5) = that it was so thought from innocence and simple good. . . 'Rectitude,' in the Original, is expressed by a word which means also integrity and perfection, and also simplicity. 2529.

2826⁷. 'Peace and **uprightness**' (Mal.ii.6) = both (the good of Divine love and its truth).

5434. 'We are **right**' (Gen.xlii.10) = that they are truths in themselves. Ex. 5437. 5460.

5525. '**Right**' = truth.

7740. 'Thou hast **rightly** spoken' (Ex.x.29) = that it is so from truth.

8121. Charity . . . is to do what is **right** in every work. Ex.

8123. Consequently, what is just and **right**, is the neighbour.

8361. 'To do what is **right**' (Ex.xv.26) = to live according to the dictate of truth.

9263⁸. '**Rectitudes**' (Is.xlv.19) = that which is from the truths of faith.

9717². Truths and **right** things are there presented as things linear and triangular.

H. 468. Moral truths relate to . . . what is sincere and **right** . . .

484. What is sincere and **right** is of moral life . . .

Life S3. By sincerity is meant **rectitude**, etc.

84². Unless anyone is *interiorly* **right**, etc., he is not **right**. Ill.

T. 393. He who lives well, and believes **rightly**, is saved.

D. Min. 4644. One kind of perception is that of what is just and **right** . . . and is for man in the world.

— . Good and truth can inflow into what is just and **right**, as into their correspondent.

— . Those who have a perception of what is **right** (as distinguished from a perception of what is just). Ex.

E. 223⁵. 'To lead them in a **right** way' (Ps.cvii.7) = into genuine truth. 730³⁷.

279². 'The **right** foot' (Ezek.i.7) = the Natural as to good.

323³. The truth of good is signified by, 'The Word of Jehovah is **right**' (Ps.xxxiii.4).

357¹². 'To shoot in darkness at the **upright** in heart' (Ps.xi.2) = to deceive those who are in truths from good.

365¹⁵. 'Behold the **upright**' (Ps.xxxvii.37) is said of truth.

453¹¹. '**Rectitudes**' (Is.xxxiii.19) = truths. 741¹².
—¹⁴.

652⁴. To wander from the truths of doctrine, and thence no truth in the life, is signified by, 'Truth stumbleth in the street, and **rectitude** cannot come' (Is.ix.14).

684¹⁶. 'A sceptre of **rectitude**' (Ps.xlv.6) = the Divine truth which has power and the kingdom.

1019². Every man who makes what is **straight** appear crooked, and what is crooked **straight** (is meant in the eighth commandment).

Righteous. See JUST.

Rightly. Rite.

A. 4730³. The fundamental of charity is to act justly and **rightly** . . .

H. 432. He who considers **rightly** . . .

M. 301⁵. That conjugal love may progress **rightly** . . .

T. 340. That . . . he who lives well, and believes rightly, is saved. Gen.art.

349. That it may be rightly comprehended.

Rigid. *Rigidus.*

A. 7068. Those in truth are as it were rigid.

D. 4614. The tongue rendered rigid. Ex.

Rigour. See under FIERCE.

Rind. See PEEL-*putamen.*

Ring. *Annulus.*

See under CIRCLE, and GIRDLE.

A. 3103³. 'Rings and nose jewels' (Is.iii.21)=good and its badges.

5317. 'And Pharaoh removed his ring from upon his hand' (Gen.xli.42)=what is confirmative concerning power which he before had . . . 'A ring'=what is confirmative. . . Hence 'he removed his ring from upon his hand'=that he abdicated the power he before had. (See under BETROTH here.)

5318. 'To put a ring upon the hand' of another=a confirmative that he yields to the other the power which was his.

9493. 'Thou shalt cast for it [the ark] four rings of gold' (Ex.xxv.12)=Divine Truth conjoined with Divine Good, which is everywhere round about. 'Rings'=the conjunction of good and truth.

9495. 'Two rings upon the one side of it, and two rings upon the other side of it' (id.)=the marriage of truth with good, and of good with truth. . . 'Rings'=the conjunction or marriage of good with truth.

9496². 'The rings'=the conjunction itself. . . The 'staves' have reference to the arms with man; the 'rings' to the ball and socket joints where the arms are conjoined with the breast.

9498. 'Thou shalt put the staves into the rings' (ver. 14)=the power of the Divine sphere. . . The 'rings'=Divine truth conjoined with Divine good, which is on every side round about; thus the Divine sphere which encompasses and closes in Heaven in general, and the heavenly societies and the Angels themselves in particular.

9501. 'The staves must be in the rings of the ark' (ver. 15)=that power is steadfast from the Divine sphere of good and truth.

9536. 'Thou shalt make for it [the table] four rings of gold' (ver. 26)=the ultimate receptacle of the heavenly marriage, which is that of Divine good with Divine truth. 'Four rings of gold'=Divine truth conjoined with Divine good, which is everywhere round about; thus the ultimate receptacle of the heavenly marriage, which is that of Divine good with Divine truth. 9539.

9537. 'Thou shalt put the rings upon its four corners' (id.)=stability . . . from the conjunction of Divine truth with Divine good in ultimates.

9657. The boards shall be twinned below 'to one ring' (Ex.xxvi.24)=thus consistence or steadfastness. A 'ring'=conjunction; here, steadfastness through conjunction.

9728. 'Thou shalt make upon the network four rings

of brass' (Ex.xxvii.4)=the sphere of good through which there is conjunction. . . 'Rings'=the sphere of Divine good and of Divine truth, through which there is conjunction.

9882. 'Thou shalt make upon the breastplate two rings of gold' (Ex.xxviii.23)=the sphere of Divine good through which there is conjunction on the side of the higher Heaven. . . The 'two rings of gold'=the sphere of Divine good through which there is conjunction.

9883. 'Thou shalt set the two rings upon the two extremities of the breastplate' (id.)=the conjunction of the sphere of Divine good in the extremes of Heaven.

9896. 'Thou shalt bind the breastplate from its rings to the rings of the ephod' (ver. 28)=the conjunction and preservation of all things of Heaven through the sphere of Divine good in the externals of the Spiritual Kingdom.

10188. 'Thou shalt make two rings of gold for it [the altar of incense] under the border' (Ex.xxx.4)=the sphere of Divine good through which there is conjunction and preservation. Ex.

M. 20³. The bridegroom placed a golden ring on her finger . . .

300². (Rings as betrothal presents.)

E. 279⁶. 'The ring' which was put on the hand of the prodigal son=the conjunction of truth and good in the internal man.

Ripe. See under MATURE.

Riphath. *Riphath.* See ASHKENAZ.

Rise. See under ARISE, INSURRECTION, and RESURRECTION.

Rise. *Assurgere.* T.602.

Rise. *Oriri. Exoriri.*

Rising, Origin. *Ortus.*

Rising. *Ortivus.* See EAST.

A. 1808². Hence is the origin of all things on the Earth.

3098. The origin of truth is thence.

3693³. The signification of the rising and setting of the sun.

4930². 'Zarah' means 'the rising,' and it is attributed to the sun and the first appearing of its light . . . So good first rises and gives light.

4300. 'The sun rose upon him' (Gen.xxxii.31)=conjunction of goods. 4312.

5097². The Lord as a Sun is always in His rising-*ortivo.*

9031. The Sun of Heaven . . . is also said to 'rise,' but in the heart when man is being regenerated, and also when he is in the good of love and of faith . . . Yet the Lord is constantly in the rising . . .

9128. 'If the sun have risen upon him' (Ex.xxii.3)=if he should see it clearly from what is interior. Ex.

9642⁶. 'Towards the east' (or 'rising') (Dan.viii.9)=against goods.

9653. Hence the rising of the sun=the good of love from the Lord in clear perception.

10605. A new **rising** of the revelation of Divine truth. Sig. and Ex.

H. 141^e. So far the Lord is said 'to **arise**' with them.

L. 30⁴. 'The **dayspring** from on high' (Luke i.78)=Jehovah, or the Lord from eternity.

W. 339. Their **origin** attributed to the sun.

340. Written on the **origin** of plants and animals.

346². All animals . . . derive their **origin** from the Spiritual in the ultimate degree . . . man alone from all the degrees . . .

P. 162^e. The sun said to **rise** and set. Ex.

R. 344. 'An Angel ascending from the **rising** of the sun' (Rev.vii.2)=the Lord providing . . . For, 'from the **rising** of the sun,' or from the east, =from the Divine love . . . (See E. 422.)

700. 'The **rising** of the sun' (Rev.xvi.12)=the beginning of the New Church from the Lord; the like as by 'morning.'

M. 342. The **rise** of the Mohammedan religion.

I. 5³. The **origin** of worldly things . . .

T. 512. This contrition **arises** from fear . . .

D. 2463. From such things **arise** . . .

2620. How representations **arise**.

4204. On those who think there is an **origin** for all things; thus that God is not eternal.

E. 316¹. 'The **rising**' = where good is in clearness.

401¹⁶. 'The **rising** of the sun' = the good of love, which is the good of life.

401²⁸. 'The **rising** of the sun' = those within the Church, because they have the Word, in which the Lord is always present, and thus in the **rising**.

—'. 'The **rising** of the sun' = the state of the Church when in light.

422². The reason 'the **rising** of the sun' = the Lord's Divine love, is that . . . where the Lord appears as a Sun, is the east, and, as He is constantly there, He is constantly in the **rising**.

—⁶. 'From the **rising** and from the setting' = all who are in the goods and truths of Heaven and the Church. Ill.

—¹³. 'The brightness of His **rising**' (Is.lx.3) = Divine truth from Divine good whence is intelligence.

500. Changes **originating** by influx . . . Sig.

644²⁰. See EAST, here.

704. **Originating** from correspondences.

997. 'The **rising** of the sun' = where the Lord is; thus 'from the **rising** of the sun' = from the Lord.

1000⁴. **Originating** from the Lord's love.

1006². Adulteries **originating** from . . .

1009². Infirmity **originating** from abuse . . .

1100¹⁹. 'The **rising**,' or 'east' = the good of love; hence 'a bird called from the east' (Is.xlvi.11) = the truth of the Word, which is from the good of love.

1130³. As God is uncreate . . . life itself, which is God . . . is devoid of an **origin**; and that which is devoid of an **origin** is from eternity, and is eternal. But an idea

without an **origin** is impossible with the natural man . . . but is possible with the spiritual. Ex.

D. Wis. iii.4². As man in his first **origin** is such a habitation of the Lord . . .

xii.3². For the Sun of Heaven is always in its **rising**, and in its power.

Coro. 6. Then is the morning, or **rising**, of the Church

Rite. *Ritus.*

Ritual. *Ritualis.*

A. 1038⁶. Thus all the **rites** of the Ancient and of the Jewish Church were types representative of the Lord. —⁸. 1736². 2005^e. 2807².

1132. Those who worshipped . . . **rituals**, etc., and separated them from internal things, are 'sons of Ham.' 1162². 1167. 1172^e.

1141. 'Sons of Japheth' = those who knew no other doctrinals than external **rites**.

1151. (These nations) = so many doctrinals, which were the same as **rituals**, which they observed holily. Ill. 1152. 1154. 1156.

1156. **Rituals** representative of spiritual things. Sig. —. **Rituals** corresponding to internal worship. Sig. 2576⁸.

1163. (These nations) = the **rituals**, etc., which are of faith separated from charity.

1172. 'Dedan' = the Knowledges of lower celestial things which are in **rituals**.

—'. Exterior goods which are of worship, or of **rituals**. Sig.

1176. These doctrinals they distinguish from **rituals**. Examp.

1194. (These nations) = so many **rituals** . . . of external worship.

—^e. The things born of scientifics through ratiocinations are nothing but **rituals**. Sig.

1195. So many **rituals** which are mere scientifics. Sig. and Ex.

—'. The **rituals** of that worship, being from reasonings and scientifics, are called scientific **rituals**, in which there is nothing spiritual and celestial, because from self. Hence the idols and magic of the Egyptians. And as their **rituals** came thence, they totally rejected the **rites** of the Ancient Church. Ill.

—². As their scientifics were diverse, the derivative **rituals** also became diverse.

1196. Doctrinals of **rituals** from a like origin. Sig.

1241^e. To other **rituals** they began to prefer sacrifices, which were unknown in the Ancient Church . . .

1247. (These nations) = so many **rituals** . . . which are unknown.

1346. Doctrinals which are **rituals**. Sig. See 1348.

1350. The **rituals** of such worship. Sig. 1352.

1795. 'Stewardship' pertains to the External Church; as the administration of **rituals** . . .

1832³. So very many **rites** in the Ancient Church, and Jewish Church, which in themselves were nothing but **rituals** containing no truth, were tolerated and per-

mitted, nay, commanded, because they were accounted holy by their parents, and thus were implanted and impressed as truths on their minds from infancy. Sig.

[A.] 1850³. Sacrifices and like **rites** then ceased.

2037. 'Signs of the covenant' were all the **rites** of the External Church, which were to be kept holily, because internal things were signified by them. Circumcision was nothing but a representative rite.

2162¹². As all the **rites** of that Church = internal things, so this 'cleansing.' 3147⁹, Ex.

2177². (Thus) there were heavenly arcana in every **rite**, especially in the sacrifices . . .

—⁸. (The Holy Supper supposed to be a mere **rite**.)

2243⁵. The Hebrew Church . . . placed some holy worship in external **rites**.

—⁶. (The Israelites) did not know what the **rites** represented.

2523. Unless these things had been as if present to the Angels . . . through all the **rites** in the Jewish Church . . .

2722³. The Israelites, with whom the representative rite of the Ancient Church had been introduced . . .

2973. Exterior Knowledges are those of the **rituals** and doctrinals of the External Church.

3021. The Most Ancients had many **rites** from this, of which one was that they placed the hand under the thigh when they were pledged to any good of conjugal love. (See Gen. xxiv. 2.)

3147¹⁰. (Such) observed this **rite** as an idolatrous one.

3268^e. Their doctrinals and **rituals** varied, but still there was one Church.

3270. The externals of the Church are **rituals**; the internals are doctrinals when these are of the life.

3382^e. 'Statutes' = the externals of the Word, such as **rituals** . . .

3479. The opinion of the Jews concerning the **rituals** of their Church.

—². As that nation . . . thus could have holy **rituals** . . .

3540². That companions are not to be defrauded of external truths, which are doctrinals . . . and **rituals**. Sig. 3693⁶.

3596². (This) is evident from an internal understanding of the **rituals** of the Ancient Church.

3869¹⁰. This **ritual** represented the will of faith . . . This **ritual** was holy . . .

3915. This custom . . . was derived from the Ancient Church, whose worship consisted in **rituals**, which were representative . . .

4208³. The **rituals** themselves of (the Jewish) Church, relatively to them, were idolatrous, because they were separated from internals.

4213. It was a **ritual** that those who entered into a covenant should pass the night in one place. Ex.

4262³. As this **ritual** was holy, signifying initiation, the wise men brought presents.

4288². In both (a representative Church and a representative of a Church) there are nearly similar external

rituals, namely, similar statutes, laws, and precepts. (The difference ex.)

4292⁵. The externals of the Church are like the body . . . as the altars and sacrifices, the show breads, the candlestick, the perpetual fire, which represented internal things; in like manner the rest of the **rites**. 4429².

4433. Interior truth . . . is that truth which was the internal of the Church with the Ancients . . . in their statutes, judgments, and laws; in a word, in their **rituals** and the like.

4489. For the **rituals** instituted with the (Israelites) were externals which represented the internals which were of the Most Ancient Church.

4496. When any arcanum is represented by a **ritual**, each single thing of that **ritual**, until it is completed, involves something of that arcanum.

4545⁵. (Thus) by the **rituals** here mentioned are signified spiritual and celestial things . . .

—⁶. (Thus) the **rituals** commanded the Israelites were holy (merely because) they represented holy things.

4580². (The origin of the **ritual** of erecting a statue.)

4581³. All these **rituals** (at coronations) derived their origin from the Most Ancient times, when **rituals** were holy from their representing and corresponding to the holy things in Heaven and thence in the Church.

4692². They knew that all the **rituals** and externals of their (Ancient) Church represented Him.

4831². The Church is not the Church from externals, that is, from **rituals** . . . for these are only the formal things.

4844¹⁷. The Knowledges and scientifics (of the Ancients) were to know what the **rituals** of their Church represented . . .

5317^e. The **rituals** which are with us from ancient times; as the **rituals** of betrothals, etc.

5323³. Therefore the **ritual** of crying out was received among the Ancients.

6004². The scientifics of the Church (then) were the representatives and significatives of **rituals**; for all the **rituals** of the Church were from such things.

6265^e. Hence, when they were to be blessed, this external **ritual** was strictly to be observed.

6292. (This) was a **ritual** received from the Ancients.

—^e. From that ancient time, the same **ritual** (of the laying of the right hand upon the head) remains to this day, and is in use in inaugurations, and in blessings.

6587³. The external of the Church is to perform **rituals** holily, and to do the works of charity according to the precepts of the Church.

—^e. It is then not worship, but a **rite** which appears like worship. 8680^e.

6846. For the **rituals** and statutes commanded the (Israelites) were not new, but had existed before in the Ancient Churches, and were only restored . . . because with other nations they had become idolatrous and magical.

7926. The Egyptians knew the representations of spiritual things in natural ones, which then constituted the **rituals** of the Church.

8408⁵. 'Pottage'=the good of the external rituals of the Jewish Church.

8932². The **rites** of the Jewish Church . . . in the external form were truths and goods . . . because they represented . . .

9422². (The **ritual** of 'sitting' among the Israelites. Ex.)

9506⁴. For every **ritual** with the Israelites was only a representative . . .

9965². For no one is condemned on account of the omission of external rituals . . .

10042⁵. All the process of regeneration is described by all the several **rituals** of each sacrifice and burnt-offering.

—⁶. For all the **rituals** of worship instituted with (that) nation regarded the Lord only. 10370, Ex.

S. 20². The **rites** (of the Ancient Church), and also the statutes, according to which their worship was instituted, consisted of mere correspondences . . .

E. 700³⁵. The abolition of the representative **rites** of the Jewish Church. Sig.

River. See under BROOK.

River. *Flumen.*

A. 353². 'The **river** of Thy deliciousnesses' (Ps. xxxvi. 8)=the Spiritual of faith. (=truth from the good of love. E. 483¹⁰.) (=intelligence and happiness. E. 1159².)

756^e. Filthy things from Hell are called '**rivers**' (Ezek. xxxi. 15).

1195^e. 'The **rivers** of Egypt' (Jer. xlvi. 8)=diverse false scientifics.

2240². 'An inundating **stream**' (Jer. xlvi. 2)=falsity. (=what is scientific destroying the understanding of truth. 6015⁴.) F. 53.

2446². 'A **stream** of burning sulphur' (Is. xxx. 33)=falsities from the evils of self love.

4735^e. '**Rivers** turned into blood'=the truths of intelligence and wisdom falsified.

6915⁷. '**Streams**'=the things which are of intelligence; here, of insanity.

6297³. 'He hath established it upon the **floods**' (Ps. xxiv. 2)=upon the things which are of intelligence. (=upon the truths of faith. 9755³. E. 275⁹.) 518²³.

6693. 'Every son . . . ye shall cast into the **river**' (Ex. i. 22)=that they should immerse all truths . . . in falsities.

—². 'The **river** of Egypt'=falsity. Ill.

—^e. As the waters belong to the **river**, 'the **river**'=falsity in general.

6699. A great continuous **stream** of men from this world, seen.

6723. 'Beyond the **rivers** of Cush' (Is. xviii. 1)=to knowledges by which they confirm false principles. E. 304²².

6726. 'She set it in the flag at the bank of the **river**' (Ex. ii. 3)=among false scientifics. 'The **river**' of Egypt =what is false.

—'. '**Rivers**' (Is. xix. 6)=the things of intelligence.

6730. 'To wash at the **river**' (Ex. ii. 5)=worship from what is false.

6731. 'Her girls walked at the side of the **river**' (id.) =the ministries of that religiosity which was from what is false.

6954. The Sensuous then dominates, and the interiors follow the force of the **stream**.

7308. 'The bank of the **river**' (Ex. vii. 15)=the state of falsity in which were those who infested.

7323. 'Upon their **streams**, upon their rivers—*fluvios*' (ver. 19)=into the doctrinals of falsity. . . '**Streams** and rivers,' which are collections of water. =doctrinals; here, of falsity. '**Streams**'=the things of intelligence, thus those of truth; in the opposite, the things contrary to intelligence, thus those of falsity. 7383.

7729⁵. 'The waters,' and '**rivers**,' of Egypt (Ezek. xxxii. 14)=scientific truths.

8478⁴. The **stream** of Providence . . .

8568⁴. '**Rivers** of living water' (John vii. 38)=Divine truth which is from the Lord alone (in abundance. E. 183¹⁰).

W. 291². From (an Angel's body) substances continually emanate like a **stream**.

R. 409^e. 'The **floods** came, and beat upon that house' (Matt. vii. 27)=falsities in abundance . . . 'The **floods**' also=temptations, which are inundations of falsities.

563. 'The serpent cast out . . . water as a **flood**' (Rev. xii. 15)=reasonings from falsities in abundance. E. 763.

T. 652^e. Carried away by a **stream** which sets towards Hell.

D. 357. Spirits not yet initiated are urged on as by the force of a **stream** . . .

1147. See RIVER—*fluvius*, here.

2806. Like a **stream** of speech not understood . . .

3176. As in a **stream** or river—*fluvio*—of ideas.

3843. Not in the **stream** of their life.

E. 304¹⁶. 'The **floods**' (Ps. xxiv. 2)=doctrinal things.

326¹¹. '**Rivers**'=the things of intelligence. 372⁴.

336⁹. 'A **stream** of fire issuing' (Dan. vii. 10)=the Divine good of love; and the same 'going forth'=the Divine truth proceeding.

513⁴. 'The **river** of Egypt'=intelligence procured by scientifics. (Compare 518²⁷.)

514¹⁰. 'The magnificent Jehovah to us a place of rivers—*fluviorum*, of a **stream**' (Is. xxxiii. 21). . . '**Rivers**'=wisdom; 'a **stream**,' intelligence.

518⁴. '**Rivers—fluvii**,' and '**streams**'=the understanding of truth, and intelligence. Ill.

—²⁰. The Glorification of the Lord through truths which are of intelligence . . . is signified by, 'Let the **floods** clap their hands.'

—²⁴. 'He shall drink of the **stream** in the way' (Ps. ex. 7)=the Word in the letter.

—³⁴. 'A **stream**'=ratiocination from falsities.

—³⁹. Hence temptations are signified by '**floods**,' etc.

[E.] 538¹¹. 'A flood,' etc. = evils and falsities.

569. 'The great river Euphrates' (Rev. ix. 14) = man's Rational from knowledges. —⁴. (Compare —¹².)

—¹¹. 'From the **river** to the ends of the earth' (Ps. lxxii. 8) = the extension of rational and spiritual things.

622⁴. '**Rivers** out of the belly' (John vii.) = interior understanding or intelligence.

627⁹. 'The **streams** shall recede' (Is. xix. 5, 6) = that all things of spiritual intelligence will depart. 654⁴⁹.

644²⁴. 'The **floods**' (Matt. vii.) which, here, are inundations of waters from rain, = temptations.

654⁴³. '**Streams**' = Own intelligence.

1182². 'The **rivers**' = reasonings.

River. *Fluvius*.

Fluviatile. *Fluviatilis*.

A. 78. 'The **river**,' in the garden (Gen. ii.) = wisdom; 'the first **river**' thence = good and truth; 'the second,' the Knowledge of all things which are of good and truth, or of love and faith, which are of the internal man; 'the third' = reason; 'the fourth' = knowledge, which is of the external man. All are from wisdom; and this is from love and faith in the Lord. 658^e.

107. 'A **river** out of Eden' = wisdom from love.

108. The Most Ancients . . . compared wisdom, and the things of wisdom, to **rivers**. In like manner in the Prophets. III.

—^e. They added the waters and **rivers** by which man was to be irrigated, by which they meant the things which caused his increase.

116. The things of 'the first **river**' relate to the will; those of 'the second,' to the understanding.

130. To him who would be wise from the world . . . his '**river** Euphrates' = all his Scientific, which is condemned; his '**second river**,' where Asshur is, = insane ratiocination, whence are Falsities; his '**third river**,' where Cush is, = the derivative principles of evil and falsity, which are the Knowledges of his faith; his '**fourth**' = the derivative wisdom, which in the Word is called 'magic.' III.

567. By these '**rivers**' are described in the Word *passim* the boundaries of Canaan. 4454^e.

1761. Spirits who inflow in a **fluviatile** way.

1866. 'From the **river** of Egypt to the great **river**, the **river** Euphrates' (Gen. xv. 18) = the extension of spiritual and of celestial things; 'to the **river** of Egypt' = the extension of spiritual things; 'to the **river** Euphrates' = the extension of celestial things. Ex.

2588¹⁵. '**Rivers**,' etc. (Ezek. xxxi.) = spiritual goods, among which was its root. Ex.

2832². To 'place the right hand in the **rivers**' (Ps. lxxxix. 25) = strength in the Knowledges of truth.

3051. 'Aram Naharaim,' or 'Syria of the **rivers**' (Gen. xxiv. 10) = the Knowledges of truth, because '**rivers**' = intelligence, which is of the Knowledges of truth.

3424. 'The **river**' (Ezek. xlvi. 9) = the Word; 'the waters which cause everything to live' = the Divine truths which are in it. E. 179⁷.

3542². 'An inundating **stream**' (Is. xxx. 28) = falsity thus overflowing.

4116. '(Jacob) passed over the **river**' (Gen. xxxi. 21) = a state where is conjunction. 'The **river**,' here, the Euphrates, = conjunction with the Divine, because it was the boundary of Canaan on that side . . . As Jacob was now entering Canaan, this **river** was his first boundary, and thus = conjunction . . .

—^e. Thus the **rivers** which bounded Canaan (were representative according to their situation).

4271. '(Jacob) made them pass over the **river**' (Gen. xxxii. 23) = further insinuation. Ex.

4697^e. '**Rivers**, and fountains of waters' (Rev. viii. 10) = intelligence and wisdom from the Word.

5113⁴. 'Assyria and the waters of the **river**' (Jer. ii. 18) = ratiocination from these scientifics against the good of life and truth of faith.

5196. (Pharaoh dreamed that) 'he was standing by the **river**' (Gen. xli. 2) = from boundary to boundary. 'The **river**,' here, the **river** of Egypt, or Nile, = a boundary. The reason 'a **river**' = a boundary, is that the great **rivers**, Euphrates, Jordan, and Nile, were ultimate boundaries of Canaan. (Continued under NILE.)

5197. 'Out of the **river**' (id.) = in the boundary.

5205. 'On the bank of the **river**' (ver. 3) = in the boundaries.

6502⁵. 'The **river** on whose bank ascended every tree of food' (Ezek. xlvii.) = the things of intelligence and wisdom.

6606. The affections and thoughts (then) appeared like a **river** round about, and the subject of thought in the midst encompassed by that **river**, which extended thence in all directions.

6988. 'In the wilderness shall waters break out, and **streams** in the plain of the desert' (Is. xxxv. 6) = Knowledges of good and truth for them. E. 239⁷. 455²⁰.

7293⁶. 'Water as a **flood**' (Rev. xii. 16) = falsities from evil, and the reasonings thence.

7319. 'The **river** shall stink' (Ex. vii. 18) = aversion for it. 'The **river**,' here, the **river** of Egypt turned into blood, = truth falsified. 7320. 7346.

7323. See RIVER-*flumen*, here. D. 3176. E. 514¹⁰. 518⁴.

7352. 'The **river** shall bring forth frogs' (Ex. viii. 3) = reasonings from those falsities.

7398. 'Only in the **river** shall they survive' (ver. 9) = that they should remain with falsities where these are.

8185. 'Thou driedst up **rivers** of strength' (Ps. lxxiv. 15) = to dissipate the more potent falsities.

8579. 'The **river**' (of Egypt) = falsity.

8855. In his will like the hidden current of a **river** . . .

8940². For all the **rivers** which were boundaries of Canaan = the first and last things (or the primes and ultimates) of His Kingdom.

9050¹⁰. The '**rivers**' (Ezek. xlvi.) = the things of intelligence, which are from the truths of faith.

9141³. 'A **stream** of sulphur' (Is. xxx. 33) = falsities

from the evils of the love of self and of the world. (See RIVER-flumen, at A.2446².)

9156^e. 'Rivers' = falsities.

9331⁴. 'The river of desolations' (Is.vii.19) = Falsity reigning everywhere.

9341. 'From the desert even to the river' (Ex.xxiii.21) = from the delight of the Sensuous even to the good and truth of the Rational. (For the Euphrates is meant.)

—². 'Unto the sea and unto the river' (Ps.lxxx.11) = to interior truths and goods.

—³. The boundaries of Canaan, which were rivers and seas, = the ultimates in his Kingdom. Refs.

9755¹⁰. 'I make the rivers a wilderness' (Is.l.2) = to vastate truths themselves.

10582⁴. 'Rivers of desolations' (Is.vii.19) = truths of doctrine completely desolated. (= where are no truths. E.410⁶.)

R. 409. 'It fell upon a third part of the rivers' (Rev.viii.10) = all truths completely falsified. 'Rivers' = truths in abundance. Ill. E.518.

683. 'Poured his vial upon the rivers' (Rev.xvi.4) = influx into the understanding with them. . . 'Rivers' = truths in abundance which are of service to the rational man, thus to the understanding, for doctrine and life.

932. 'A pure river of the water of life bright as crystal' (Rev.xxii.1) = the Divine truth of the Word in abundance translucent from its spiritual sense. 933.

D. 1146. Like a stream of ideas . . .

1147. The words (of angelic speech) are flowing, into which many consonants are not admitted, because they impede the stream . . . as, now, I am not allowed to write *flumen*, but *fluvium*.

2806. There was the likeness of a river, full of copious ideas.

4272. Influx is as it were a river of general affections, or continuous rivers inflowing . . . All in this river, or rivers, are affected according to their genius . . . in this common river it acts with all variety . . . Thus all and each within this common river of Heaven, which is solely of affections . . . I spoke with the Angels while I was in such a river . . .

4273. These rivers of general affections are in every degree . . . They are circumstanced like an atmospheric river . . . like the wind blowing, and man knows not whence it comes, and whither it goes.

E. 239⁷. 'Rivers' = intelligence which is from truths. 405⁴⁷.

253⁴. 'The river' Rev.xxii.) = Divine truth. (= intelligence. 430⁷.)

275². 'The river shall be dried up' (Is.xix.5) = no doctrine of truth, and thence no intelligence. 654⁴⁹.

—⁷. That 'rivers' = the things of intelligence. Refs.

304²². 'Rivers' = truths of doctrine; and, in the opposite, falsities.

331³. 'Rivers' = falsities and the ratiocinations from them.

365²³. 'Peace as a river' (Is.xlviii.18) = in abundance. 374⁷. The Church is called 'a land of rivers of water' (Deut.viii.7), because 'rivers of water' = doctrinals of truth.

405²¹. 'He sendeth springs into the rivers' (Ps.civ.10) = intelligence thence. 483⁷.

406¹⁶. 'The river' = the first boundary . . .

411²⁶. 'Rivers' (Is.lvii.5) = Own intelligence.

455²⁰. 'Rivers' = intelligence. 481². 513⁵.

483². 'To open rivers' (Is.xli.18) = to give intelligence.

—¹⁶. 'The fountain and the floods' (Ps.lxxiv.15) = the falsities of doctrine, which are from Own intelligence. 'The rivers of strength' = the derivative confirmed principles of falsity.

504²⁴. 'When thou passest . . . through the rivers, they shall not overflow thee' (Is.xliii.2) = that ratiocinations from falsities against truths (shall not enter and corrupt). 518³³.

513³. 'I make the rivers a wilderness' (Is.l.2) = to deprive the rational man (of truths), whence there is no longer intelligence. 730⁷.

518. 'Rivers' = the understanding of truth, also intelligence, because 'waters' = truths, and the understanding is the receptacle and complex of Truths, as a river is of waters; and because thought from the understanding, which is intelligence, is like a stream-flumen-of truth. —³. —⁴, Ill.

—⁶. 'Rivers in the solitude' (Isa.xliii.20) = the intelligence of truth where it was not before. 650³⁶.

—⁸. 'Rivers of water' = the understanding of truth.

—¹¹. 'The river' (Ezek.xlvii.) = intelligence from the reception of Divine truth . . . (= intelligence and wisdom. 629⁸).

—¹². 'To send out his roots by the river' (Jer.xvii.8) = the extension of intelligence from the spiritual man into the natural.

—¹³. 'Planted by the river,' and 'waters' (Num.xxiv.6,7) = Divine truth inflowing, whence is intelligence.

—¹⁴. The influx of Divine truth, and thence of intelligence, is described by 'the river which went out of Eden to water the garden . . .'

—¹⁵. The increase of intelligence is signified by 'its rivers running about his plant' (Ezek.xxxi.4).

—¹⁸. The power of the Lord even to ultimates . . . is signified by 'setting His right hand in the rivers.' 684²².

— The two rivers which formed boundaries of Canaan were Euphrates and Jordan.

—²¹. 'He opened the rock . . . rivers ran in the dry places' (Ps.ev.41). . . 'Rivers' = intelligence and wisdom thence.

—²⁵. 'The rivers,' and 'the sea' (Hab.iii.8) = all things of the Church, because they = its ultimates.

—²⁶. That the Word, or the Divine truth for the Church, shall not perish, is signified by, 'There is a river, the streams-rivi-whereof shall make glad the city of God . . . it shall not be changed' (Ps.xlvi.4,5). 'A river,' here, has the like signification as 'a fountain,' namely, the Word; because its 'streams,' which = truths, are spoken of.

[E.518]²⁸. 'The **rivers** of Egypt' (Is.xxxvii.25)=the Knowledges and appereceptions of truth, because . . . the natural man ('Egypt') has Knowledge and appereception, as the spiritual man has intelligence.

—²⁹. 'I will make the **rivers** dry [land]' (Ezek. xxx.12)=no longer the Knowledge and appereception of truth. 654⁴⁰.

—³¹. 'I will make the **rivers** islands' (Is.xlii.15)=that intelligence will perish.

—³³. In the opposite sense, '**rivers**'=the understanding of falsity, and ratiocination from Own intelligence, which is for falsities against truths. Ill.

—'. 'Whose land the **rivers** have spoiled' (Is.xviii.2): '**rivers**'=the falsities which are of Own intelligence.

—³⁵. 'The **stream** had gone over our soul' (Ps.cxxiv.4): 'the **stream**' = ratiocination from these falsities against truths, (which) would have destroyed the spiritual life, which man receives through truths and a life according to them.

569¹². 'The great **river**' (Deut.i.7; Jos.i.4)=the influx of spiritual things into rational ones.

—¹⁸. 'The waters of the **river**, strong and many, the king of Asshur' (Is.viii.7)=reasonings from mere fallacies and falsities.

627⁹. 'The **rivers** of Egypt shall be diminished and dried up' (Is.xix.6)=that all things of natural intelligence will perish.

654¹⁴. 'The **rivers** of Egypt' (2 Kings xix. 24)=the intelligence of the natural man from scientifics which are from a spiritual origin . . .

—⁵¹. 'The **river**' (Ezek.xxix.)=Own intelligence.

—⁶⁰. 'What hast thou to do with the way of Assyria, to drink the waters of the **river**?' (Jer.ii.18)=ratiocinations thence, whence are falsities of faith.

684²². For seas and **rivers** are the ultimates of Heaven; and ultimates=all things.

730¹⁷. 'He maketh **rivers** into a wilderness' (Ps.evii. 33)=intelligence from the understanding of truth, and also of the Word as to its interior sense, devastated by means of falsities from evil.

—²⁴. 'I will open **rivers** upon the cliffs' (Is.xli.18)=intelligence from spiritual truths.

995. The Euphrates is called 'the great **river**,' from the intelligence which man has from the Rational; for 'a **river**'=intelligence . . .

1100⁹. 'Fountains'=the truths of the Word; and '**rivers**' (Ps.civ.10)=the intelligence thence.

Coro. 27. 'The **river**' out of Eden=doctrine . . .

34². 'An inundating **stream**' (Is.xxx.28)=ratiocination from falsities.

Roam. *Grassari.*

Wasting away, **A.** *Grassatio.*

A. 2799¹⁰. A wasting away even to consumption. Sig.

6858. A great part of such spirits **roamed** at large. S289.

S261². The diabolical crew then **raging about** more than ever. S273, Ex.

Roar. *Fremere.*

E. 781¹⁸. 'We roar like bears' (Is.lix.11)=the grief of the natural man.

Roar. *Rugire.*

Roaring, **A.** *Rugitus.*

A. 934⁸. 'The voice of the **roaring** of a lion' (Ezek. xix.7)=falsity.

R. 241². 'To roar'=from power to speak and act against the Hells, which want to carry man off. . . Ill.

471. 'To cry as a lion **roareth**' (Rev.x.3)=a grievous lamentation concerning the Church, and that it has been taken away from Him. Ex. & Ill. E.601.

—^e. That 'a **roaring**'=grievous lamentation. Ill.

E. 278⁷. Jehovah is here compared to 'a **roaring** lion' (Is.xxxi.4) because . . . 'to **roar**'=the ardour of defending against evils and falsities. Ill. 601⁵.

—^s. 'To **roar**'=desire.

304¹³. 'The **roaring** of a lion' (Ezek.xix.7)=the desire to destroy and make desolate.

601. 'To **roar**'=the effect of grief, on account of the desolation of Divine truth in the Church. Ill.

—⁴. 'To **roar**,' or 'the **roaring** of a lion,'=ardent affection to defend Heaven and the Church, and thus to save the Angels of Heaven and the men of the Church, which is effected by destroying the falsities of evil by the Divine truth and its power. —¹¹, Ill. S50¹⁵.

—'. In the opposite sense, 'to **roar**,' and 'the **roaring** of a lion,'=a burning cupidity to destroy and devastate the Church, which is effected by destroying Divine truth by the falsities of evil. These things are signified by 'the **roaring** of a lion,' because a lion **roars** when it is hungry and seeks its prey, and also when it is enraged against its enemies. —¹¹, Ill.

—⁶. The defence of the faithful by the Lord by means of Divine truth, is described by 'Jehovah shall **roar** out of Zion' (Joel iii.16).

—⁷. 'He shall **roar** like a lion, because He shall **roar**' (Hos.xi.10)=their defence by means of Divine truth.

—^s. 'The lion hath **roared**, who will not fear?' (Amos iii.8)=a powerful revelation and manifestation of Divine truth.

—⁹. 'The voice of the **roaring** of the young lions' (Zech.xi.3)=grief on account of the desolation of Divine truth.

—¹¹. Their burning desire to destroy Divine truth by means of the falsities of evil, is signified by, 'They shall **roar** together like lions, they shall give forth a **roaring** like lions' whelps' (Jer.li.38).

—¹². 'The young lions **roar** against him, they give forth their voice' (Jer.ii.15)=the desolation of Divine truth in the Church by the falsities of evil.

—¹³. 'The voice of his **roaring**' (Ezek.xix.7)=the destroying falsity of evil.

—¹⁴. 'Jehovah shall **roar** from on high, and utter His voice from the habitation of His holiness' (Jer.xxv. 30)=testification of grief in Heaven on account of the vastation of Divine truth. 'In **roaring** He shall **roar** against their dwellings'=grievous grief and lamentation over all things of the Church.

—¹⁵. 'Jehovah shall roar from Zion' (Amos i.2) = grievous grief.

—¹⁶. '(Jehovah's) roaring is like that of a lion, He roareth as the young lions' (Is.v.29) = grief and lamentation over the vastation of Divine truth in the Church through the falsities of evil.

—¹⁷. That 'roaring' = grievous lamentation from grief of heart. Ill.

706²¹. 'Enemies have roared in the midst of thy feast' (Ps.lxxiv.4) = that falsities have destroyed all things of worship.

Roasted. *Assus*.

A. 5620¹⁴. Occurs.

7852. 'Roasted with fire' (Ex.xii.8) = the good which is of love; for things roasted with fire = the good of love, because 'fire' = love, and 'roasted,' that which is imbued with love, consequently, good. A distinction is made in the Word between what is roasted, and what is boiled; and by 'what is roasted' is signified good, because by fire . . .

—². Thus the 'broiled fish' (Luke xxiv.42). (See under FISH, at E.513¹⁹. 619¹⁵.)

—³. As 'roasted with fire' = the good of celestial and spiritual love, in the opposite, it = the evil which is of the love of self and of the world. Ill.

—^e. 'To roast roast,' and 'to roast flesh' (Is. xlv.16) = to operate evil from filthy love.

Robber. *Latro*.

Robbery. *Latrocinium*.

Rob, To. *Latrocinari*.

See under STEAL.

A. 820. Those who have practised robberies and piracies, love rank and fetid urine . . . A certain robber gnashed with his teeth . . . He confessed that he would rather live in urinous filth than by the clearest waters, and that the smell of urine was what he delighted in. He said he would rather abide in urinous vats than anywhere else. D.1156. 1159. 1160.

938. Robbers in a desert. Gen.art.

941. The Jews are in fear of robbers, but so long as they are in that city they are safe. Between the two cities, there is a . . . space where are robbers . . . who cruelly torture those whom they meet. These robbers, the Jews from fear call the Lord, and the desert where they are, the Land. (Further des.) D.723, Gen.art. 728. 749. 761.

—². The robbers (when seen) were very black, speaking with a bass voice, like giants; and when they come they strike terror and horror . . . (They describe their occupation.) They are Jews.

4631. A cadaverous odour . . . from a Hell containing filthy robbers, etc.

4776². (This is like) robbers, who love each other while in consociation, but at heart desire to kill if there is booty thence.

4942. (A sound heard as of robbers breaking in) because to some, fear is a means of amendment.

5060³. (These adulterers) are among the robbers who relate to the general involuntary sense. (See 4327.)

5246⁴. A state of temptation compared with the state of a man when among robbers. Des. . . There are infernals . . . who, like robbers, then surround and attack the man . . .

5566. Some Spirits, especially robbers, have the power to excite fear. (One such Spirit des.) 7803.

5764. The union and friendship (of the infernal Societies) is that of robbers.

10794. These (priests, who teach and do not lead to the good of life) are called 'thieves and robbers' (John x.7-16).

P. 199. So a robber in a forest, when he sees travellers.

R. 316⁴. 'The man wounded by robbers' (Luke x.) = those spiritually wounded by the Jews through evils and falsities. E.444¹⁴.

M. 504^e. (These deflowerers) are spiritual robbers . . .

T. 443^e. Such a so-called moral man is like a robber in a city and a forest, who acts the moral man in the city, but the plunderer in the forest.

D. 1151. On the life of robbers after death, both on land and sea. Ex. (1153) All such, at the slightest success, are most courageous, but at the least danger are most timid . . . (1154) Such preside over the bladder, especially over its function of ejecting the urine . . . (1157) They have no face, but only something obscure, black and bearded . . . with grates of teeth . . . so that the interiors of the face are nothing but teeth, ivory-like. (1159) They excite urinous humours in the eyes. They are infernals of the class of the spiritual (as is shown by their love of urine).

1864. (A robber who could kill by a stroke through the heart, or brain.) Des. (See 4494.)

2953. On pirates, or sea robbers. Ex.

3101. On a certain Jewish robber. Ex.

3868. Such are robbers-*praedones*, robbers, and at this day constitute the general natural sense. Hence robbers dwell under the occiput. Where the abode of the celestials was formerly, is now the abode of the worst robbers. Des. 4085.

4488. On a certain interior hypocrite (called a robber). Fully des. (See 4490.)

4496. Beyond the desert of the robbers . . .

4545². A little in front are robbers and criminals.

4566. Everywhere (in the Hells) I met Spirits who were robbers, and this in an immense abundance, who tried nothing else than to plunder and kill . . . At this day the Hells are very full of such . . . 4920.

4708. On a robbing and seducing good . . . He had appeared good to everyone; but beneath was a robber. Des.

4734. On the abodes of robbers. Gen.art. . . When Spirits wander and come thither, they are assailed by the robbers; but those in good are at once liberated. . . The deeper the places are, the worse are the robbers there. Some of them had been in much dignity (here); for their interior delight had been to plunder and rob.

4813. (A dream about robbers.)

[D.] 5035. Those who are evil, act as **robbers**; for there are **robberies** of various kinds with the evil, which they practise as soon as they are outside the cities... 5041.

5227. Jews... become **robbers**.

5365^e. Such as do nothing from religion... become **robbers**; and would become such (here) if external things did not hold them in bonds.

5619^e. The evil (Jews) are in a certain desert, which is called the desert of the **robbers**, in the northern quarter.

5714. See LAST JUDGMENT, here. (The **robbers** outside the cities there.)

6046. When (those in faith alone) go out, and see others afar, they fear to speak with them, because there are **robbers** there also, but these dwell in caverns of the rocks. Ex.

E. 325¹⁰. 'A den of thieves' (Matt. xxi. 13) = the profanation of the Church and of worship. (See 410⁸.)

375⁴². 'The man wounded by **robbers**' (Luke x.) = those who are being infested by those who are from Hell; for these are **robbers**, because they injure and kill man's spiritual life. (= those who are infested and wounded as to the conscience by evil men, who are '**robbers**.' 376³⁰.)

410⁸. 'Is this house become a den of **robbers**?' (Jer. vii. 11). 'A den of **robbers**' = evil of life from falsities of doctrine... That the Church where is evil of life from falsities of doctrine is called 'a den of **robbers**,' is because 'a den' = this; and those are called '**robbers**,' who steal truths from the Word, and pervert them, and apply them to falsities and evils, and thus extinguish them.

840⁴. '**Robbers**' = those who plunder the truths and goods of the Church, and thence make gain for themselves.

962⁶. '**Robbers**' (Luke x.) = those who have infused falsities whence are evils; in special, the Jews. The 'wounds' are these evils.

J. (Post.) 230^e. Such are like **robbers**, who in a city live honestly, but in the forest think constantly about **robberies**.

Robber. *Praedo.*

H. 560. Their love is like that of **robbers** among themselves...

M. 504. That defloration without the end of marriage is the villainy of a **robber**. Ex.

D. 3648a. Occurs.

3868. See ROBBER-*latro*, here.

Robe. See under CLOAK, MANTLE, and TALARIS.

Robe. *Palla.*

D. 5461a. When (Lagerberg) was at home, and had on the Equestrian **robe** over his dress (he could not think as before); but when he cast away that garment, he at once returned to his former judgment, and disposition-*animus*; and he therefore determined that he

would not put on such a thing at home; but only in public on account of the command.

Robe. *Stola.*

A. 4007². 'White robes.' Ill.

—⁴. In all these passages 'white garments,' and '**robes**' = the truth of faith...

9391⁶. 'The primary **robe**' (Luke xv. 22) = general truths.

R. 328. 'White robes were given to every one' (Rev. vi. 10) = communication and conjunction with the Angels who are in Divine truths. Ex.

—, '**Robes**,' 'mantles,' and 'cloaks' = truths in general, because they were general clothings. Ill.

367. 'Clothed in white robes' (Rev. vii. 9) = communication and conjunction with the higher Heavens.

378. 'And have washed their robes' (ver. 14) = have cleansed their religious things from the evils of falsity... '**Robes**' = general truths, (which are) the Knowledges of good and truth from the sense of the letter, according to which they had lived; thus religious things; and, as everything religious relates to good and truth, 'the robes' are mentioned twice... 'The robes,' or religious things, are cleansed solely with those who fight against evils, and thus reject falsities, thus through temptations.

379. 'And have made white their robes in the blood of the Lamb' (id.) = and have purified them from the falsities of evil by truths, and thus have been reformed by the Lord... '**Robes**' here, also, = general truths from the Word, which make their religious things.

T. 514. (The idea that) God the Father... thus clothes man in a **robe**... made white in the blood of the Lamb.

E. 279⁶. 'The primary **robe**' = general and primary truths.

395. 'White robes given to every one' = Divine truth from the Lord with them, and protection. Ex.

—, 'A **robe**' = truth in general, because it is a general clothing.

—, Garments next the body = interior truths, but those which surround and encompass them = exterior truths; hence 'a **robe**,' etc. which are general clothings, = truths in general.

—². Why 'the white robes' = also protection by the Lord. Ex... The Lord surrounds them with a sphere of light, from which they have white **robes**.

—³. That 'a **robe**,' etc. = Divine truth in general. Ill.

457. 'Clothed in white robes' = then in truths, and in protection against falsities. 'White robes' = the reception of Divine truth, and protection against falsities. 472.

475. 'Have washed their robes' = the removal of falsities thereby... '**Robes**' = protecting truths in general; but here, by '**robes**,' before they have been washed and made white, are signified the falsities from which they have been purified; for those who are in falsities from ignorance appear at first in dull garments of various colours; and, when in temptations, in squalid ones;

but, when they come out of temptations, they appear in white robes, brilliant according to the purification from falsities.

476. 'Have made white their robes' = to put off falsities, and put on truths. Ex.

Robust. See under STRENGTH-*robur*.

Rock. *Petra*.

Rocky. *Petrosus*.

A. 581. (The antediluvians are covered with a misty rock.) 1266-1270^e. 1512. 1673². D.3358. 4217.

795³. 'The rock of Israel' (Is.xxx.29)=the Lord in predication to the goods of charity.

1678³. 'The rock' out of which the waters gushed (Num.xx.)=the Lord. 2702¹³.

2039⁸. 'Swords of rocks' (Jos.v.3)=the truths with which they were imbued, so that they could castigate and dispel filthy loves; for without the Knowledges of truth there is no purification. That 'a stone,' or 'rock,' = truths. Refs.

3310². 'Rocky places' (Matt.xiii.5)=truth which has no root in good.

3703³. 'Look unto the rock whence ye were hewn' (Is.li.1); treating of the Lord . . . who as to Divine truth is called 'the rock.'

4299². 'Say to the mountains and rocks. Fall on us' (Rev.vi.16); for the misty and pitch dark sphere which exhales from the evils and falsities of the infernals, appears like a mountain or rock, beneath which they are hidden. S265².

4368³. The 'rock' upon which the Church will be built (Matt.xvi.18)=the faith of charity.

4715⁴. 'The rock of the plain' (Jer.xxi.13)=faith in which is no charity.

5096. 'Hard rock'=persuasion.

5886³. 'Their rock sold them' (ver.30). 'Rock,' in the supreme sense, =the Lord as to truth; in the representative, faith.

5895⁴. 'Shall horses run upon the rock?' (Amos vi.12)=will the truth of faith be understood?

6426³. 'A stone cut out of the rock' (Dan.ii.) . . . =out of the truth of faith.

7044. 'Zipporah took a rock' (Ex.iv.25)=quality shown . . . through truth.

— Circumcision done with knives of rock = purification . . . through truths of faith. Ex.

S278. 'He made them drink great abysses out of the rock' (Ps.lxxviii.15)=truths of faith without defect; for 'a rock'=faith from the Lord, thus the Lord as to faith.

S304^e. 'A rock,' in the Word, =faith.

S581. 'I stand . . . upon the rock in Horeb' (Ex.xvii.6)=the Lord as to the truths of faith; for 'a rock'=faith, here, faith from the Lord, or the Lord as to faith; for the Lord says, 'I stand upon the rock.'

— That 'a rock'=the Lord as to faith; and, relatively to man, the faith which is from the Lord. Ill.

—². 'A rock'=the Lord as to the truth of faith,

because by 'a rock' is also meant a bulwark against falsities . . .

—³. 'A rock'=the Lord as to faith, and also the faith which is from the Lord, in the Lord's words to Peter . . . 9410³.

—⁵. When Jehovah is called 'a rock,' there is meant the Lord as to faith. Ill.

—⁶. As 'a rock'=the Lord as to faith, and faith from the Lord, wonderful things were done upon a rock. Ill.

—⁷. 'The hole of a rock' (Ex.xxxiii.20-23)=what is obscure of faith. 10582, Ex.

S582. 'Thou shalt smite the rock' (Ex.xvii.6)=that they should urgently entreat the Lord, but from a humble heart.

S583. 'The rock from which the waters went forth' =the Lord as to faith.

9093^e. 'The rocks were rent' (Matt.xxvii.51)=the dissipation of all things of faith; for 'a rock'=the Lord as to faith, and hence the faith which is from the Lord.

9341⁶. 'Hidden in a hole of a rock near Euphrates' (Jer.xiii.)=where faith is in obscurity and becomes null through falsities from reasonings. ('A hole of a rock'=truth falsified. 9828⁴.)

10194². Round those in truths, and not from good, appear nothing but rocky places . . .

10438. On the rocks (there) are those who are in faith . . . Hence it is that by rocks are signified those in the good of faith, and thence who are in the ultimate Heaven; and, in the abstract sense, that good, and that Heaven.

10580. 'Thou shalt stand upon the rock' (Ex.xxxiii.21)=a state of faith in God. . . 'Rock'=faith.

—^e. That 'a rock'=faith, is from the appearances (there): those who are in faith there dwell upon rocks . . . The rocks there appear stony, but not the mountains.

10582⁴. 'The clefts of the rocks' (Is.vii.19)=the derivative falsities of faith.

—⁶. Those 'in the holes of the rocks' (Jer.xvi.16)=those in faith, but not yet illustrated: thus those in what is obscure of faith. E.405¹⁷.

—⁷. 'To dwell in the holes of a rock' (Jer.xlix.16; Obad.3)=in the falsities of faith. It treats of those who exalt themselves over others, believing that they are more learned than all others, when yet they are in falsities, and cannot see truths. These (there) dwell in holes of the rocks; and sometimes they project themselves forth upon the rocks, but are cast down again into their holes, and into caverns, which are beneath the rocks. Sig.

10608². The spiritual Angels dwell upon rocks. . . But infernals beneath . . . the rocks.

10712. The (Fourth) Earth in that part is very rocky, and only some valleys between the rocks are cultivated.

H. 188. The Angels in the lowest parts of Heaven dwell in places which appear like rocks of stone-*ex saxis*. . . It is from this that . . . 'rocks'=faith.

—(e). 'Rocks'=the good and truth of faith. Refs.

[H.] 488³. Those who have been in the knowledge of doctrinal things . . . but have not applied anything to life, choose for themselves rocky places, and dwell among stone-*saxas*-heaps . . .

C. J. 29. (Overthrow of the rocks at the Last Judgment.) See LAST JUDGMENT, here. D.4925. 4930. 5070. 5077. 5078. J.(Post.) 135-138.

Life 90. 'The seed upon the rocky places'=Truth with those who care for the Truth but not for its own sake, thus not interiorly.

R. 338. 'Hid themselves . . . in the rocks of the mountains' (Rev.vi.15)=that they were now . . . in the falsities of evil. E.410.

— Those who have pretended to be in the truths of faith, and yet were in falsities of evil, hide themselves in the rocks of the mountains. The entrances appear like . . . fissures . . . Ill. E.410².

339. 'And said to . . . the rocks, Fall on us . . .' (ver.16) = confirmations . . . of falsity from evil. . . 'The rocks'=falsities of faith. E.411.

409^e. 'It was founded upon the rock' (Matt.vii.25) = upon the Lord as to Divine truth.

798. The Divine truth which is meant by 'the rock' upon which the Lord would build His Church, is that which Peter then confessed: 'Thou art the Christ, the Son of the living God.' T.224^e.

915⁵. 'Laid the foundation upon the rock' (Luke vi. 48). 'The rock'=the Lord as to the Divine truth of the Word. T.379.

D. 2696. Occurs.

3365. They were let down through a rock . . . it was a hard rock, inclining downwards.

4553. As it were Jesuits appear . . . they are let down deeper (in Hell) and covered over with a cloud, like a rock.

4788. (A dream about two rocks.) Ex.

4854. (Rocky places, in Hell.)

4924. Those who dwell upon a certain rock . . .

4927. When the whole rocks subside, and become valleys, it is good, and=those who suffer themselves to be regenerated.

4995. (Nerez) was in a city upon a rock . . .

5012. I was brought upon a rock, into a city there . . . it was like London. Des.

5103. (Luther) betook himself upon a high rock.

5170. (These infernals) were then on a rock, and could thus have communication with those round about . . .

5572. The Genii . . . are separated from the Hells of Spirits by, as it were, a hard rock . . .

D. Min. 4786². (G. Benzelstierna) was put beneath a rock; for there is a misty rock which goes over such . . .

E. 212². Those in faith from charity are described by 'the house built on the rock.'

326⁴. 'The inhabitants of the rock' (Is.xlii.11)=the good of faith in them.

355¹⁸. 'The rocks' (Jer.iv.29)=their faith.

374¹¹. 'The rock'=the Lord.

375³⁶. 'To suck oil out of the flint-*saxo*-of a rock' (Dent.xxxii.13)=to be imbued with good through the truths of faith.

400⁷. 'The rocks which are overturned' (Nahum i.6) =the truths of faith, because those in faith, who do good from obedience, although not from charity, (there) dwell upon rocks.

401⁶. 'The rock of Israel'=the Lord as to Divine truth in the Church. E.411⁸.

—³⁵. 'Rocky places'=historical faith, which faith is the faith of another in one's self.

405¹⁴. Regeneration through truths from good, is signified by, 'He turned the rock into a pool of waters, and the flint-*silicem*-into a fountain of waters' (Ps.cxiv. 8). 'The rock'=the natural man as to truth before reformation; and 'the flint,' as to good.

—⁴¹. 'Rocks'=where are truths of faith, here, falsities of evil. 410.

410². The Hells are under the mountains, and in the rocks.

—³. For their Hells appear as caves in the rocks, and the entrances as the rents of rocks, and fissures of crags-*rupium*.

— 'Rocks-*petrae et rupes*'=falsities of faith and of doctrine.

411³. 'Rocks'=truth from spiritual good, and the truth and good of faith: and, in the opposite, what is false of faith. (Fully ill.)

— 'Rocks and crags-*rupes*-appear (there), and upon them dwell those who are in truths from spiritual good, and who are in the truth and good of faith. . . The mountains and hills are of soil, but the rocks and crags-*rupes*-are of stone-*saxo*: for . . . stone-*saxum*-corresponds to the truth of faith. . . Those in falsities of faith dwell within the rocks in the caverns there.

—⁴. That 'a rock'=truth from good, and the truth of faith, and, in the supreme sense, the Lord as to these. Ill.

—⁵. That 'a rock'=the Lord as to Divine truth. Ill.

— For 'a rock,' in the Word, =the Divine truth proceeding from the Lord; and therefore Moses and Aaron were commanded to speak to the rock.

— 'Rock,' in these passages, =the Lord as to Divine truth, or what is the same, Divine truth from the Lord.

—⁶. 'Look unto the rock whence ye were hewn' (Is.li.1)=the Lord as to Divine truth. . . 'To be hewn out of the rock'=to be regenerated from Divine truths . . . for stones which are hewn out of a rock=truths from the Lord. 721¹¹.

—⁷. That they have natural good and spiritual good through the Divine truth from the Lord, is signified by, 'He made them suck honey out of the rock-*rupe*, and oil out of the flint-*saxo*-of the rock' . . . 'The rock-*rupes*=external Divine truth from the Lord which is for the natural man; and 'the flint of the rock'=internal Divine truth from the Lord which is for the spiritual man. . . 'The rock which begat thee hast thou given to forgetfulness'=that the Lord, and hence the Divine truth, were rejected. . . That they

were altogether deprived of truth and good, is signified by, 'Their rock has sold them' . . . That they would be in falsity from evil, is signified by, 'Their rock is not as our rock.'

—¹⁰. In these passages, by 'rock' is meant the Divine truth from the Lord, and the Lord Himself.

—¹¹. 'The house founded upon the rock'=the Church and the men of the Church who have founded their doctrine and life upon the Divine truth which is from the Lord, thus upon those things which are in the Word, consequently who are in truths from good from the Lord. Ex.

—¹³. Peter represented the Divine truth from the Lord in the Church, and therefore he was called 'Petra,' and it is said, 'Thou art Petra, upon this Petra I will build My Church, (that is,) upon the Divine truth from the Lord, or, what is the same, upon truths from good, for upon these the Church is built. That Peter might represent this in the Church, he was called 'Petra,' (or 'a Rock') as is evident from . . . 'Thou shalt be called Kephas, which is, by interpretation, a Rock' (John i.42) . . . 820². —⁴.

—¹⁷. In the opposite sense, 'a rock'=the infernal falsity which is confided in. Ill.

—²⁰. I have seen rocks which consisted of heaped up stones, and not of any verdure clad fields, as elsewhere are upon the rocks: upon them were Spirits who had been in faith separated from charity . . . This is meant by 'the dryness of the rock.' Ill. When there is no soil upon the rocks, and the rocks are dry, or consist of mere heaps of stones, it is an indication that there is not any good, and, where there is no good, there is mere falsity.

—²¹. Most who have light from the Moon there, dwell upon rocks. The spiritual natural dwell upon rocks which are covered on the surface with soil, whence are fields, groves, etc., but not such as are upon the mountains and hills . . . But the merely natural are not at this day upon rocks, but in rocks in caverns; and those in falsities from evil dwell among heaps of detached rocks-saxa-there.

—²². Damnation through falsities, is signified by, 'I will roll thee down from the rocks' (Jer.li.25).

—²³. 'Dwell in the rock' (Jer.xlviii.28)=in falsities and the doctrine thereof.

—²⁴. 'Is not My word . . . like a hammer that scattereth the rock' (Jer.xxiii.29)=(like) the truth of faith (which scatters) falsity in the whole complex.

—²⁵. 'The rocks shall be overturned before Him' (Nahum i.6)=(the perishing of falsities from evils at the Last Judgment). Moreover the rocks upon which are they who are in principles of falsity and thence in falsities of every kind, are visibly overturned, and those on them are thus cast down into Hell.

—²⁶. 'Under the peaks-scopuli-of the rocks' (Is.lvii.5)=falsities . . . from the Sensuous in which the lumen is ultimate natural; for they who are in this lumen only, stand under steep rocks, and do not see any truth.

—²⁷. 'Blessed shall he be that . . . scattereth thine infants to the rock' (Ps.exxxvii.9)=nascent falsities destroyed (by) the reigning falsity of evil.

—²⁸. 'The snow of Lebanon from the rock'

(Jer. xviii. 14)=the truths of the Church from the Word.

—²⁹. 'The rock of the plain' (Jer.xxi.13)=the falsity of doctrine (from the ultimates of the Word).

—³⁰. 'Enter into the rock' (Is.ii.10)=into falsity.

—³¹. As those in falsities dwell in rocks, it is said, 'Let them be cast down through places of the rock' (Ps. cxli.6), by which is signified that they are let into their falsities, and dwell in Hells which correspond to their falsities.

—³². Those who are in the faith of the doctrinals of their own Church, and in some charity, dwell upon rocks where there are fields-campi-upon which are some bushes and some trees, and grassy places; but those in faith alone as to doctrine and life, and thence in falsities of faith and evils of life, dwell within the rocks, in caverns and cells there.

—³³. This signification of 'rock' is from the correspondence which has been stated. But the signification of 'rock' from its hardness, is contained in the following passages. Ill.

— The reason hardness is expressed by 'a rock,' is from the correspondence of 'a rock' with truth from good, for all power is in truth from good; but, when truth acts against falsity from evil, then good is blunted, and the remaining truth acts hardly. Ill.

444⁹. The 'rock' at which that temptation took place (Deut.xxxiii.)=the Lord, and 'the waters' thence, Divine truths. 518²¹, Ill.

644²². The Lord, from the Divine truth which proceeds from Him, is called 'the rock of Israel.' 701⁸.

—²⁴. 'The rock' upon which the wise man built his house,=the Lord as to Divine truth, or the Divine truth received in soul and heart, that is, in faith and love.

666^e. 'He has set my feet upon a rock' (Ps.xl.2)=on the truth of doctrine from the Word; and, in the supreme sense, the Lord as to Divine truth.

799⁶. 'He shall exalt me upon a rock' (Ps.xxvii.5) = to instruct in interior truths.

Rock. Rupes.

A. 795⁴. 'The inhabitants of the rock' (Is.xlii.11)=those who are in charity. (Compare Rock-petra, at E. 326⁴.)

2832². 'Jehovah my rock-petra . . . my rock in which I confide' (Ps.xviii.2)=significatives of the power of truth. (=protection. E.316¹⁰.)

5620⁶. 'To suck honey out of the rock' (Deut.xxxii. 13)=delight from scientific truths. (=the truth of faith from the Lord. E.375³⁶.)

10582⁵. 'To enter into the rents of the rocks-petrarum, and into the fissures of the ragged rocks' (Is.ii.21)=into the obscure and pitch dark things of faith, thus into falsities.

H. 586^e. In some places (in the Hells) there are rough rocks in which are caverns.

D. 3359. According to the hardness of the intermediate rock, they can be heard . . . for that rock is a representation . . .

[D.] 4895. (In a view of the Heavens) there came into sight rather lofty rocks, which extended lengthwise, so far that they vanished in the distance. Those are said to dwell there who are in truths, and not yet so much in good. . . These rocks . . . decrease, and become lower, and at last a plain, and (then) it is well. (Compare Rock-petra, at D.4927.)

4907. I was carried to the right, where are the mountains and rocks . . . and at last upon the rocks, and a little below them: on the rocks dwell those in the good of faith.

E. 410³. See Rock-petra, here. 411⁷.

Rock. *Saxum*.*

Rocky. *Saxeus*.

A. 9780⁸. 'To suck oil out of the flint of rock-petrae' (Deut.xxxii.13)=to be imbued with good through the truths of faith. E.314⁷.

9841³. Those who take with them (there) truths of faith in the natural memory only . . . appear to themselves, when they go out, to wander among rough stones-saxa petrae.

H. 488³. See Rock-petra, here.

D. 4739. Built of rough stone plastered with lime.

5662a. Appears as a man . . . stony without life.

E. 411³. See Rock-petra, here. —⁷. —²¹.

J. (Post.) 219. Occurs.

Rock. *Scopulus*.

T. 28². Like a ship carried on the rocks. 127.

803. Like an image . . . placed upon a rock in the sea.

D. 3798. To dash it against the rocks.

E. 411²⁶. See Rock-petra, here.

730³². Occurs. —³⁵.

Rod, Staff. *Baculus*.

A. 1085². 'A staff of reed' (Ezek.xxix.6) = such power.

1460³. 'To break the staff of bread' (Ps.cv.16) = to be deprived of heavenly food.

2466¹⁰. 'Their staff will indicate it' (Hos.iv.12) = the imaginary power of their own understanding.

2576¹¹. 'The staff of bread, and the staff of water,' which shall be 'removed,' (Is.iii.1) = the good and the truth.

3424⁹. 'Their staves' (Num.xxi.10) = the power which they have.

3858¹¹. Levi's rod 'blossomed' (Num.xvii.). Ex.

4013. 'Jacob took a fresh rod of poplar' (Gen.xxx.37) = the power proper to natural good. 'A rod,' when mentioned in the Word, always = power, both from the fact that shepherds use it for exercising power over their flocks, and because it serves for the support of the body, and as it were for the right hand. Therefore a rod was

used by kings, and the royal badge was a short staff, and also a sceptre. It was also used by priests and prophets, that they also by their rod might signify the power which they had, as Aaron and Moses, and therefore Moses was so frequently commanded to 'stretch out his rod' . . . From the signification of a rod as power, the Egyptian magi made use of it when they performed their magical miracles . . .

—². But, in the Original, the rods used by shepherds, kings, priests, and prophets, are expressed by another word; here, by a word by which is expressed the staff of travellers, and also that of shepherds. Ill. Here, indeed, the rod is not mentioned as supporting the hand, but as a rod-virga-cut from a tree . . . but still it has the same signification.

4015. 'The rods' = power. 4016. 4019. 4030.

4255. 'A staff' (Gen.xxxii.10) = power, and is predicated of truth.

4677⁹. 'A staff' = the power of truth from good.

4876. 'The staff which is in thy hand' (Gen.xxxviii.18) = by the power of that truth.

—¹. The reason 'a staff' (or 'rod') = power, is that it is a support, for it supports the hand and arm, and thereby the whole body, and therefore a staff puts on the signification of that part which it proximately supports, namely, that of the hand and arm.

—². That by 'a rod' was represented power. Ill.

—³. The hand is the principal, and the rod the instrumental. Ill.

—⁴. From these passages it is evident that 'a rod,' like the hand, represented power; and, in the supreme sense, the Divine omnipotence of the Lord.

—⁵. That 'a staff' (or 'rod') = power. Further ill.

—⁸. 'Thy rod-virga, and Thy staff' (Ps.xxiii.4) = the Divine truth and good, in which is power.

4911². The power was not in Moses' rod, but solely in the Divine command.

4936. Spirits have appeared who had rods: they were magicians . . . They seem to themselves to have rods, and by phantasies they form many kinds of rods, and believe that by them they can do miracles; for they suppose that there is force in the rods . . .

5622². 'A rod' (Jer.i.11) = power.

6492^e. A long roll fastened to rods, seen.

6947. 'What is that in thine hand? He said, A rod' (Ex.iv.2) = the power of the Lord's Divine Human. Ex.

—⁶. The power signified by 'the hand,' is the power proceeding from the Lord's Divine Rational; but that signified by 'the rod,' is the power proceeding from His Divine Natural; because a rod (or staff) supports the body like a foot . . .

6948. 'A rod' = power in the Natural, and, when said of the Lord, the power proceeding from His Divine Natural. Ex. 6954.

7011. 'Take this rod in thine hand' (ver.17) = the Divine power in them. 'A rod' = power, when it is in the hand; for the hand = spiritual power, and a rod natural power. As there is no power in the Natural except from the Spiritual, so there is none in a rod unless it is in the hand . . . 7026.

* *Saxum*, like *Petra*, is a rock in general, whereas *Rupes* is a steep rock, crag, or cliff, and *Scopulus* is a projecting point of rock.

7026. 'Moses took the rod of God in his hand' (ver.20)=that those things were from Divine power. . . 'The rod of God'=Divine power. 8599.

— That 'a rod'=power, derives its origin from the representatives (there); for those who exercise things magical appear with rods, which also are of service to them for powers; and hence the Egyptian magicians had rods, by which they did such things as appeared like miracles; and hence the Ancients in their writings everywhere assign rods to magicians. (Thus) a rod is a representative of power; and it is also a real correspondence, for power is actually exercised by means of rods; but this, with magicians, is an abuse of the correspondence, and does not avail except within the Hells where they are. . . And, as there is a real correspondence of a rod with power, Moses was commanded to take a rod in his hand, and by means of it do signs; and therefore, also, kings have a sceptre, which is a short rod, and by it is signified the royal power. The correspondence of a rod and of the power is from this, that a rod (or staff) supports the hand and arm, thus at the same time the body, and the hand and arm corresponds to power. . .

7292. 'Take thy rod, and cast it before Pharaoh' (Ex. vii.9)=power which is shown. 7295. 7298.

7296². (Such Spirits) form rods for themselves. . . and so exercise magical power.

7299. 'Aaron's rod swallowed up their rods' (ver.12)=that power was taken away from them.

7309. 'The rod which was turned into a serpent take in thine hand' (ver.15)=power like the former.

7316. 'The rod'=power.

7322. 'The rod'=natural power; 'the hand,' spiritual power.

7382. 'The rod'=natural power, which is of external truth; and therefore the words, 'Stretch forth thine hand with thy rod'=the power of internal truth through external truth.

7417. 'Stretch forth thy rod'=to exercise and show Divine power. Ex.

7572. 'Moses stretched forth his rod towards heaven' (Ex.ix.23)=communication with Heaven. Ex.

7678. 'Moses stretched out his rod over the land of Egypt' (Ex. x. 13)=the dominion of the power of truth Divine. . .

7865. 'Your staff in your hand' (Ex.xii.11)=as to mediate things. Ex.

8182. 'Take up thy rod' (Ex.xiv.16)=the power of Divine truth.

8579. 'Thy rod'=Divine power.

8904⁸. 'Their staff answereth unto them' (Hos.iv.12)=the imaginary power from Man's Own Intellectual. E.376³⁸.

9014⁵. 'That supporteth himself with a staff' (2 Sam. iii.29), that is, one lame, =those with whom all good is destroyed.

9028^e. 'The staff of bread'=power from good; 'the staff of water'=power from truth.

9034. 'To smite. . . with a staff' (Ex.xxi.20)=to ill-treat. . . from Own power. Ex.

9141⁴. 'The hand-staff' (Ezek.xxxix.9)=the power of truth from good. (=the power of truth; and, in the opposite, the power of falsity. 9228².)

9323². 'The staff of bread'=power and life from good; 'the staff of water'=power and life from truth.

9643⁵. 'The staff of the foundation' (Is.xxx.32)=the power of truth.

9942¹². 'A staff'=the power of truth. Refs.

10754. Holding in their hands shepherds' staves.

W. 341². The dust in my garden, on being stirred with a stick, rose in clouds of insects.

R. 485. 'A reed like unto a rod' (Rev.xi.1)=power from the Lord. Ex. (Compare E.627.)

—³. 'A rod'=mighty power, which is from the Lord; here, that of Knowing the state of the Church, because the temple and altar were measured with the rod. . .

— The reason power is signified by 'a rod,' is that the wood of which the rods were made, among the Ancients=good; and because it is in place of the right hand, and supports it; and by the right hand is signified power. Hence it is that a sceptre is a short rod, and by a sceptre is signified the power of a king.

—⁴. That 'a rod' (or 'staff'=power. Ill.

D. 4595. A counterfeit wand (used by Sirens). 4598.

5803. Those who use magic arts have rods.

E. 431². The two words in the Hebrew for 'tribes'=a sceptre and a rod, and by a sceptre is signified Divine truth as to government, and by a rod, Divine truth as to power. (Hence) it was commanded, when the people were murmuring. . . that the princes of all the tribes should place their rods in the tabernacle. . . and, in the midst of them, the rod of Levi, upon which was written the name of Aaron, and which yielded almonds (Num.xviii.); for by 'rods' the like is signified as by 'tribes,' and by 'the rod of Levi' (therefore) the good of charity. . . and the good of love. (Further ex.)

433³⁸. 'To remove all the staff of bread, and all the stay—*scipionem*—of water' (Is.iii.1)=all the good of love and truth of faith. . . 'The staff,' and 'the stay'=powers, and thence all things of spiritual life. (Compare 727¹².)

518³⁰. 'The staff of Egypt shall depart away' (Zech. x.11)=that scientific inservient to reasonings will avail nought. 538⁵. 654²⁴.

537³. 'With their staves' (Num.xxi.18)=the power and forces of the mind; here, from the Lord through the Word.

627¹⁰. 'The staff (of this bruised reed, Egypt)' (Is. xxxvi.6)=the power thence of perceiving, and also of reasoning about, truths. . . To 'lean upon this staff'=to confide in one's own power of perceiving truths, and reasoning about them from the proprium.

—¹². Their confidence is signified by 'a staff of reed' (Ezek.xxix.6). (Further ex.) 654⁵².

727. That 'a rod—*virga*,' and 'a staff,'=power, and indeed the power of Divine truth, is chiefly from the

fact that they were boughs or branches of trees, and these = the Knowledges of truth and good, which are the truths of the natural man: and, as they also supported the body, they signified power; and, still more so 'an iron rod-*virga*.' Ex. and Ill.

[E.727]². 'Thy rod-*virga*, and Thy staff, shall comfort me' = that Divine truth spiritual, together with Divine truth natural, will protect, because there is power in them. 'Rod-*virga*' = Divine truth spiritual; 'staff,' Divine truth natural, both together as to the power of protecting.

—⁴. 'How is the staff of strength broken, the rod of beauty' (Jer.xlviii.17) = that they no longer had Divine truth in its power. 'The staff of strength' = this in the natural sense; and 'the rod of beauty' = in the spiritual sense.

—⁵. 'The rod of thy strength' (Ps.cx.2) = Divine truth in its power.

—¹². As 'a staff' = the power of Divine truth, it also = the power to resist evils and falsities. Ill.

—¹⁴. As 'a rod-*virga*,' and 'a staff' = the power of Divine truth, and thence Divine truth as to power, in the opposite sense, they = the power of infernal falsity, and thence infernal falsity as to power. Ill.

Coro. 45. (In the Hells from the men of the Ancient Church) they go with rods in their hands. Ex.

Rod. *Virga*.

A. 426⁴. 'An iron rod' (Rev.xii.5) = the Truth which is of the Lord's Word.

4594^e. 'A rod out of the stock of Jesse' (Is.xi.1).

4876⁵. The power of those who reason from scientifics against the truths of faith . . . is signified by 'the rod with which Asshur will smite . . .' (Is.x.24).

—⁶. 'A staff,' and 'rod,' (Is.xiv.5) manifestly = power.

—⁸. See *ROD-baculus*, here. E.727. —². —¹⁴.

—⁹. 'An iron rod' (Ps.ii.9) = the power of spiritual truth in natural . . .

6119². 'The rod of His mouth,' and 'the breath of His lips' (Is.xi.4) = the Divine truth from which is Judgment.

F. 16. The tree is man; the sprout or stalk with branches and leaves, are the means, and are called the truths of faith.

R. 148. 'He shall rule them with an iron rod' (Rev.ii.27) = through truths from the sense of the letter, and at the same time through rational things from natural lumen. . . For by 'a rod-*virgam seu baculum*,' in the Word, is signified power . . . E.176.

544. 'Who should pasture all nations with an iron rod' (Rev.xii.5) = (the same as above). S28.

E. 304²⁵. 'The rod of His mouth' = truth in ultimates, which is the truth of the sense of the letter. 727⁷.

504²⁷. 'The rod of her branches' (Ezek.xix.12) = the falsity of doctrine in which is evil.

726. 'An iron rod' = the power of natural truth from spiritual; for by 'a rod' is signified power, and it is predicated of Divine truth spiritual.

727³. 'Rods of strength' (Ezek.xix.11) = Divine truth as to power . . .

—⁶. 'Pasture Thy people with Thy rod' (Micah.vii.14) = the instruction of those of the Church in Divine truths from the Word. . . 'The rod,' here, = the Word, because it = Divine truth.

—¹⁶. 'The rod of His fury' (Lam.iii.1) = the dominion of infernal falsity.

—¹⁸. The signification of 'a rod.' Further ill.

—¹⁹, *et seq.* 730³⁹.

Rogue. *Maleficus*.

A. 8120. He who aids an indigent rogue, through him does evil to the neighbour. Ex. T 428.

D. 3928. Occurs.

4815. (The Moravians) do not speak evilly against rogues.

Roll. See *DEVOLVE*.

Roll. *Volumen*.

Volume, In a. *Volumatim, Voluminatim*.

A. 1271. A tumult heard like a great turbulent revolution. D.3584.

1763. The speech of many Spirits heard undulating like a wave. 6923.

2759. There rose up from the Lower Earth as it were a volume (of Spirits). D.3531, below.

5620¹³. 'The roll,' in Ezek. and 'the little book,' in the Rev. = truth Divine . . .

6492². A long roll fastened to rods, seen. D.2821.

7077². Humiliation was represented by the letting down of their volume (of Spirits); for that company then appeared as a volume (or roll) . . . But the volume appeared as if hollowed out in the middle, and elevated at the sides. 7170. D.3238.

10585. (The Spirits of the Fourth Earth) were seen as a volume. Des. D.3267.

H. 269. The Angels can utter in a few words all the things written in a volume of any book.

P. 264³. They write volumes (about faith, only).

M. 209. This work would expand into a large volume.

D. 2397. If a man merely runs over a volume with his eyes . . .

2678. They act like a wave of the sea.

2953. He whirled round as it were a roll in the form of a fish, (which) = his natural things.

3008. A thousand (confirming) volumes might be written.

3233. The Spirits of Mercury spoke in a volume . . .

3284. They saluted them in a volume. Ex.

3387. They might fill the greatest library with volumes . . .

3531. There rose up . . . a volume, or wave-*fluctus*-of people. In the other life such waves-*undae*, or volumes, are people. These rose up thus in a volume.

3911. These Spirits affected the brain like a soft and almost watery wave . . . This undulating volume adhered to the head.

D. Min. 4549. His sphere was rolled round him like a roll extended in length, according to the roundness of a roll. (Further des.)

E. 222³. 'A roll of a book written in front and behind' (Ezek.ii.9,10; iii.1)=the state of the Church then, thus the quality of the life of those of the Church. (=the Word. 622².)

299³. By 'a book,' when mentioned in the Word, is meant a roll; for in ancient times it was written upon parchments, which were rolled together, and the parchment is called 'a book,' and 'the roll of a book.' Ill. 404^e.

481⁴. 'The roll of a book' which Jehoiakim burnt (Jer.xxxvi.)=the Word . . .

675¹⁵. 'A flying roll' (Zech.v.1). Ex.

726³. These ethers and airs, when acted upon in a volume, give heat . . .

Roll. *Volutare.* A.9377².

Roll. *Volvere.*

A. 4779³. 'To roll themselves in ashes'=to be condemned on account of falsity.

T. 67². Be **revolved** abstractly in the mind.

393². The understanding, while **revolving**—*volvit et revolvit*—this, or turning it over—*versat*.

658⁴. To turn over and **revolve** means.

D. 2776. The evil which he actually intends **rolls** itself through the Spirits around.

3027. Those who **rolled** themselves from Heaven.

3662. When anything (the pope says) is contradicted, he feels something **rolling** and creeping in his abdomen.

E. 637⁹. 'To roll themselves in ashes'=mourning on account of the destroyed truth of the Church.

Roll. *Volvulus.*

T. 137. Collars with **rolls** (or ruffles).

380⁴. Like **rolls** of pastry with serpents inside.

569⁴. Like a great serpent twisting himself into **rolls**.

582. The paper which is . . . formed into **rolls** round spices.

Roll out. *Evolvare.*

See also **EVOLVE**.

D. 4563. They continually endeavour to **roll out** from (their Hell). 4653.

E. 1079². These senses are within the sense of the letter, and are **evolved** thence, one after the other . . . De Verbo 6. 7².

Roll together. *Convolvare.*

R. 335. 'Like a book rolled together' (Rev.vi.13). Ex. E.404, Ill.

T. 79². (He said) Nature **rolled** itself **together** into vortexes . . .

Roman Catholic. *Romanus Catholicus.*

See under **BABEL**, **CATHOLIC**, **PAPIST**, and **POPE**.

A. 10040². Almost like worship exists with the nation of the **Catholic** religion, as it is called; namely, external without internal. Ex.

H. 587². In the most remote Hells in (the western) quarter are those who have been of the **Catholic** religiosity, as it is called, and have desired to be worshipped as gods, and have consequently burned with hatred and revenge against all who did not acknowledge their Power over the souls of men and over Heaven. (Their state there des.)

R. Pref. The Doctrinals of the **Roman Catholic** Church and Religion. (Quoted.)

631. That the **Roman Catholic** religiosity, as to its dogmas and doctrinals, is now dispersed. Sig. and Ex. 713.

— After the New Christian Heaven had been formed, at the same time a new thing came to pass with those who had been of the **Roman Catholic** religiosity. Ex.

717, Pref. The **Roman Catholic** religiosity is treated of in Rev.xvii. and xviii. 753, Pref.

718. Influx, and revelation from the Lord, from the inmost of Heaven, concerning the **Roman Catholic** religiosity. Sig. and Ex.

— It is not said 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. Ex.

719. Revelation concerning **that** religiosity as to its profanations and adulterations of the truths of the Word. Sig. and Ex. 720.

721. Insanity in spiritual things from the adulteration of the Word with those who are in **that** religiosity. Sig. and Ex.

723. **That** religiosity upon the Word profaned by them. Sig. and Ex.

— 'A woman,' here, = the **Roman Catholic** religiosity, which is in an affection opposite (to the affection of truth).

725. Divine good and Divine truth celestial, which are of the Word; Divine good and Divine truth spiritual, which are of the Word; and the Knowledges of good and truth, which are of the Word, with **them**. Sig. and Ex. 726. 727.

728. **That** religiosity from the holy things of the Word profaned, and from its goods and truths defiled by direful falsities. Sig. and Ex.

729. The **Roman Catholic** religiosity, as to its interior quality which is concealed: that from its rise from the love of dominating, from the love of self, over the holy things of the Church, and over Heaven, and thus over all things of the Lord and His Word, it has defiled and profaned the things which are of the Word, and thence of the Church. Sig. and Ex.

— By 'Babylon the great' is signified the **Roman Catholic** religiosity and all its quality.

730. **That** religiosity insane from adulterated and profaned Divine truths and goods . . . Sig. and Ex.

731. Amazement that **that** religiosity is such interiorly, when yet it appears otherwise exteriorly. Sig. and Ex.

733. The Word acknowledged as holy among **them**, and yet really not acknowledged. Sig. and Ex.

[R.]734. 'The abyss' = that religiosity, and especially where its throne is, thus the Papal Cousistory.

735. The amazement of those of that religiosity . . . that the Word, although thus rejected, still is. Sig. and Ex.

737. The Divine goods and truths of the Word, upon which the **Roman Catholic** religiosity has been founded, destroyed in time, and at last profaned. Sig. and Ex. (See 738. 739.)

740. The Word as to power from Divine truths with those in . . . France, who are not so much under the yoke of the Papal Dominion, with whom, however, there has not yet been formed a Church accordingly separated from the **Roman Catholic** religiosity. Sig. and Ex. (See 741. 742. 743. 744.)

745. That those are under the Papal Dominion, but in truths of the Word variously adulterated and profaned by that religiosity, who are of its varieties of doctrine and discipline, and of its varieties of religion and confession. Sig. and Ex.

746. Those who have receded from the **Roman Catholic** religiosity, are here treated of.

748. That from hatred they will condemn and destroy with themselves the evils and falsities which are proper to that religiosity, and will hold the religiosity itself accursed, and will blot it out with themselves. Sig. and Ex.

749. Judgment in them from the Lord, that they should altogether repudiate and hold accursed the **Roman Catholic** religiosity, and should destroy and extirpate it with themselves. Sig. and Ex.

751. That the **Roman Catholic** religiosity, as to doctrine, reigns in the Christian world, and in part also still with the Reformed, although they are not under the Papal Dominion. Sig. and Ex.

753. The destruction and damnation of those who were in the **Roman Catholic** religiosity, and had exercised Power over the holy things of the Church and over Heaven, with the mind of dominating over all, and of possessing all things of others. Sig. and Ex. 759.

— The dogmas of that religiosity are prefixed to this work, that those in illustration . . . may see that they regard nothing else than dominion over the souls of men, to the end that they may be worshipped as gods, and may alone possess the goods of the whole world. (These infernal and detestable dogmas enum., and their purpose ex.)

755. That all who have been in that religiosity, and at the same time in the love of dominating from it, have been destroyed in the Spiritual World, and have been cast into many Hells. Sig. and Ex. 756. 757.

—². But those from the same religiosity who had lived according to the precepts of the decalogue . . . and at the same time had looked to the Lord, have been saved. Ref.

760. Exhortation by the Lord to all, both in that religiosity and out of it, to beware of conjunction with it by acknowledgment and affection . . . Sig. and Ex.

765. Into these three plagues or penalties do those of that religiosity come, who have dominated from the

love of self . . . Sig. and Des. These are atheists at heart . . . and the rest of that nation, who are such, but do not think interiorly, are idolaters.

769. Their fear of the penalties, and, then, grievous lamentation, that that religiosity, so fortified, could be so suddenly and completely overturned. Sig. and Ex. 787. 788.

770. That religiosity is called 'a mighty city,' because it had fortified itself mightily; not only by the multitude of the nations and peoples who acknowledge it; but by many other things; as by monasteries . . . immeasurable possessions . . . the Inquisition . . . Purgatory . . . the prohibition of the reading of the Word . . . masses in an unknown language . . . external sanctities . . . the worship of the dead and of images . . . external splendours; in order that by all these means the people may be in a corporeal faith concerning the sanctity of all things of that religiosity. Hence it is that it is altogether unknown what lies hidden within that religiosity. Ex.

782². The lot after death . . . of those of that religiosity who have been in the love of dominion from the love of self, and thence in the love of the world. Des.

783, 784. The various dispensations and promises by which they make gain. Sig. and Enum.

786. It now treats of those not in any order of the ministry, but who still love and kiss that religiosity, or in heart acknowledge and venerate it.

—³. But those who are of the same religiosity, who indeed acknowledge it because they were born and educated in it, and do not know anything of their devices and snares for arrogating to themselves Divine worship, and for possessing all things . . . and still do goods from a sincere heart, and also turn their eyes to the Lord—these, after death, come among the blessed . . . There are many heavenly Societies of them . . . over which are set . . . some who had been emperors, kings, dukes, and princes, who had indeed acknowledged the Pontiff as the supreme one of the Church, but not as the Lord's vicar; and who had also acknowledged some things from the papal bulls, but yet had held the Word holy, and had acted justly in their administration.

787^e. On account of the Power of their domination, they cannot recede from all the externals of that religiosity; but they can recede from its internals. Ex.

790. That the Angels and men of the Church . . . should rejoice in heart that those in the evils and falsities of that religiosity have been removed and rejected. Sig. and Ex.

791. That by a strong influx of the Lord out of Heaven, that religiosity with all its adulterated truths of the Word, will be cast headlong into Hell, and will not appear to the Angels any more. Sig. and Ex.

792². That those in the evils and falsities of the **Roman Catholic** religiosity, have no affections of spiritual truth and good, nor of celestial truth and good. Sig. and Ex.

793. That those in that religiosity from doctrine and a life according to it, have no understanding of spiritual truth, and thence no thought of spiritual truth, in so

far as [these are] from themselves. Sig. and Ex. And not any search for, investigation, or confirmation of spiritual truth. 794, Sig. and Ex. And have no illustration from the Lord, and thence no perception of spiritual truth. 796, Sig. and Ex. And no conjunction of good and truth. 797, Sig. and Ex.

So1. That from (this) religiosity is the adulteration and profanation of every truth of the Word . . . and that thence has emanated falsity into the whole Christian world. Sig. and Ex. So2, Ex.

So3, Pref. A Glorification . . . by the Angels, because the Roman Catholic religiosity in the Spiritual World has been removed, whereby they have come into their light and blessedness. Tr. So7, Sig. and Ex.

825². The Roman Catholic religiosity teaches that the Lord's Human is not Divine, and therefore they have transferred all things of the Lord to themselves; also that the Word is to be interpreted solely by them . . .

962⁴. Then was heard a voice from the Roman Catholics . . . —⁸.

B. 2. The doctrinals of the Roman Catholics concerning justification; from the Council of Trent.

19. That the Roman Catholics before the Reformation taught exactly similar things to those the Reformed taught after it, concerning a Trinity of Persons, original sin, the imputation of Christ's merit, and justification by faith in it, with the sole difference that they conjoined the same faith with charity or good works. Ex.

21. In order that they might be torn asunder from the Roman Catholics . . . T. 796⁴.

105. That at this day the Roman Catholics know nothing about the imputation of the merit of Christ, and justification by faith in it, because it lies completely covered over by the externals of worship; and therefore if they in part recede from the externals of their worship, and immediately approach God the Saviour Jesus Christ, and administer the Holy Eucharist in both kinds, they can be introduced into the New Jerusalem . . . more easily than the Reformed. Ex.

108. A second reason why the Roman Catholics can be introduced into the New Jerusalem more easily than the Reformed, is that with the Roman Catholics there is an idea of Divine Majesty in the Human of the Lord, more than with the Reformed, as is manifestly evident from their most holy veneration of the Host. A third reason is that with them charity, good works, repentance, the study of a new life, are essentials of salvation . . . These are the three reasons, why the Roman Catholics, if they approach God the Saviour Himself, not mediately, but immediately; and also if they distribute the Holy Eucharist in both kinds, may more easily than the Reformed receive a living faith in place of a dead one, and be borne by the Lord through Angels to the gates of the New Jerusalem or New Church, and be introduced with joy and shouting.

T. 94. The reason the Lord is called the Son of Mary . . . is that the Roman Catholics have sanctified Mary . . .

174. From the Nicene Council (a Trinity of Persons) was introduced into the Roman Catholic Church . . .

508⁴. (Hence) by the Divine Providence the Word has been taken away from the laity among the Roman Catholics . . .

562². See CONFESS, here.

820². Turn away their minds from the sanctifications introduced into the Roman Catholic Church.

821. All of the Catholic religion who had thought more of God than of the papacy, and have done works of charity from a simple heart . . . are easily led away from the superstitions of that religion. Des.

—². None who pass into the Spiritual World from this Catholic religiosity see Heaven where the Angels are: there is as it were a dark cloud over them . . . But as soon as any convert comes among the converted, Heaven is opened . . .

D. 4913. On those from the Catholic religion who have persuaded themselves that they have Power from the Lord over the souls of men. Gen.art.

4953. On the Roman Catholic religion and Babel. Gen.art.

5006. A Catholic crowd . . . adored him . . .

5030. Evident from those who are in the Catholic religion—the simple of them are in good without truth . . .

5074². The worst of all among the Catholics are those who have been devout in external form, and have thereby aimed at becoming great . . .

5265. See LAST JUDGMENT, here. 5266. 5406. 5457. 5503. 5649. 5737.

5362. Situation of the Hells of the evil of the Catholic religion . . .

5642. Character of those who belong to the Catholic religion there. 5790b.

6020. (A Society of Catholics there, after the Last Judgment, and how it was purified.)

D. Min. 4597^e. Many such are in the Roman Catholic religion, where they do not know the truths of faith. Des.

4603. A conversation with a certain Roman Catholic about their saints.

J. (Post.) 112. I saw a vast multitude from the Catholic nation, who had been long hidden and reserved by the Lord, and preserved from the idolatrous contagion of the rest, because they had lived well, and acknowledged the Lord . . . In a word, the Societies instituted from the Catholics are many and great . . . Thence, if after being instructed they have received the truths of faith in the good of love, they are elevated into Heaven. It is not their fault that they were born there.

113. The most wicked from the Roman Catholics become the most stupid. Ex.

Inv. II. The doctrinals contained in the True Christian Religion, agree with those of the Roman Catholic Church, and of the Protestants [with those persons] who acknowledge a personal union in Christ, and approach Christ, and partake of the Eucharist in both kinds.

Can. Trinity iii. 4. Not allowable from the Catholic religion to say . . .

[Can. Trinity] v. 1. These creeds . . . ecumenical and Catholic, that is, universals of doctrine . . .

Rome. *Roma.*

Roman. *Romanus.*

See LATIN.

A. 2724^o. Hence with the Gentiles, especially in Greece and Rome, so many gods . . .

8944². How the things of Divine worship reached the Italians or **Romans**.

10177¹⁰. Censers, etc., in use with the **Roman** nation . . . Such a religiosity was derived from the Ancient Church. E.504^o.

P. 312². Think of **Rome**, etc.

R. 737². The idea that 'the seven mountains' mean **Rome**. E.1062².

M. 451. (Modern) **Rome**, mentioned.

T. 141. The **Roman** government of Consul, Senate, and Tribune . . .

D. 2147. As with the **Romans**, who longed for immortality (of fame) more than others . . .

3394. One who was like the **Romans**. Des.

— . But the valour of the **Romans** was mad.

4094. A certain celebrated **Roman** seen. (See CICERO.)

5408. The city of **Rome** there.

5648. See LAST JUDGMENT, here. 5650.

6012. He of **Rome** who was from Upsala . . .

E. 573¹³. Believed to be said of the destruction of Jerusalem by the **Romans** . . .

C. 86. If I had been born at Venice, or **Rome** . . .

Roof. *Tectum.*

See BEAM-trabs, and COVER-tegere.

A. 896. 'Noah removed the covering of the ark' Gen. viii. 13) = the removal of falsities. . . 'The covering' = what obstructs or prevents the man from seeing heaven, or the light; and this was falsity.

3652⁶. When man has arrived at a state in which he acts from good, or the will, he ought not to betake himself to his former state . . . which is signified by, 'Let him that is upon the roof of the house not go down to take anything out of his house' (Matt. xxiv. 17). (These words = the second class of men within the Church — those who are in charity towards the neighbour. 3653.)

4050. There appeared walls, but no roof.

10161. They make for themselves roofs . . .

10184. 'The roof' (of the altar) (Ex. xxx. 3) = what is inmost. The reason a roof = what is inmost, is that it is what is highest . . . and also because it = the like as the head with man . . .

—². As by 'the roof' is signified what is celestial — which is what is inmost — good also is signified. Ill.

—³. As 'a roof' = good, the ancients had roofs on their houses where they walked, and also where they adored. Ill.

—⁴. (Thus) 'a roof' = the good of love.

10769. The roof was round.

10835. Their houses have a flat roof, around which there is a border sloping downwards.

H. 532³. Like one looking from the roof of a house.

R. 859^o. 'Gog and Magog' mean a roof and a floor.

M. 12. The roof was of plates of gold.

T. 71. The ground made a roof over them.

73⁴. A radiant light . . . inflowed through the roof.

D. 3016. I seemed to be elevated to the roof, and to adhere to it with my head.

4739. The chambers were devoid of a roof.

4860. (In a Hell of Genii) there were walls . . . but no roof. . . They cannot dwell in houses with roofs . . . they would feel suffocated. . . The reason is that roofs = the closure (of thought).

E. 405³⁴. 'The roof of the house' (Matt. xxiv.) = the intelligence which is from genuine truths, thus also the genuine truths through which is intelligence.

650⁶⁶. 'The roof' = what is inmost.

652²¹. 'Roofs' = interior things.

Room. See CHAMBER.

Root. *Radix.*

Root, To. *Radicare.*

Rooting, A. *Radiciatio.*

Radical. *Radicalis.*

Radically. *Radicitus.*

See INROOT.

A. 382³. 'The root is dried up' (Hos. ix. 16) = charity cannot bear fruit.

875. That nothing of the good and truth of faith could yet take root. Sig.

880. Then first are the truths of faith rooted. Ex. **Rooting** never begins until the man receives the good of charity. All the truth of faith is rooted by the good of faith . . . So a seed does not take root until the heat of the sun warms the earth . . . then the seed begins first to push its root within itself, and afterwards to send it forth into the ground. So spiritual seed . . . is never rooted until the good of charity warms it: then first it pushes its root within itself, and afterwards sends it forth.

1846⁴. 'They have no root in themselves' (Mark iv. 17) = no charity, for in this faith is rooted; and those who do not enjoy this root, yield in temptations.

1861⁵. 'Leave them neither root nor branch' (Mal. iv. 1) = neither charity nor Truth.

2228². Can send a root no deeper than the thought.

2851⁶. 'To kill the root with famine,' etc. (Is. xiv. 30) = to take away the goods and truths which had been stored up interiorly by the Lord.

2879. The Lord inflows . . . with good and truth: their root must be in the inmost . . .

3146. Such is the rooting of faith.

3671. The seed, which is interior good and truth, cannot be rooted except in exterior good and truth as soil.

3986². Affections are **rooted** . . . in man by his life.

4205². (Thus) no truth can be implanted with genuine affection, and interiorly **rooted**, unless the man is in good.

4317⁵. This **root** (hereditary evil) lies deeply hidden.

6273. Reflect, whether the truth which is of faith can be **rooted** except in good, and whether faith, unless **rooted** there, is faith.

8869⁵. The proprium, **radically**, is evil.

9141^e. Until nothing (of the truths and goods of the Church) is left in the internal and the external of man, is signified by, 'it will leave them neither **root** nor branch.' The '**root**' of good and truth is in the internal of man, and the '**branch**' is in the external.

10132². 'The **Root** of Jesse' (Is. xi. 10) = the Lord from whom is this good. E. 175⁶. 205⁶.

C. J. 63. Lest this worst **root** of evils be excited with them.

Life 90^e. (Thus) the Truth of the Word cannot be **rooted** with those who do not care for the Truth; nor with those who love the Truth exteriorly (only); nor with those who are in the concupiscences of evil; but with those with whom the concupiscences of evil have been dispersed by the Lord: with these the seed is **rooted**, that is, the Truth in their spiritual mind.

93. As this proprium of man constitutes the first **root** of his life, it is evident what kind of a tree a man would be, unless this **root** were extirpated, and a new **root** implanted. . . This **root** is not removed, and a new one implanted in its place, unless the man regards the evils which constitute the **root** as things hurtful to his soul, and therefore wants to banish them . . .

94. He who combats acts from the interior, and against the concupiscence itself, which constitutes the **root** of evil . . . (Thus) the **root** of evil is not removed except by combat.

108^e. With the merely natural, the **root** of evil remains implanted.

W. 310². This endeavour is continuous from the earths through the **root** even to the ultimates . . .

314. Vegetations take place through the barks, by pushing through the envelopes of the **roots** . . .

P. 220^e. Avarice is the **root** (or a **root**) of evils.

R. 17². All truth is sown in the internal man, and **rooted** in the external, and therefore unless the sown seed is **rooted** in the external man, which is done by acting, it becomes like a tree planted not in but on the soil . . . This **root** the man carries with him after death who has done Truths; but not the man who has only Known them.

266. 'Of the tribe of Judah the **root** of David' (Rev. v. 5) = through Divine good united to Divine truth in His Human.

954. 'I am the **root** and the Offspring of David' (Rev. xxii. 16) = that He is the Lord Himself, who was born in the world, thus the Lord in His Divine Human. From this he is called 'the **root** and Offspring of David' . . .

T. 173. Like the **root** of a tree in the earth (which grows again).

585². When the earth is first opening a seed, it begins from the **root**, which is like a heart, and sends out from it the sap, which is like blood . . .

Ad. 3/5445. This **radical** evil would at once burst out . . . 5486. 5593. 5606. 5687.

D. 1436. Like the derivation of the **roots** of a tree in the earth; or like a glandulous **root** which is **rooted** inwardly . . . Evils are the 'tares' which strike broad **roots**, and oppress the **roots** of the good seed.

1437. Therefore, unless they are the Truths of faith, they cannot be **rooted**; but they are the **roots** of the tares which oppress them, but still cannot extirpate them . . .

1438. For then the **roots** do not work down deeply. 1439.

2312. Thus there is a **root** . . .

E. 281². 'The **roots**' (Ezek. xvii. 6) = knowledges.

310. 'The **root** of David' = the Divine truth. . . The Lord as to the Human is called 'the **root** of David,' from the fact that everything of Divine truth is from Him, as also all things come forth and subsist from their **root**. Hence, too, it is, that He is called 'the **root** of Jesse.'

315¹⁶. 'To kill the **root** with famine' = to completely perish from there being no good: 'the **root**' = everything from which it lives.

386³. 'The **root** of the serpent' (Is. xiv. 29) = that false beginning or principle. 727²¹. (Compare 817⁹.)

481². 'It sendeth forth its **roots** beside the river' (Jer. xvii. 8) = the extension of intelligence from the spiritual man into the natural . . . for the '**roots**' are sent forth from the spiritual man into the natural. 518¹².

638¹¹. The second state of regeneration is signified by, 'he shall infix his **roots**' (Hos. xiv. 5), which state is that of its coming forth in the Natural; for there the **roots** are fixed.

654¹⁷. 'Thou hast caused its **roots** to take root' (Ps. lxxx. 9) = instruction according to order, namely . . . that they are introduced into the Church.

710⁵. 'The **root**' = the first thereof.

1173³. To inflow into the interiors of the mind (as the Lord does), and through them into its exteriors, is to infix the **root**, and to produce from the **root**: the **root** is in the interiors, and production in the exteriors.

Inv. 22. As the Lord is not dead, there remains, according to Daniel, 'a **root** in the earth' . . . That which remains is the faculty of being able to understand truth and to will good. This is 'the **root** that remains.'

Rope. See CORD.

Rosary. See under ROSE.

Rose. *Rosa.*

Rosebed. *Rosetum.*

Rosary. *Rosarium.*

A. 9841³. The things which are of life, are represented in Heaven by **rosebeds**, etc.

P. 282^e. Like a dead body covered over with **roses**, etc.

M. 8. Walking on roses . . .

—². Sitting by threes and tens on rosebeds.

—³. We have lain down upon this rosebed.

42⁴. From her necklaee hung a rosary of chrysolites.

137. Garlands of lilies and roses of a hyacinthine colour . . . adorned their bosoms.

147^e. Like a rosebed in the spring time.

293. Seven women seen sitting on a rosebed.

—⁶. The rosebed on which we sit—the deliciousnesses of wisdom.

—⁷. She wove a garland of roses, sprinkled it with water from the fountain, and placed it on the boy's hat . . . and said, Receive the deliciousnesses of intelligence . . .

294. I again saw those seven wives in a rosary, but not in the same one. It was a magnificent rosary . . . round, and the roses formed a rainbow—roses or flowers of a crimson colour its outside circle; others of a golden yellow the next; within this, others of a dark blue; and the inmost of a leek-green or bright green: and within this rainbow rosary there was a little lake of limpid water. . . Such a thing is created by the Lord in a moment, and represents something new on the earth . . . we think it is the deliciousnesses of conjugal love. Ex. —³.

315³. A hat on the crown of which was a rosary surrounded with small sapphires.

D. 6110⁸. The commonness, when there is love truly conjugal, is the plane in which the deliciousnesses form themselves from within, as upon the plane of the rose, and each rose becomes a plane, in which are formed interior deliciousnesses to eternity.

Rosenadler. *Rosenadler.* D.5700.

Rosenstolpe. *Rosenstolpe.* D.5863. 5948³. 5960. 5977.

Rouge. *Fucare, Fucus.*

P. 121². Rouged—*inducto fuco*—so as to appear handsome.

M. 231⁵. Their office is to prepare red-lead into rouge, to bedaub the faces of harlots.

T. 109⁴. Like an old woman whose face had been rouged—*fucata*, and who, from the crimson of the rouge, appeared to herself beautiful.

E. 972^e. Their sincerity and rectitude are only a pretence and cunning.

Rough. *Asper.*

Roughness. *Asperitas.*

Roughly. *Aspere.*

A. 3527^e. 'The rough ways made smooth' (Luke iii. 5) = the falsities of ignorance turned into truths.

5246⁴. Rough as to his face.

6516^e. A milder or harsher modification (of utterance).

H. 368. The man has a rougher and less beautiful face.

S. 90². (In the Third Heaven) they do not express any consonant roughly, but softly . . . Roughness in letters is in use in the Spiritual Heaven . . . because truth admits of what is rough, but not good.

P. 279⁸. Through the trachea or wind-pipe—*asperam arteriam*.

M. 218. The intelligence of the men is grave, rough, hard . . .

D. 5620. The rough letters, which are uttered roughly. Enum.

5622. See HEBREW LANGUAGE, here.

De Verbo 4². The rough letters . . . have no meaning (in the Third Heaven), except when they utter them with a soft sound, and this is why many rough letters are pointed within . . .

Rough. *Hispidus.*

T. 155². Zeal is outwardly harsh—*asper*, rough . . .

Round. *Rotundus.*

A. 7484. A certain round fruit . . .

8243. (The round faces of the inhabitants of Jupiter.)

8458. 'A small round thing' (Ex.xvi.14)=the good of truth. 'Round' is predicated of good.

—². Good is (there) presented as round, which is continuous in its form. 9717².

M. 268². (Those who are in the phantasy of the possession of all the wealth of the world) appear with round faces . . .

T. 86. The Divine good is like the round hilt of a sword.

503. A round temple like that at Rome called the Pantheon, seen.

E. 253⁷. 'Round' (1 Kings x.19)=the corresponding good.

Round about. See AROUND, and under SURROUND.

Rouse. *Suscitare.*

See RESUSCITATE.

A. 6370. 'Who shall rouse him up?' (Gen.xlix.9)=that he is safe among all in the Hells.

E. 899⁸. 'To rouse the dead' (John v.21)=resurrection into life, not only by natural death, but also by spiritual death.

Rotate. See WHEEL.

Rower. *Remex.*

See OAR.

A. 1201³. 'Zidon' = exterior Knowledges; therefore her inhabitants are called 'rowers.' Ex. 6385².

E. 514². Those who teach, lead, and rule, are meant by, 'pilot,' captains,' 'rowers,' etc.

Royal. See under KING.

Royal Exchange. J.(Post.)268.

Royal Society. W.344.

Rub. *Fricare.*

Rubbing. *Fricatio.*

P. 256⁴. When any Spirit rubs his face, or garment,

with the Word, from the mere rubbing it shines . . . T.209².

D. 4851. The pride (of being rational and wiser than others) produces tickling and rubbing of the anus.

Rub. *Terere.* M.3So.

Rubbish. See under REFUSE, and RUINS.

Ruby. *Pyropus.*

A. 655. 'I will make thy suns (windows) of rubies' (Is.liv.12)=intellectual truths from charity; and therefore they are likened to a ruby.

1232. 'Ruby' etc. (Ezek.xxvii.16)=Knowledges of good.

2735. Auroras sparkling as it were with rubies—*rubinis*—and carbuncles. H.382^e.

M. 2. He was girt with a band which as it were flamed and shone with rubies and sapphires.

42³. A golden girdle, upon which were three precious stones: two sapphires at the sides, and a ruby in the middle.

—⁴. She wore a necklace of rubies . . .

266. He wore a tiara studded on the right side with some rubies.

T. 112. A cloud which sparkled like a carbuncle from the flame of the sun.

E. 268³. 'A sardius' also is mentioned (Rev.iv.3), because by this stone is signified good . . . It is this stone which is called *pyropus*, which, as it shines as if from fire, by both is signified the translucence of truth from good.

401²⁵. 'I will make thy suns of rubies, and thy gates in stones of carbuncle'=goods coruscating from the fire of love (and truths resplendent from good). 'A ruby'=coruscation as from fire. 717⁵.

Ruby. *Rubinus.*

See SARDIUS.

A. 2735. See RUBY—*pyropus*, here.

9865. 'A ruby, a topaz, and a carbuncle' (Ex.xxviii.17)=the celestial love of good . . . on account of their red and flaming colour . . . here, celestial love, because they are in the first row . . . Hence these three stones represent the Inmost Heaven, and consequently the love there . . .

—³. 'The 'ruby,' which is in the first place, in the Original Language, is derived from a word which means redness.

S. 42. Hence, the Word, in its ultimate bosom, from its natural sense in which are the two interior ones, is like a ruby and a diamond: from celestial flame, like a ruby . . .

R. 232. The Divine sphere which encompasses the Lord . . . appears, in the Celestial Kingdom, glowing red like a ruby . . .

M. 20². The bride (wore) on her head a crown of gold studded with rubies.

42⁴. (She wore) a stomacher fastened in front with rubies.

137^e. The furniture of their houses . . . flashed with gold as if flaming from the interstudded rubies.

609. These three degrees are distinct from each other as . . . are a ruby, a sapphire, and an agate. Moreover . . . 'a ruby,' in the Word,=celestial good, which is the good of the highest Heaven.

E. 364⁷. That a ruby is so called from redness. Ill. Hence it is that by 'a ruby' is signified the truth of celestial good.

Rudbeck. *Rudbeck.* D.4396.

Rudberg. *Rudberg.* D.4757^e. 4836. 4842. 4843. 5228.

Rude. *Rudis.*

Ignorance. *Ruditatis.*

A. 3909. The things in the sense of the letter are relatively rude.

4379. These arcana are open . . . as to some rude image . . .

8149^e. Thus are the very ignorances of falsity wiped away.

D. 1935. Thus the Knowledges of Truths with men (are) vessels . . . rude, may the rudest.

2185. They said . . . that the things I have written are so rude and gross . . .

6042. In his chamber are many things which are rude and sad.

Rudiment. *Rudimentum.*

A. 4707. The first rudiments, Sig. and Ex.

—^e. The first rudiments are also the generals of doctrinals.

6751^e. The generals of faith, or the rudiments of the doctrine of the Church, are the first plane.

7780². When the Ancients were describing the first rudiments of the doctrine of faith . . .

T. 426^e. (These are) the rudiments of charity.

D. 5814. Scarcely wanting to hear about spiritual truth, except the first theological rudiments.

Ruffles. See under ROLL.

Rugged. *Scaber.* H.584. 586^e.

Ruin. See under DESTROY—*labefactare.*

Ruin. *Pernicies.*

Ruinous. *Perniciosus.*

A. 9028. 'The day of my ruin' (Ps.xviii.18)=a weak state as to the faith of truth.

H. 361². An idle life is ruinous.

D. 2621. (David) is acute, or pernicious.

4635. Sirens are the most pernicious of all.

5669. (At) the ruin of the worshippers of the Lord they are silent, and abstain until they see that he is

beginning to rush into some **ruin**, and then they are suddenly present . . .

Ruin. *Resupinare.* T.37^e.

Ruin. *Ruina.*

A. 988. 'Upon his ruin . . .' (Ezek.xxxi.13). E.388¹², Ex. 654³⁶.

D. 2116. Occurs. 2123.

E. 223³. The vastation of the Church as to doctrine is meant by 'Thou hast made of . . . a defenced city a ruin' (Is.xxv.2).

601¹⁶. '**Ruins**' (Is.v.30)=a total subversion.

Ruins. *Rudera.*

H. 586². In some Hells appear as it were the **ruins** of houses and cities after conflagrations, in which the infernal Spirits dwell . . . D.4897. 5598.

W. 303^e. They do not appear like a house, but like a heap such as is [formed] of **ruins**.

D. 3931. As the **ruins** of temples [built] of such rocks are wont to appear. 3936.

4734. Around the cities . . . and elsewhere, appear . . . also great **ruins** of houses . . .

4872. At last I arrived at the **ruins** of houses . . .

Rule. *Amussis.*

A. 9424¹⁰. 'He marketh it out with a **rule**' (Is.xliv.13)=how doctrine is formed from Own intelligence. 10406⁹. E.587⁷.

9632². To which they accurately—*ad amussim*—correspond.

Life 27. Knows accurately all things of the doctrine of his Church.

T. 32². The speech, etc., of one is never **exactly** equal to that of another.

Rule. *Norma.*

A. 2235. It has the law for its **rule**.

6637². So that doctrine is the **rule** of life.

8899. The precepts of the decalogue are for **rules** both for those in the world and those in Heaven.

9192. All worship has for its **rules** doctrinals . . .

M. 147. It is a universal **rule** that . . .

B. 84^e. It is a general **rule** of religion that . . .

D. Min. 4751^e. Occurs.

E. 345^e. The **rule** . . . that the understanding must be under some blind obedience to faith.

Rule. *Regere.*

Government. *Regimen.*

See under COMMAND, DOMINION, GOVERN, LOVE OF DOMINATING, and REIGN.

A. 50. Man . . . is **ruled** by the Lord through Angels and Spirits. 581. 2025^e. 2034ⁿ. 2121². 6191, Ex. 10655⁴.

—². So long as man has not been regenerated, he is **ruled** quite differently. Ex.

—³. The Angels lead, but they only minister; for it is the Lord alone who **rules** man through Angels and Spirits.

592. The most general idea, that the Lord **rules** and disposes everything. D.2320.

1317. The Angels with man, being of the Lord, **rule** nothing else with man than his ends: and, when they **rule** these, they **rule** his thoughts and deeds, also.

1399. Each Spirit . . . is **ruled** by the Lord through Angels.

1673⁴. Man can perceive whether he is **ruled** by such, by this . . .

1752^e. The form of **government** (there) is such that good Spirits are subordinated to angelic ones; and (these) to the Angels themselves; so that they constitute one angelic Society.

2015¹⁰. For a **government** from truths alone condemns everyone to Hell; but a **government** from goods . . . elevates into Heaven . . .

2026². As the Lord **rules** the universal Heaven, He also **rules** all things on earth; for they are so connected that He who **rules** the one, **rules** all things. Ex. H.5.

2447². According to this order, each and all things are **ruled** by Him; but with a manifold difference, namely, from will, from good-pleasure, from leave, and from permission. Ex.

2515². Do not suffer themselves to be **ruled** by good and truth . . .

2592³. He it is who **rules** the universe.

2706. The Lord **rules** the smallest singulars of everyone, even with the worst . . . but diversely, according to the reception of life. Ex. 2878^e.

2892. He who lives in good, and believes that the Lord **rules** the universe . . . can be endowed with heavenly freedom and . . . peace . . . Whereas he who believes that he **rules** himself, is continually disquieted, is carried away into cupidities, into solitudes about future things . . . and, because he so believes, the cupidities of evil and the persuasions of falsity adhere to him.

2973⁴. From man's inmost, the Lord **rules** the things in his circuits . . .

3603^e. The Involuntary from the Lord . . . has (in childhood) disposed and **ruled** everything of their thought and will.

3642^e. Thus does the Lord, from the Divine, **rule** the Hells also.

3644. Every man has his situation in the Grand Man . . . and is **ruled** thence.

3645. Through this (Divine sphere of ends and uses) all things are **ruled**.

3704¹⁵. The Lord from the Divine good, through the Divine truth, **rules** each and all things in the universe.

3835. Everyone's affection . . . is called (a bond) from the fact that it **rules** the man . . .

4067². Around man are Spirits and Angels, and the internal man is in the midst of them, and he is thus **ruled** by the Lord.

—³. These (Societies) communicate with Hell; the man is in the midst of them, and he is entirely ruled by them . . . although he supposes from the delight he has, and the derivative freedom, that he rules himself . . .

4077^e. Man has not the least of thought, nor of will, except by influx through (Heaven and Hell) from the Lord; and it is these through which the Lord mediately rules the human race; and, in particular, everyone.

4167². These three planes are what rule man, that is, through which the Lord rules man. Through the interior plane, or through the conscience of spiritual good and truth, He rules those who have been regenerated. Through the exterior plane, or through the conscience of what is just and fair, that is, through the conscience of moral and civil good and truth, He rules those not yet regenerated, but who can be regenerated, and also are being regenerated. But through the outermost plane, which appears like conscience, and yet is not conscience, He rules all the rest, even the evil. These, without this government, would rush into all wicked and insane things . . . Those who do not suffer themselves to be ruled through these [planes], are either insane, or are punished according to the laws.

4190. The Lord rules the interiors (of the good gentiles) . . .

4217³. The Lord rules the man who is in good through internal bonds . . . but him who is in evil solely through external bonds.

4227. In order that they themselves might rule under the name (of the rich and powerful). (See *COMMAND-
imperium*, here.)

4419. He had contracted this evil, that wherever he was, he wanted to rule all things. . . (And) was troublesome to them, because he wanted to rule them from his own intelligence.

4658⁴. The radiant circle is the Divine from Him, which inflows not only into Heaven, but also into the universe, and disposes and rules them. He added, that He who disposes and rules Heaven, also disposes and rules the universe, because the one cannot be separated from the other.

4687³. This *Ipsium* is that from which the Divine truth now proceeds . . . consequently which rules and governs the universe, as it has ruled and governed it from eternity.

5396. How the Lord rules inordinate things which are outside, from what is peaceful in the middle. Rep.

5608⁵. Infants suffer themselves to be ruled by the Angels . . . not like adults, who rule themselves from their own judgment and will.

5718. A kind of Spirits, who, because they want to dominate, and alone to rule all others, excite among others enmities, hatreds, and combats. Des. (Their correspondence.)

5732². In the speech (of the Angels) there is nothing of command to another, for no one wants to be lord, and so regard another as a servant, but everyone wants to minister to and be of service to another. Hence is evident the nature of the form of government in the Heavens. Ill.

5854². Therefore the Lord rules man through his freedom . . .

6058. There is an influx from the Divine of the Lord into every Angel, Spirit, and man, and the Lord thus rules everyone, not only in the universal, but also in the veriest singulars; and this immediately from Himself, and also mediately through the Spiritual World.

6213². Then the Lord, through Angels, rules him as to externals, which are called external bonds . . . 6495².

6325. It is an eternal Truth that the Lord rules Heaven and earth . . .

—². Spirits who want to rule themselves, suppose that this would be to lose their freedom . . .

6338. If man, Spirit, or Angel ruled himself in the singulars, there would be confusion of all things.

6466^e. For man is ruled, in particular, through Angels and Spirits, and, in general, through Heaven, by the Lord.

6473. That the Lord rules the ultimates of man equally with his primes. Ex.

6474. How all the thoughts are ruled by the Lord. Shown.

6482. I have spoken with Spirits about the Lord's universal government: that what is universal is quite impossible without singulars. Ex.

7270⁴. There, from the First, the Lord rules and provides each and all things . . .

7290⁴. For what is negative universally reigns on earth against the Divine influx and government.

7342. The will is what rules man. It is believed . . . that the understanding rules; but the understanding does not rule unless the will inclines; for the understanding favours the will . . .

7773. In Hell, equally as in Heaven, there is a form of government; for there are dominations and subordinations; without these, society would not cohere. But . . . in Heaven all are like equals: for the one loves the other as a brother a brother; nevertheless the one sets the other before himself in proportion as he excels in intelligence and wisdom; the love of good and truth itself causes that everyone as it were from himself subordinates himself to those who are in wisdom of good and intelligence of truth more than themselves. But the subordinations in Hell are those of command . . . and he who commands rages cruelly against those who do not favour his every nod . . .

8237². For the Lord rules the Hells also, through Angels, to whom is afforded an opportunity, from the place where they are, of seeing all things which come forth there. This is done in order that there may be order there . . .

8455. Peace has in it confidence in the Lord: that He rules all things . . .

8717². The Lord, through the Truth proceeding from Him, rules all things down to the most singular ones, not like a king in the world, but like God in Heaven and the universe. Ex.

8728. Through the Angels and angelic Societies, the Lord mediately acts and rules men; but still it is not the Angels who rule, but the Lord through them.

[A.] 8770⁴. Why the forms of **government** with the descendants of Jacob were successively changed. Ex.

9278³. Thus it is according to Divine order, that the Lord should **rule** the world with man through Heaven, and by no means the reverse.

9846^e. How the Lord **rules** man mediately through Heaven; for a regenerated man is a Heaven in the least image; and therefore when He **rules** Heaven, He also **rules** such a man at the same time.

9930³. For **government** from Divine good was represented by a crown; and **government** from Divine truth by a sceptre.

10188². The Lord **rules** the Hells through (the external sphere of the Divine good).

10773. The **government** of the Lord in the Heavens and on earth is called Providence.

10810². In order that the evil may be **ruled** by the Lord through the good (there).

10814². (Men then) entered upon **governments** under various forms; for in proportion as the love of self increased, evils of every kind increased. . . N. 81.

H. 5. To rule Heaven and earth, is to receive from Him all the good which is of love, and all the truth which is of faith, thus all intelligence and wisdom, and thus all happiness; in a word, eternal life. III.

63. As Heaven is such, it is **ruled** by the Lord as one man, and thus as a one.

108. Bees live in a certain form of **government**. . .

213. On **governments** in Heaven. Chapter.

— . As . . . all within a Society are in like good, but not in like wisdom, it necessarily follows that there are **governments**; for order must be observed. . . But the **governments** in the Heavens are various; different in the Societies which constitute the Celestial Kingdom from those which constitute the Spiritual Kingdom; they also differ according to the ministries which belong to each Society. But in the Heavens there exists no other **government** than the **government** of mutual love; and the **government** of mutual love is heavenly **government**.

214. The **government** in the Celestial Kingdom is called Justice, because all who are there are in the good of love from the Lord to the Lord. . . The **government** there belongs to the Lord alone; He Himself leads them, and teaches them in the Things of life. . . 216, III.

215. The **government** in the Spiritual Kingdom is called Judgment, because they are in spiritual good. . . These also are led by the Lord, but mediately, and therefore these have governors, fewer or more according to the need of the Society. They have laws also, according to which they live together. 216, III.

217. In the Spiritual Kingdom there are various forms of **government**; in one Society not the like as in another: the variety is according to the ministries which the Societies discharge. Ex.

—². But all the forms of **government** therein agree in regarding the public good as the end, and, in this, the good of each person. . .

219. There is a like **government**, in the least form, in every house. . . the master loves the servants, and the servants love the master. . .

220. There are **governments** also in the Hells; for, unless there were **governments**, they would not be kept in bonds; but the **governments** there are opposite to the **governments** in the Heavens: they are all those of the love of self. . . The more malignant ones are set over them, whom they obey, from fear.

228. The will and understanding of man are **ruled** by the Lord through Angels and Spirits, and (therefore) so also are all things of the body. . .

—². The Angels have been permitted to move my steps, actions, tongue, and speech, as they willed, by influx into my will and thought. . . They said, afterwards, that every man is so **ruled**. . .

296. The reason man is **ruled** by the Lord through Spirits, is that he is not in the order of Heaven. . . If man were born into good, which is according to the order of Heaven, he would not be **ruled** by the Lord through Spirits, but through order itself, thus through general influx. Through this influx, man is **ruled** as to those things which proceed from his thought and will into act, thus as to his speech and actions. . . Through general influx from the Spiritual World, animals also are **ruled**, because these are in the order of their life.

468. Civil truths relate to. . . the things which belong to **government** in kingdoms. . .

536. That the Lord **rules** the Hells. Chapter.

— . As (Heaven and Hell) are two opposites. . . from the action and reaction of which results an equilibrium in which all things subsist. . . it is necessary that He who **rules** the one should also **rule** the other. . .

543. The Hells are **ruled** in general through a general afflux of the Divine good and truth from the Heavens, through which the general conatus flowing forth from the Hells is restrained and coerced; and also through a special afflux from each Heaven, and from each Society of Heaven.

— . The Hells are **ruled**, in particular, through Angels, to whom it is given to look into the Hells, and to suppress the insanities and disturbances there; and sometimes Angels are sent there, and, present, they regulate these disturbances.

— . In general, however, all who are in the Hells, are **ruled** through fears, some through those implanted in the world; but, as these fears do not suffice. . . they are **ruled** through the fears of penalties. . . For the most part, the more malignant are set over the others, who prevail by craft and arts, and can hold the rest in compliance and servitude through penalties and their terrors: these governors dare not go beyond the prescribed limits.

592. Unless the Lord **ruled** both the Heavens and the Hells, there would be no equilibrium, and (thus) no Heaven nor Hell. . .

—^e. (Thus) unless the Lord alone **ruled** both the Heavens and the Hells, there would be no salvation for anyone.

N. 81³. That the Lord **rules** the world through the evil, by leading them through their Own loves. . . Refs.

311. On Ecclesiastical and Civil **Government**. Gen. art. (See also A. 10789, *et seq.*)

P. 1. That the Divine Providence is the **government**

of the Divine love and Divine wisdom of the Lord. Gen.art.

2. The conservation of the state of Things after creation is the **government** of the Lord; and this is now to be treated of.

162². The Lord is in the whole angelic Heaven as the soul is in a man . . . But, as it is from the appearance that the Lord **rules** the universal Heaven, and, through this, the world, from the Sun . . . it is allowable for those who are not in wisdom itself to think that the Lord **rules** each and all things from His Sun, and also that He **rules** the world through the angelic Heaven . . . But the Angels of the higher Heavens . . . think from the Truth, which is, that the Lord **rules** the universe from the angelic Heaven, which is, from Himself.

163². (Thus) the Lord **rules** the universal angelic Heaven as one man . . . The Lord Himself **rules** that Heaven, as the soul **rules** its body.

250³. Therefore the Lord **rules** the impious at heart, who are in dignities, through the reputation of their name . . .

285^e. As this Divine is with man in his veriest singulars, it follows that the Lord **rules** the veriest singulars, with both an evil and a good man; and the **government** of the Lord is what is called the Divine Providence.

299. That the Lord **rules** Hell through opposites, and that the evil who are in the world He **rules** in Hell as to their interiors, and not as to their exteriors. Gen.art. 307. —². —³.

R. 31. 'The Almighty' = . . . Him who **rules** all things from primes through ultimates.

M. 7⁴. In the Heavens, as on earth . . . there are also **governments** and forms of **governments**, and therefore there are greater and less Powers and dignities . . .

79⁷. They whispered, Beware not to say anything against . . . the form of **government**, etc.

T. 50. (Love) relinquishes all the **government** of justice to its judgment; (thus) it relinquishes all the **government** of love to its wisdom.

73³. The **government** (of the Divine omnipotence), which is called Providence, is according to order . . .

412². There are in the world higher and lower offices, in subordination according to their more, or less, universal **government** over societies; and the king is he whose **government** is the most universal . . .

814. As the Germans are under despotic **government** in particular in each dukedom, they are not in the freedom of speaking and writing like the Dutch and British, and when this freedom is restrained, freedom of thought (is) also. Ex. . . For this reason, that notable nation devotes itself little to matters of judgment, but rather to those of memory . . . 815, Ex.

D. 635. On the fact that man is **ruled** by Spirits and Angels.

638². (This) is licence, or the **government** of cupidities . . . While they are under the **government** of evil

Spirits . . . they suppose that they are **ruled** by themselves.

1076. On universal and singular **government**.

1743. When those **rule** man who constitute the cuticle. Des.

1890. That Spirits are urgent to **rule** man. Ex.

2008. From an almost similar general (sphere) others are **ruled** differently . . .

2020. That the Lord **rules** each and all things. Ex. 2062. 2065. 2101. 2163. 4819^e.

2239. (Thus) if the Lord did not **rule** the universe, the universal world of spirits, and therefore the human race, would perish in a moment . . .

2321. That the Lord **rules** the universe. Gen.art. 3054.

2423. That the Lord **rules** the universe from interior things, in order. Ex.

2432. That the Lord alone **rules** the thoughts of man, his prudence, etc. (From experience.)

2664. On **government** in the other life.

2713. On the **government** of the universe: that the universe is not **ruled** by the Lord according to the fancies of men. Ex.

2951. With what difficulty man can be persuaded that he is **ruled** through Spirits. Ex.

3177. That the Lord **rules** the human race in the veriest singulars.

3410. Supposing that thus they can **rule** all things.

3663. That thus they might be easily **ruled** . . .

— . They are **ruled** by . . . Sirens. . . By such are the pontiffs **ruled**, when they become pontiffs.

3845. These (interior evil Spirits) are **ruled** by the Lord through Heaven, but not by interior influx . . . but by external bonds . . .

3846. But the Angels who are at the head, are **ruled** by the Lord immediately, and also through Heaven, and in fact by interior things . . . (and) they **rule** the Subjects (of the interior evil Spirits who are above the head).

4426. In the other life, there is another form of **government**, another **government**, other laws, etc.

4441. On a simple idea about the Lord: that He **rules** all things.

4467. He there **ruled** others *incognito*.

5513²³. But at this day no such (patriarchal) **government**, or commonwealth, can be instituted, because there is seated in everyone, by heredity, the love of reigning over others for the sake of his own honour and reputation . . .

5629. A comparison between the **government** with (the English), and that with the Italians, at this day: the **governments** are entirely opposite, and consequently their geniuses are different. Ex. J.(Post.)5.

5781. In the Lower Earth there are both good and evil Spirits, but as it were stratified, in order that the evil may be **ruled** by the good: as in the corporeal system of fibres from the cerebrum adjoined to fibres

from the cerebellum . . . that the voluntary things may be ruled from the involuntary ones ; for the good always rules the evil with man.

[D.] 5786. (On those who desire to rule others there.) 5790a. 5791a.

D. Min. 4803. Those seem to be infested by bears, who have confirmed themselves in the principles of doctrinals . . . and desire to rule other minds according to them, and thus to exercise command . . .

E. 176. 'He shall rule them with an iron rod' (Rev. ii. 27) . . . 'To rule' = to chastise . . .

405¹⁴. 'Israel' = spiritual good, which is the truth from (celestial) good, through which is government ; for the Lord has all government in the Divine truth which proceeds from the Divine good.

683³. The Lord rules not only those who receive Divine celestial and spiritual things from Him, but also those who do not receive them, like all in Hell ; but still it cannot be said that the Lord's Kingdom is there, because they are utterly unwilling to be ruled from the Divine which proceeds . . . but still the Lord rules them, not as subjects and citizens of His Kingdom, but as rebels, by keeping them in bonds to prevent them from doing evil to each other, and especially to those who are of His Kingdom.

735². In Societies of Angels there are moderators set over the rest ; but there are no Archangels under whose obedience they stand from anything arbitrary : no such government exists in the Heavens ; for all there at heart acknowledge no other above themselves except the Lord alone. III.

946. The laws of government in the spiritual Kingdom are called 'judgments ;' but the laws of government in the celestial Kingdom are called 'justice ;' for (the former) laws of government are from Divine truth, whereas (the latter) laws of government are from Divine good. III.

J. (Post.) 133. Certain from Tartary (said) that they are devoid of the love of reigning, and that they give the government to those who say that they can rule and govern ; but if they cannot, they are rejected and fined.

Rule. *Regula.*

A. 7236^e. A general rule in the world . . .

7270^e. Evident from a rule not unknown to the learned in the world.

7291^e. It is a general rule, that . . . D. 3972.

7343². Evident from the general rule, that . . . 9407².

D. 798. A universal rule concerning the life after death, that . . .

2329. According to the rule, that . . .

2605. There has this day been confirmed from Heaven this rule, that . . .

3662. Regular, occurs. 3666.

3891^e. Why does he want to reason when he does not know the rules ?

4264. Man thinks and speaks . . . according to all the

most arcane analytical rules . . . yet thinks not a whit about rules . . . The case is the same with charity. Ex.

Ruler. *Dynastes.*

E. 783³. Hence those in falsities are called 'rulers,' etc.

Ruler of Feast. *Architridinus.*

E. 376²⁹. 'The ruler of the feast' (John ii.) = those in the Knowledges of truth.

Ruling love. *Amor dominans.*

See REIGNING LOVE.

A. 6690². The disposition of scientific truths in the Natural is varied with every man ; for the ruling love induces a form on them. This love is in the middle, and ordines every thing round itself, placing nearest itself the things which are most in agreement, and the rest in order, according to their agreement. Examp.

7081. The ruling or reigning love, that is, the love of the Thing which one has for the end, is what makes a man. This love has subordinated to it many particular and singular loves, which are derivations, and appear under another aspect, but still the ruling love is in each of them, and directs them, and, through them, as through mediate ends, regards and pursues its own end, which is the primary and ultimate end of all ; and this both directly and indirectly.

7648^e. The ruling affection is the veriest form of the spirit, and all the rest of its affections apply themselves into it.

8794^e. Everyone (there) comes among those with whom he had communicated in the life of the body : his ruling love determines this ; for this is what constitutes everyone's sphere of life, and it extends itself according to its quality and quantity.

N. 54. The ruling love is like the king and head (of all the other loves.)

58. Everyone has all his delight and happiness from his ruling love, and according to it . . .

62. That all the interiors . . . are disposed into a form according to the ruling love. Refs.

Rumah. *Reumah.*

A. 2868. 'His concubine, and her name was Rumah' (Gen. xxii. 24) = the Gentiles who are in idolatrous worship and in good.

—^e. That her name is called Rumah, involves the quality thereof ; here, exaltation, which is meant by 'Rumah.'

Ruminate. *Ruminare.*

Ruminatory. *Ruminatorius.*

A. 5135². When man . . . begins to think for himself, he . . . as it were ruminates the things he had before learned and believed . . .

P. 233⁸. The memory of man may be compared to the ruminatory stomach of some animals . . . and, so long as the food is there, it is not in their bodies, but outside of them ; but, as they take it out thence, and devour it, it becomes of their life . . . Spiritual food is Knowledges, and in proportion as man takes these out (of his memory)

by thinking of, and as it were **ruminating** them, his spiritual mind is nourished. T.173.

M. 326³. He said, I have meditated and **ruminated** about this distinction . . .

T. 146². While they are preaching and teaching, they hang (the bag into which they have thrown faith and charity) before them as a kind of **ruminatory** stomach, from which they take out and disgorge such things as they know will serve for food to their hearers.

D. 2018. Upon which he **ruminates** . . .

E. 242⁴. Illustrated by comparison with the stomachs possessed by birds and animals of the earth, which are called **ruminatory** stomachs . . . The memory corresponds to these stomachs . . . into this, man first collects spiritual foods, which are Knowledges, and afterwards takes them out by as it were **ruminating**, that is, thinking and willing, them . . . 290^e.

Rumour. *Rumor.*

A. 335². 'Wars and **rumours** of wars' (Matt.xxiv.6). (= discussions and disputes about truths, and the consequent falsifications. E.734-24.)

Run. *Currere.*

Run about. *Discurrere.*

Running round, **A.** *Circumcursio.*

A. 3088. 'The servant **ran** to meet her' (Gen.xxiv.17) = exploration from Divine good. Ex.

3127. 'The girl **ran**' (ver.28) = the propensity or animus of that affection.

3131. 'Laban **ran** out unto the man' (ver.29) = the animus of the affection of good towards truth.

3804. 'She **ran** and told her father' (Gen.xxix.12) = acknowledgment through interior truths. 'To **run** and tell' = the affection of making known; here, from acknowledgment.

3806. 'He **ran** to meet him' (ver.13) = agreement.

4050³. Those of this province **run about** hither and thither.

4350. 'Esau **ran** to meet him' (Gen.xxxiii.4) = the influx of Divine natural good.

5135¹⁰. 'To **run** with a thief' (Ps.l.18) = to alienate truth from one's self through falsity.

R. 437. 'To **run** to war' (Rev.ix.9) = the ardour of fighting. E.558.

D. 436. On punishment by a **running round**.

E. 652⁵. 'To **run about**' (Nahum ii.4) = to go astray.

Rupture. *Hernia.* M.253.

Rush. See BULRUSH.

Rush. *Ruere.*

Rush in, Rush on. *Irruere.*

A. 587^e. The whole human race is evil, and, from himself, everyone **rushes** to Hell.

868. An Angel . . . from himself, would **rush** to Hell.

929^e. If a man were left to himself, he would **rush** into all evil and falsity.

987². If not hindered by external bonds . . . a man would **rush** into every crime . . . 4459³. 4793².

1011. When these bonds are relaxed . . . in the other life, he **rushes** into the most cruel and obscene things, thus into self-condemnation.

1080^e. When the exterior sphere is taken away from them, they **rush** into all wickedness.

1241. Lest the whole Church should go to ruin . . .

1322². As soon as this common [bond] is dissolved, they **rush** upon one another.

2335². Man, from himself, **rushes** to Hell . . . 2406².

4167². Without this government, they would **rush** into all nefarious and insane things; and, moreover, when without the bonds of this plane, they do **rush** into them.

4274^e. Otherwise they would **rush** headlong into the loves of self and of the world.

4952². They would have **invaded** everyone's life and property . . .

5002². Whenever the external bonds are relaxed, one (infernal) **rushes** to destroy another. 6832⁹. H.559.

5008². Would **rush** into every crime, unless withheld by fear. 5990².

5717². Such slew whole armies . . . for they **rushed** into the chambers of the brain . . .

7032². They would **rush** to destroy all who do not favour them.

8206². Are in a perpetual endeavour to **rush in**; but they cannot **rush in**, because the Lord's presence wards them off.

8227. They **rush on** them, and, in proportion as they **rush on** them, they cast themselves into punishments . . .

10122⁴. Such a man . . . if left in freedom, **rushes** into evils . . . In the other life . . . those who have not received a new will . . . **rush** into evils of every kind.

10201⁴. In the same proportion he **rushes** into falsities.

10745. They (then) **rush** into every crime, according to their interiors . . .

N. 71. In proportion as external bonds are removed . . . the love of self **rushes** . . .

J. 10². Man, without the influx of Heaven, thus without the Divine government . . . would **rush** headlong into all nefarious things, one against another.

71. When left to their internals, they **rush** into nefarious things according to their lusts . . . C.J.28.

M. 78². They **rush on** all who are spiritual.

T. 588. Man, when left to the freedom of his will, would **rush** into nefarious things.

D. 2560. When I was remitted, I at once **rushed** into evil.

2737^e. If relaxed, everyone would **rush** into evil enormously, in fact, into all destruction.

E. 107⁴. If their external bonds were remitted . . . they would **rush** into every crime . . .

Rush away. *Proripere.*

H. 488. They shun the light of Heaven, and **rush** away into caverns.

Russia. *Russia.*

Russian. *Russus, Russicus.*

D. 2701. As it were in **Russia**.

5043. The Swedish nation is the worst in Europe, except the Italian and the **Russian**.

5452. Concerning the **Russian** nation.—They dwell in the south-eastern corner, quite in the corner, beneath the earth there, and are in greater obscurity than the rest. I was conveyed thither, and saw, first, an unclean place, where there were many who were consulting about the affairs of their kingdom, and, in fact, about freedom such as there is elsewhere; but they did not appear, being in complete concealment. I afterwards heard one saying that they feared the Czar, and that the Czar was everywhere.

5453. I was afterwards carried down to others of that nation who were better; these laboured continually: and afterwards to others, who also laboured. I then saw many leading women in procession. . . This was Heaven to them.

5454. They do not care for religion. . . If there is a God, there is. . . In a word, they are entirely empty; and care not for truths.

5455. Within, they are more wicked than the rest, and operate very strongly by phantasies, but are not skilled in magic; for those learn magic who are in Knowledges.

5456. Those of them who were better were carried down in a great multitude towards the north, beyond the Babylonish desert tract there, and were sent into a plain, at a great distance towards the north, which tract is terminated in forests, where are those who are as it were wild animals. They enter there into caverns . . . and scarcely ever appear upon the plain. The tract of these there is on the northern side, towards the eastern corner.

5949. Concerning the **Russians**.—They believe that the Czar has Power over their lives and possessions: that they are not theirs, but his. . . (This) I contradicted (telling them) that they should give sufficient for the protection of the kingdom, and no more; and that their life is from the Lord; and that they are under the law, and so is the Czar. It was shown that when the Czar wants to have their all, they give it; for they worship him as their god. They do not inflict any pain on the right temple, and on the teeth, as Christians do. . . They are devoid of the love of self; but yet are thieves; and, in order to acquire money, dare and do all things.

5963. Concerning the **Russians**.—These are not so wicked as the rest in Christendom: they are in great subordination, believing that all things they possess are not theirs but the Czar's . . . and therefore he takes from them whatever he pleases, and they confess what they have, and give; in like manner when the officials

say that it is his command. In the other life they retain this belief, and live in this subordination; but with this difference, that all they have is not the Czar's, but God's, being given them in order that they may employ it rightly for uses; and therefore . . . if they are evil, part or all will be taken from them according to the abuse . . . They are sometimes told—when they set their hearts too much on money—that they should give something to the poor . . . which they do; but, after some time, they receive more; for they are blessed. They are sometimes told that they must go out of their places, because they are evil; but they then think, and say that there are evil ones with them, and that these make them evil: they therefore seek for them, and, when they find them, they cast them forth into the sea, whence they never return; and thus . . . they remain in their possessions . . .

—^e. The **Russians** have sometimes been with me, and the evil from Christendom were warded off by them. They were in obedience, and modest, so that they were much better than those. The reason is that they can be kept in good affection, from the fact that they are in obedience and subordination, and do not aspire to high things, and thus can be withheld from the proprium of the will; but they are but little intellectual.

6027. See MARRIAGE, here.

De Verbo 16. The Word is but little read in **Russia**; but still is believed to be holy.

Rust. *Aerugo.*

See MILDEW.

P. 217⁶. 'Where rust and moth doth corrupt.'

Rustic. *Rusticus.*

Rustically. *Rustice.*

A. 2759. There rose up from the Lower Earth as it were a volume . . . They were **rustics** and other simple ones. Des. D. 3531.

3647. Some from the nautical and **rustic** crowd . . . appeared to have so little life that I thought it impossible for them to receive eternal life like other Spirits, being like machines, little animated; but the Angels had care for them solicitously, and through the faculty which they possessed as men, insinuated into them the life of good and truth . . .

3749². Such as **rustics** are wont to make a sound with.

H. 364². I have spoken with those who were of the **rustic** race . . . who had believed in God, and had done what is just and right in their works. Being in the affection of knowing truth, they asked what charity and what faith is . . . They understood well, and rejoiced, and said that they had not comprehended that to believe was anything else than to live.

M. 6³. Many of those (who personated old men) were of the **rustic** race, who . . . having some wealth, were proud . . .

86^e. Can be seen even by a **rustic**.

T. 503^e. You have spoken from **rustic** things **rustically**.

D. 4655. Concerning the Heaven of **rustics**.

J. (Post.) 230. A low rustic may be together with eminent persons (in that prison).

5 M. 4. A husbandman is there surrounded with rustic things—*rusticalia*.

Rye. See SPELT.

Sabbath. *Sabbatum.*

Sabbatical. *Sabbatharius.*

A. 84. As combat then ceases, the Lord is said to 'rest from all His work;' and therefore the seventh day was sanctified, and was called 'the Sabbath,' from 'rest.'

85. That the celestial man is . . . the Sabbath, is evident from the fact that the Lord Himself is the Sabbath, and therefore He says, 'The Son of Man is Lord also of the Sabbath' (Mark ii. 28), which words involve that the Lord is . . . the Sabbath itself. His Kingdom . . . is called, from Him, a Sabbath, or eternal peace and rest.

—². The Most Ancient Church . . . was more a Sabbath of the Lord than those which followed. Every . . . inmost Church . . . is also a Sabbath. So is every regenerated man, when he becomes celestial, because he is a likeness of the Lord. . . These things were represented . . . by the seventh day, which was the Sabbath, in the Jewish Church.

—³. The 'rest' of the celestial man, is described by 'the Sabbath,' in Is. lviii. 13, 14.

86. When the spiritual man . . . is beginning to become celestial, it is the eve of the Sabbath; which was represented . . . by the hallowing of the Sabbath from the evening. The celestial man is the morning. 480.

87. That the celestial man is the Sabbath, or rest, is also because combat ceases when he becomes celestial.

666. The Sabbath is called 'an eternal covenant,' because it = the Lord Himself; and man regenerated celestial by Him.

883^e. As the evening = the twilight before the morning . . . the Sabbaths and feasts commenced from the evening.

1038⁷. The Sabbath called 'a sign of a covenant.' Ill. and Ex.

1618. Worship, in the internal sense, means all conjunction through love and charity . . . The Angels are in such worship, and therefore with them there is a perpetual Sabbath. Hence, also, 'the Sabbath,' in the internal sense, = the Lord's Kingdom.

1798³. Another precept is, 'Thou shalt observe the Sabbath.' He who is in the life of love, or in charity, observes the Sabbath holily; for nothing is sweeter to him than to worship the Lord, and to glorify Him every day.

1988. 'Seven' = what is holy, from the fact that the celestial man is the seventh day, or Sabbath; thus the rest of the Lord. Refs.

2252³. 'Fifty' = what is full . . . and therefore the feast of seven Sabbaths was on the fiftieth day (Lev. xxiii. 15).

3755². 'Pray that your flight be not . . . on the Sab-

bath' (Matt. xxiv. 20) . . . 'Flight on the Sabbath' = removal from (the good of love and of innocence) in a state of too much heat: heat is a holy external, when within are the love of self and of the world.

7893. The reason it was so severely forbidden that they should do any work on the feasts and Sabbaths, was that they might then be in a full representative state. Ex.

8490. The seventh day, or Sabbath, = the conjunction of good and truth.

8494. See REST, here.

8495. 'A holy Sabbath to-morrow to Jehovah' (Ex. xvi. 23) = the conjunction of good and truth to eternity. 8504.

— . The reason the Sabbath was accounted most holy, was because, in the supreme sense, it represented the union of the Divine and the Divine Human, in the Lord; and, in the relative sense, the conjunction of the Divine Human with the human race. Hence the Sabbath was most holy. And, as it represented these things, it also represented Heaven as to the conjunction of good and truth . . . And, as this conjunction is effected by the Lord alone . . . and, as it is effected in a state of peace, it was most severely forbidden that man should then do any work (Ex. xxxi. 14; Num. xv. 32-37). Therefore, also, the commandment concerning the Sabbath is the third . . . and follows immediately after the two which relate to the holy worship of Jehovah; and the Sabbath is called 'an eternal covenant.'

—². 'Those who sanctify the Sabbath' (Is. lvi. 2-7) = those who are in conjunction with the Lord.

—³. (From Is. lviii. 13, 14) it is evident what was represented by not doing any work on the Sabbath day, namely, that they should not do anything from the proprium, but from the Lord . . .

—⁴. By 'work on the Sabbath' (Jer. xvii. 24) is signified everything which is from the proprium.

—⁵. That the Sabbath was representative of the Lord's conjunction with the human race, is evident in Ezek. xx. 12; Ex. xxxi. 13.

— . Therefore, also, it was forbidden to 'kindle a fire on the Sabbath day' (Ex. xxv. 3) because . . . 'to kindle a fire' = that which is of life from proprium.

—^e. (Thus it is) that the Lord is 'Lord of the Sabbath;' and (this also is) why many cures were performed by Him on the Sabbath days. Ill.

8504. 'The Sabbath' = the conjunction of good and truth. 8507. 8515.

8510. He who acts from the good which is of charity, is in the order of Heaven. Des. When this state exists, it is the Sabbath; for then the Lord has rest. This state comes forth when good is conjoined with truth. . . This is the state of Heaven; hence Heaven itself is called a Sabbath, or it is said that in Heaven there is a perpetual Sabbath.

8539². After regeneration, man is led by the Lord through good . . . and (this) posterior state is signified by the seventh day, or Sabbath.

8856. 'Remember' = what is perpetual in the thought; 'the Sabbath day' (Ex. xx. 8) = in the supreme sense, the union of the Divine and the Divine Human of the Lord;

in the internal sense, the conjunction of the Divine Human in the Heavens, thus Heaven, and thus the marriage of good and truth there. As such things are signified by 'the Sabbath,' in the representative Church it was most holy, and was to be perpetually thought of, that is, was to reign universally. Ex.

[A.]8889. 'But the seventh day is a Sabbath to Jehovah thy God' (ver. 10)=good implanted, and thus a marriage; for 'a Sabbath'=the heavenly marriage; thus good implanted through truths, and afterwards formed by them; for the good with man is not spiritual good until it has been formed by truths; and, when it has been formed, there is then the heavenly marriage; for this is the conjunction of good and truth, and is Heaven itself with man. Hence, too, it is, that 'the seventh day'=a holy state.

9086². The Sabbath day was most holy in that Church, because it=the heavenly marriage . . . Hence cures were performed by the Lord on the Sabbath day . . .

9274². The second state of man, is to be led through good: in this state the order is inverted, and he is led by the Lord; consequently he is then in Heaven, and thus in the tranquillity of peace. This state is what is meant by 'the seventh day,' 'the seventh year,' 'the jubilee,' that is, by 'the Sabbath,' and 'the Sabbath of Sabbaths.' Ill.

9295². 'The morrow of the Sabbath' (Lev.xxiii.11)=what is holy of the conjunction of good and truth.

9296³. 'On the first day a Sabbath, and on the eighth day a Sabbath' (ver. 39)=the conjunction of truth with good, and, reciprocally, of good with truth. . . The reason the eighth day was also called a Sabbath, is that by 'eight' is signified the beginning of a new state.

9741⁶. The six days which precede the Sabbath=the former Church even to its end, and a new instauration: the Sabbath=the conjunction of good and truth, thus the Church.

10326. (Ex.xxxi.) then treats of the conjunction of the Lord with that Church through representatives; which is signified by 'the Sabbath which was to be kept holily.'

10356. 'My Sabbaths ye shall keep' (Ex.xxxi.13)=holy thought constantly about the union of the Divine Itself with the Human of the Lord. 'Sabbaths,' in the supreme sense, =the union of the Divine Itself with the Divine Human, in the Lord; and, in the relative sense, the conjunction of the Lord as to the Divine Human with Heaven; also the conjunction of Heaven with the Church; and, in general, with those . . . with whom the Church is, the conjunction of good and truth. (E.449⁵.) . . . Hence, by 'to keep the Sabbaths of Jehovah' is signified to think holily and constantly about (all these conjunctions). As these are the very essentials of the Church . . . the Sabbath, which signifies them, is mentioned last, and also again and again to the end of the chapter.

10357. 'It is a sign between Me and you' (id.)=that this is the principal thing by which those who are of the Church are known in Heaven. Ex.

10360. 'And ye shall keep the Sabbath' (ver. 14)=that the Divine Human of the Lord is to be worshipped. . . 'The Sabbath,' in the supreme sense, =the union

of the Divine which is called 'the Father,' with the Divine Human which is called 'the Son,' thus the Divine Human in which is this union. The reason why this union is signified by 'the Sabbath.' Ex.

—². (The Lord's) state when this union had been effected, is signified by 'the seventh day,' which is called 'the Sabbath,' from 'Rest,' because the Lord then had rest. Hence by 'the Sabbath' is signified also the conjunction of the Lord with Heaven, with the Church, with an Angel of Heaven, and with a man of the Church . . . because all who are to come into Heaven must first be in combats . . . and when these have been separated, they enter Heaven, and are conjoined with the Lord, and then they have rest. In like manner men in the world.

—³. The reason the conjunction of good and truth is also signified by 'the Sabbath,' is that while man is in combats, he is in truths; but when truths have been conjoined with good . . . he has rest; in like manner as was the case with the Lord . . .

—⁵. He, therefore, who knows that by 'the Sabbath,' in the supreme sense, is meant the union of the Divine Itself in the Divine Human of the Lord, may know what are signified by the things so often said in the Word about 'the Sabbath.' Ill.

—⁵. 'The Sabbath' (Is.lviii.)=a state of the conjunction of man with the Lord; thus a state when man is led by the Lord, and not by himself, which state is when he is in good. For to be led by the Lord, and not by himself, is to 'turn away the foot from the Sabbath; not to do his own wills; not to do his own ways; not to find his own desire; and not to speak a word.' (Further ex.) And that the Sabbath is the Divine Human in which is the union, is signified by the Sabbath being called 'a day of holiness,' and 'deliciousnesses to the Holy of Jehovah.' 10362.

—⁷. As by 'the Sabbath' was signified the Lord as to the Divine Human, in which is the union, it was commanded that 'the breads of faces should be ordained on the table every Sabbath' (Lev.xxiv.8); [for] the Lord as to the Divine Human is meant by 'bread.' Therefore, also, the Lord . . . calls Himself 'the Lord of the Sabbath.'

—⁸. And therefore the Lord, when . . . He had united His Human to the Divine Itself, abrogated the Sabbath as to representative worship . . . and made the Sabbath day a day of instruction in the doctrine of faith and love. Ill.

10362. 'To profane the Sabbath,' or to do work on the Sabbath day (Ex.xxxi.14)=to be led by self, and not by the Lord; thus by one's own loves. Ill. and Ex. 10364.

10367. 'On the seventh day is the Sabbath of a Sabbath' (ver. 15)=a state of good, which is the end *propter quem*; thus when man becomes a Church and enters Heaven. Ex.

—⁵. From these things it may now be evident what is the conjunction of good and truth, which is signified by 'the Sabbath.'

—⁶. That this conjunction is called 'the Sabbath,' is from rest. Ex.

—⁷. That 'the Sabbath,' in the supreme sense, =the Divine Human of the Lord. Ex.

10730. 'The sons of Israel shall keep the Sabbath to do the Sabbath in their generations' (ver. 16) = that the essential itself of the Church is the acknowledgment of the union of the Divine Itself in the Human of the Lord; and that this must be in each and all things of worship. Ex.

10728. These things are said of the Sabbath, which was the primary representative of all; thus the primary truth to which all have reference.

10730. 'In the seventh day there shall be holiness to you, the Sabbath of a Sabbath to Jehovah' (Ex. xxxv. 2) = the second state of the regeneration of man, when he has conjunction with the Lord; and, in the supreme sense, it = the union of the Human of the Lord with the Divine Itself. Ex.

—². By 'the Sabbath,' in the proper sense, is signified rest and peace, because, when the Lord had united His Human to the Divine Itself, He had peace . . . and so also had the Angels, and men on earth.

—^e. Hence the Sabbath, with the Israelitish nation, was the principal representative.

10731. 'Everyone that does work in it shall die' (id.) = spiritual death to those who are led by themselves and their own loves, and not by the Lord. Ex.

10732. 'Ye shall not kindle a fire in all your habitations on the Sabbath day' (ver. 3) = that nothing of the proprium's love, which is that of self and of the world, ought to appear in each and all things of man which are from the Lord. Ex.

H. 287^e. As 'peace' = the union of the Divine Itself and the Divine Human . . . and the conjunction of the Lord with Heaven and the Church . . . the Sabbath was instituted in remembrance of these things, and was named from 'rest,' or 'peace,' and was the most holy representative of the Church; and on this account the Lord called Himself 'the Lord of the Sabbath.' E. 365^e.

R. 10². 'Seven' = all . . . Hence the Sabbath was instituted on the seventh day, and the seventh year was called the Sabbatical year.

M. 9. Because the life of Heaven, from the worship of God, is called a perpetual Sabbath. (Wrong idea about this, shown by experiment.)

23. At daybreak (in Heaven) they heard a proclamation, This day is the Sabbath. The Angel said, It is for the worship of God, which returns at stated times, and is proclaimed by the priests. It is performed in our places of worship, and lasts about two hours. Des. 24.

T. 185². (A Sabbath day in the frigid zone there.)

301. The Third Commandment: 'Remember the Sabbath day to keep it holy; six days shalt thou labour and do all thy work; but the seventh day is a Sabbath to Jehovah thy God.' Gen. art.

— In the natural sense . . . this means that the six days are for man and his labours, and the seventh for the Lord, and for man's rest from Him. 'Sabbath,' in the Original Language, means 'rest.' The Sabbath, with the sons of Israel, was the holiness of holinesses, because it represented the Lord . . . The seventh day represented His victory over the Hells, and thus rest. And as that day was representative of the close of the Lord's whole work of redemption, it was holiness itself.

But, when the Lord came . . . and the representation of Him ceased, that day was made a day of instruction in Divine things, and thus also a day of rest from labours, and of meditation in such things as belong to salvation and eternal life, and also a day of love towards the neighbour. Ill.

302. This commandment (concerning the Sabbath) in the spiritual sense, = the reformation and regeneration of man by the Lord: the six days of labour, combat against the flesh and its concupiscences . . . and the seventh day, his conjunction with the Lord . . .

303. In the celestial sense, by this commandment (concerning the Sabbath) is meant conjunction with the Lord, and, then, peace, because protection from Hell . . .

E. 54. 'The Lord's day' is the Sabbath day; and, in the Ancient Churches, which were representative, the Sabbath was the most holy thing of worship, because it signified the union of the Divine and the Human in the Lord, and thence also the conjunction of His Divine Human with Heaven. Refs. But, after the Lord had united His Divine with His Human, this holy representative ceased, and that day was made a day of instruction. Hence was the revelation made to John 'on the Lord's day' . . .

208⁷. 'The Sabbath day' (Jer. xvii. 24) = the conjunction of the Lord's Divine Human with Heaven and the Church. 449⁵.

223⁸. By the sanctification of the Sabbath (id.) is signified a holy acknowledgment of the Lord's Divine Human and of His conjunction with Heaven and the Church.

391¹⁶. By 'the Sabbath' is signified the conjunction of the Lord with Heaven and the Church, thus with those who are there, and therefore by 'to keep the Sabbath' (Is. lvi. 6) is signified to be in conjunction with the Lord.

422⁹. That introduction (into Heaven and the Church) is effected through the worship of the Lord from the good of love, is signified by, 'on the Sabbath day (this gate) shall be opened' (Ezek. xlvi. 1).

537⁶. 'To pull an ass or an ox out of a pit on the Sabbath day' (Luke xiv. 5) = that if anyone falls into falsity and evil, he must be brought out of it through the truth which is taught by the Lord on the Sabbath day . . . 'To be drawn out on the Sabbath day' = to be instructed, and so to be brought out; for 'the Sabbath day' here = the Lord as to instruction and doctrine; and therefore He calls Himself 'the Lord of the Sabbath.'

701²⁷. The reason the Sabbath was called 'the covenant of an age' was that the Sabbath, in the supreme sense, = the union of the Divine with the Human, in the Lord; and, in the relative sense, the conjunction of the Lord with Heaven and the Church; and, in the universal sense, the conjunction of good and truth . . . 'Rest on the Sabbath day' thence signified the state of this union and of this conjunction . . . Refs.

965². On the Third Commandment of the Decalogue, which is, that they were to keep holy the Sabbath. Gen. art. The third and fourth commandments contain things which are to be done . . . the rest contain things

not to be done . . . The reason is that the keeping holy of the rest of the commandments depends upon these two ; for 'the **Sabbath**'=the union of the Divine Itself and the Divine Human in the Lord, also His conjunction with Heaven and the Church, and thence the marriage of good and truth with the man who is being regenerated . . . As 'the **Sabbath**'=these things, it was the principal representative of all the things of worship in the Israelitish Church. III. Ex. and Refs.

[E. 965]⁴. The latter state (of a man who is being regenerated) is the one which is signified by rest on the Sabbath day. Refs.

—e. That the **Sabbath** day is not at this day representative ; but is a day of instruction. Ref.

Sabeans. *Sabaci, Sebaei.*

A. 1164⁵. 'The merchandise of Cush and of the **Sabeans**' (Is. xlv. 14)=the Knowledges of spiritual things, which will be of service to those who acknowledge the Lord ; for these have all knowledge. 1171². 2588¹⁴.

E. 654²⁰. 'The labour of Egypt and the merchandise of Cush and of the **Sabeans**'=the delight of natural love from the acquisition of the Knowledges of truth and good : the Knowledges themselves are signified by 'the **Sabeans**,' who are called 'men of length,' from good.

Sabtah. *Sabtha.*

A. 1170. See SEBA, here.

Sabteca. *Sabtheka.*

A. 1170. See SEBA, here.

Saccharine. *Saccharinus.*

I. 12³. Like the saccharine juice in the grape . . .

T. 324². Like poison in saccharine juices and pastes.

Sack. *Saccus.*

A. 5489. '(To restore the silver) of each into his sack' (Gen. xlii. 25)=wherever there was a receptacle in the Natural. 'A sack'=a receptacle. . . 'A sack,' here, in special, =what is scientific ; for, as a sack is a receptacle of corn, so is what is scientific a receptacle of good.

5494. 'A sack'=a receptacle in the Natural ; and to 'open it'=to observe.

5497. 'A sack'=a receptacle. 5531, Ex.

5529. 'Sacks'=receptacles in the Natural, thus the Natural.

6311. (Spirits seen) carrying sacks in which were raw materials. D. 4627¹².

S. 26³. Great purses which appeared like sacks, containing money. Seen and Ex. T. 277. D. 3605a.

T. 22^e. Carry the things of religion as it were in a sack on their backs. T. 146.

D. 3562. On the other side of Gehenna was seen a great sack, out of which when opened there flew a dense and black smoke . . . which indicates such hatred.

4045. A great [piece] of silver conveyed into the pocket of my garment. Ex.

4056. He was put into the veil, as into a sack.

4361. He was wrapped in a cloth . . . like a pyramidal sack . . . which was then whirled about. Des.

6008. (These Spirits) sometimes put industrious Spirits into a state of somnolence, which they call putting them into a sack.

Sackcloth. *Saccus.*

A. 4293³. They could go in sackcloth . . .

4779. '(Jacob) put sackcloth upon his loins' (Gen. xxxvii. 34)=mourning for good destroyed. Ex. and III.

—⁸. As to put on sackcloth, and roll themselves in ashes, represented mourning over evils and falsities, they represented also humiliation, and likewise repentance. Ex.

7804. The Spirits who instruct . . . appear as if clothed in sackcloth.

R. 332. 'The sun became black as sackcloth of hair-pilosus' (Rev. vi. 12)=all the good of love adulterated. Ex.

492. 'Clothed in sackcloth' (Rev. xi. 3)=mourning on account of the non-reception of truth. By 'to be clothed with sackcloth,' is signified mourning on account of truth being devastated in the Church ; for 'garments'=truths ; and therefore 'to be clothed in sackcloth,' which is not a garment, =mourning that there is no truth ; and, where there is no truth, there is no Church. Ex.

—². That mourning on account of truth being devastated in the Church, was represented by 'putting on sackcloth.' III.

E. 240³. 'To put off the sackcloth from off the loins' (Is. xx. 2)=to reveal filthy loves. Ex.

617²⁶. The affection of truth (lamented for) is signified by 'sackcloth.'

637. 'Clothed in sackcloth'=in mourning on account of the non-reception of Divine good and Divine truth. Ex.

—³. Their rending the garments and putting on sackcloth, signified mourning on account of the desolation of truth and good in the Church, and on account of the non-reception of them. . . The putting on of sackcloth, signified mourning on account of the deprivation of good and truth, and the consequent vastation of the Church. III.

Sackcloth of hair. *Saccus cilicinus.*

E. 401. 'The sun became black as sackcloth of hair' (Rev. vi. 12)=that all the good of love had disappeared. . . . It is said 'as sackcloth of hair-cilicinus seu pilosus,' because there is meant the Sensuous of man, which is the lowest of the Natural, and is thence round the interior things, and induces thick darkness on them. Ex. (See also SACKCLOTH, at R. 632.)

Sacrament. *Sacramentum.*

See BAPTISM, and HOLY SUPPER.

A. 1175. If anyone lives where there are . . . no sacraments . . .

—². They place the essential of worship in this : that . . . they observe the sacraments . . . Those who make worship from love and charity essential, in like

manner . . . observe the **sacraments** . . . but do not place the essential of worship in them.

3046. A **sacred obligation**. Sig.

3452. 'Let there be an **oath** between us' (Gen.xxvi. 28)=the consensus of doctrinals with the literal sense of the Word.

3670². The **sacrament** of baptism and the Holy Supper (is equally holy when performed by an evil man).

C. J. 85. As (the Quakers) have rejeeted the two **sacraments** . . . no Society is formed of them in the Spiritual World . . .

R. Pref. VII. On the seven **sacraments** (of the Roman Catholics). Extracts.

776³. That baptism is holy and a **sacrament** . . .

T. 177². (In their) use of the **sacraments** . . . there is a Trinity of gods.

667. That without a Knowledge of the spiritual sense . . . no one can know what the two **sacraments** . . . involve and effect. Gen.art.

—². Yet these two **sacraments**, regarded in the spiritual sense, are the most holy things of worship.

669. The two **sacraments** . . . are, in the Christian Church, like two jewels in a king's sceptre: if the uses of them are not known, they are like two forms of ebony on a staff. (Other comparisons made.)

700^e. It has pleased the Lord to reveal the spiritual sense . . . in order that this New Church may come into the use and enjoyment itself of the **sacraments** . . . which takes place when they see with their . . . understandings the holiness which lies hidden therein, and apply this to themselves through the means which the Lord has taught in His Word.

701. The holiness of this **sacrament** . . . without the opening of the spiritual sense . . . cannot be spiritually acknowledged. (Des. by comparisons.)

721. These two **sacraments** . . . are like two gates to eternal life. Ex.

D. 3677. Otherwise, . . . the **sacraments**, etc., effect nothing: they rather confirm the man . . . that his sins are remitted . . . and so he returns to his previous filth.

3768^e. This (communion of wives) is their **sacrament** of the Supper.

3777. As (the Quakers) reject the **sacraments** . . .

6059. On the **sacrament** of the Supper . . . among the Papists. (The separation of the wine from the bread, has not been done on account of a lack of wine) but it was from the Divine Providence . . . because good is not good if separated from truth.

E. 250⁴. (The Exhortation before) the **sacrament** of the Supper. (Quoted in English.)

794⁴. If a man . . . go to the **sacrament** of the Supper frequently every year . . . and his internal has not been purified from (evils), it is a hypocritical work.

Inv. 41^e. That which the Lord teaches about the **sacraments**.

45. Hence it is that the two **sacraments** are correspondences of spiritual things with natural ones. Hence their power. 59^e.

Sacrarium. *Sacrarium*.

S. 72. A copy of the Word . . . is stored up with every greater Society . . . in its **sacrarium**. 73. R.669².

E. 1067³. Divine truth . . . lies hidden in the sense of the letter as in its **sacrarium**.

Sacred. See HOLY.

Sacrifice. *Litamen, Litare*.

R. 458. 'To adore demons'=to **sacrifice** to these concupiscences from the love of them.

T. 151^e. After he has **sacrificed** to his pleasures . . .

434^e. **Sacrifices** offered to the delights of the body.

E. 827⁷. Doctrinals **sacrificing** to these loves.

Sacrifice. *Sacrificium, Sacrificare*.

Sacrificatio. *Sacrificatio*.

See under BURNT-OFFERING, DRINK-OFFERING, and MEAT-OFFERING.

A. 1. The Lord revealed to the apostles a few things: as that the **sacrifices**=the Lord.

349. All the **sacrifices** are called 'gifts.' 4262².

353. All these (celestial things) are represented by the 'fats' in the **sacrifices**.

921². Moses **sacrificed** (Ex.xxiv.4-6) before the **sacrifices** were instituted. . . Thus Divine worship by means of altars and **sacrifices** was not a new thing instituted with the Jews.

—^e. As the worship of the Lord was performed principally by burnt-offerings and **sacrifices**.

923^e. 'Burnt-offerings'=worship from love; '**sacrifices**,' worship from the derivative faith.

1010^e. **Sacrifices** elsewhere than upon the altar . . . represented profanation; for to **sacrifice** was a holy thing, but was profane in the camp or outside of it.

1083². The externals of the Ancient Church were **sacrifices**, libations, and many other things, all of which . . . related to the Lord.

— . In the Christian Church . . . other externals have succeeded, to wit, in place of **sacrifices** and such things, symbolical things, from which the Lord is in like manner regarded.

1128. Such was the posterity of the Ancient Church when it began to perish, especially among those who instituted worship by **sacrifices** and images.

1167². 'To **sacrifice** sons and daughters to the idols of Canaan' (Ps.cvi.38)=to profane the things of faith and charity by external worship separated from internal.

1241². (In the Church) instituted by Eber . . . they began to prefer above other rites, **sacrifices**, which in the true Ancient Church were unknown, except with some of the descendants of Ham and Canaan, who were idolaters, and with whom they were permitted so that they might not **sacrifice** their sons and daughters.

1343. The worship (of the nation named from Eber had for its chief essentials) that they called their God Jehovah, and had **sacrifices**. —⁵,III.

—⁶. That there were **sacrifices** with the idolaters in Canaan. III.

[A.]1361². (Signification of the animals and birds which were sacrificed.) 1823. 2179. 2180². 3519³. E.650²⁵.

1832⁴. Why in the sacrifices the birds were not divided. Ex.

1850³. Representatives, to wit, sacrifices and similar rites, then ceased.

2165². See BREAD, here. —³.

2177. (The burnt-offerings and sacrifices represented) the celestial things of the Lord's Kingdom . . . (The meat-offering and drink-offering represented) like things as the sacrifices, but in an inferior degree; thus the things of the Spiritual Church, and of the External Church.

—². With (the Gentiles) also there were sacrifices, etc., derived by them from the Ancient, and especially from the Hebrew Church; which, however, because the internal things which they represented were separated from them, were merely idolatrous; as they became with the Jews also. There are heavenly arcana in every rite, especially in the sacrifices and all their particulars.

2180². Sacrifices (and burnt-offerings) were the chief representatives of the worship of the Hebrew, and, afterwards, of the Jewish Church. 2807².

—⁴. As to the sacrifices in general—they were indeed commanded . . . to the Israelitish people: but the Most Ancient Church knew nothing about sacrifices; (neither did) the Ancient Church: this Church was in representatives, but not in sacrifices; but they were first instituted in the following Church, called Hebrew, and thence emanated to the gentiles, and also to Abraham, Isaac, and Jacob, and so to the descendants of these.

— . That the descendants of Jacob used sacrifices before they were commanded upon Mount Sinai. Ill. 4449³.

—⁵. The command came, because the worship of sacrifices had been turned into idolatry; and they could not be removed from this worship, because they placed the principal holiness in it. For what has once been implanted from infancy, as holy, . . . the Lord does not break, but bends it. This is the reason why it was prescribed that they should be instituted as we read in the books of Moses. E.391².

—⁶. That sacrifices were by no means acceptable to Jehovah, and were only permitted and tolerated for the aforesaid reason. Ill.

—⁷. (From these passages) it is evident that the sacrifices were not commanded, but permitted; and also that nothing else was regarded in the sacrifices than what was internal . . . and therefore the Lord abrogated them. Ill.

2341³. The feasts of the sanctified things, when they sacrificed, represented the dwelling of the Lord together with man in the holy things of love which were signified by the sacrifices.

2405⁶. That nothing of the paschal lamb, or of the sanctified things of the sacrifices, should be left until the morning, signified that when the Lord came, sacrifices would cease.

2818². (Origin of the custom among the Gentiles of sacrificing their children.)

—^e. Lest the sons of Jacob should rush into this

abomination, it was permitted to institute burnt-offerings and sacrifices. Refs.

2830. It is known that the burnt-offerings and sacrifices . . . signified the Lord's Divine Human; but the burnt-offerings and sacrifices from (the various animals all signified different things); in general, they signified the Divine celestial things, Divine spiritual things, and Divine natural things, which pertain to the Lord; and thence they signified the celestial, spiritual, and natural things which are from Him in His Kingdom; consequently in everyone who is a kingdom of the Lord; which may also be evident from the Holy Supper, which succeeded the burnt-offerings and sacrifices. Ex. . . Hence it is evident that the burnt-offerings and sacrifices involved celestial worship from love to the Lord, and spiritual worship from charity towards the neighbour, and thence from faith in the Lord.

3400². The separation (of guilt) through good from the Lord, is redemption, which was represented by the expiation made by the priest, when they offered the sacrifice of guilt. Ill.

3880⁸. The sacrifices of confession, in the Jewish Church, were thanksgivings, and were called, in a universal sense, eucharistic and retributory sacrifices, which were of two kinds, of confession, and votive. That the sacrifices of confession involved the Celestial of love. Ill.

—⁹. But the votive sacrifices, which were the other kind of eucharistic ones, in the external sense, = recompense; in the internal sense, the will that the Lord should provide; in the supreme, a state of Providence. Ill.

4005². (The male and female animals in the sacrifices and burnt-offerings.) Ex.

4210. 'Jacob sacrificed a sacrifice in the mount' (Gen. xxxi. 54) = worship from the good of love. 'A sacrifice' = worship . . . because the sacrifices and burnt-offerings were the principal things of all the worship in the Hebrew Church. They sacrificed on mountains, because mountains = things which are high . . . 5943⁵. 6435¹¹.

4211. 'Bread' = love and charity; nor did the sacrifices formerly signify anything else, and therefore they were called, in one word, 'bread;' and they ate from the flesh of the sacrifices, in order that the heavenly feast might be represented, that is, conjunction through the good which is of love and charity. That is what is now signified by the Holy Supper; for this has succeeded in place of the sacrifices, and of the feasts from the sanctified things.

4449³. (Thus) the sacrifices commanded to the people of Jacob were not new . . . but, as they had become idolatrous . . . they were recalled, in order that the representative worship of the (second) Ancient Church might be restored.

4680³. The Hebrew Church . . . differed from the Ancient Church, in that it placed the essential of external worship in sacrifices . . .

4843². The worship of evil, is signified by 'to sacrifice upon the heads of the mountains' (Hos. iv. 13).

4874². In the Hebrew Church there were many new

worships, as burnt-offerings and sacrifices, which had been unknown in the Ancient Church.

5943⁵. Therefore, by the burnt-offerings and sacrifices in general, is signified worship; and by the things which were sacrificed, and also by the whole process of sacrifice, is signified the quality of the worship.

—⁶. (These things) affected the Angels while the sacrifice was being made, and were therefore commanded, in order that Heaven might be near to man through the representatives and correspondences.

5998. 'He sacrificed sacrifices to the God of his father Isaac' (Gen.xlvi.1)=worship thence, and influx from the Divine Intellectual. Ex.

6762. 'To sacrifice the sacrifices of justice' (Deut. xxxiii. 19)=worship from charity. (=worship from the truths which are from good. E.445⁵).

6905. 'We will sacrifice to Jehovah our God' (Ex.iii. 18)=thus the worship of the Lord. 'To sacrifice'=worship in general; for, in the Hebrew Church, and afterwards with the descendants of Jacob, all worship related to sacrifices. Ex. 7726.

6917². See ALTAR, here.

7119^e. As the Egyptians were averse to sacrifices.

7393. 'I will let the people go, and they shall sacrifice to Jehovah' (Ex.viii.8)=that (the infesters) will leave those of the Spiritual Church, in order that they may worship their God. 7458. 7460.

7454. 'We shall sacrifice the abomination of the Egyptians to Jehovah our God' (ver.26)=. . . that they would worship God with a worship which would be abominated by those who are in falsities from what is infernal contrary to that worship, which would infest it. Ex.

7726. 'Thou shalt give into our hand sacrifices and burnt-offerings' (Ex.x.25)=that they shall leave all things through which worship shall be performed. Ex.

7857². The sacrifices and burnt-offerings=the worship of the Lord from faith and love; the sacrifices, from faith; and the burnt-offerings, from love.

7938. 'The sacrifice of the Passover is this to Jehovah' (Ex.xii.27)=the worship of the Lord on account of deliverance.

8080⁴. The law concerning the redemption of the first-born of man, was delivered to prevent them from sacrificing their sons, which had come into use with the Gentiles . . . That the first-born were to be sanctified to God, was from the statutes of the Ancient Church; but by sanctification they began to mean sacrifice. The descendants of Jacob inclined to do the like . . . and, to prevent their doing so, the Levites were taken in place of the first-born.

8088. 'I sacrifice to Jehovah every opening of the womb, being males' (Ex.xiii.15)=that the faith of charity . . . is to be ascribed to the Lord . . . 'To sacrifice,' here, =the like as 'to sanctify' (ver.2).

8680. The reason 'burnt-offerings'=the things of the good of love; and 'sacrifices,' the things of the truth of faith, is (that) in the burnt offerings all things were consumed, both the flesh and the blood; but in the sacrifices the flesh was eaten. III.

8682. For, when the sacrifices took place the flesh of them was eaten near the altar.

9192. 'He that sacrifices to gods' (Ex.xxii.20)=the worship of falsities which are from evil. Ex.

9194. 'To sacrifice,' here, 'to Jehovah alone'=worship.

9229⁸. 'A gift,' or sacrifice, (Matt.xxiii.19)=the things of faith and charity which are from the Lord. Refs.

9298. 'Thou shalt not sacrifice the blood of My sacrifice upon what is leavened' (Ex.xxiii.18)=that the worship of the Lord from the truths of the Church is not to be commingled with falsities from evil. Ex.

9416². In general (the Lord's conjunction with man) was signified by all the sacrifices, of which part was offered upon the altar, and part was given to the people to eat.

9959³. All the expiation which was effected through washings, burnt-offerings, and sacrifices, represented the purification of the heart from evils and falsities, thus regeneration.

9990. By the sacrifices was signified purification from evils and falsities, or expiation; here, purification from the evils and falsities which are in the external man; whereas purification in the internal man is signified by the burnt-offering from a ram. (Continued under BURNT-OFFERING.)

10021. For by this sacrifice, and by the sacrifices in general, (purification, and the reception of good and truth from the Divine) are signified.

10022. By the sacrifices are signified purification, the implantation of truth and good, and their conjunction. Refs.

—². As sacrifices and burnt-offerings are treated of in this chapter, it shall be said what, in general, was represented by them. By the burnt-offerings and sacrifices, in general, was represented purification from evils and falsities; and, as purification was represented, so also was the implantation of good and truth from the Lord, and also their conjunction. For, when man has been purified from evils and falsities, which is effected by the removal of them, good and truth from the Lord inflow; and, in proportion as they inflow in this state, they are implanted, and conjoined . . . Hence may be evident what, in general, was represented by the burnt-offerings and the sacrifices. But what was represented in special, is evident from the various species of animals which were sacrificed.

—³. As these three things . . . were represented by the sacrifices and burnt-offerings, therefore by them is also signified all worship from the truth of faith and good of love; for all worship has for its end that man may be purified from evils and falsities, consequently that goods and truths from the Lord may be implanted in him, and he be thus regenerated, which is effected through the conjunction of them.

10042³. As to what concerns sacrifices and burnt-offerings from beasts, it is to be known, I. That representative worship with the Jewish . . . nation consisted chiefly in sacrifices and burnt-offerings. Ex.

—⁵. II. That the sacrifices and burnt-offerings, in

general, signified the regeneration of man through the truths of faith and the goods of love to the Lord from the Lord; and, in the supreme sense, the glorification of the Lord's Human. Ex.

[A. 10042]7. III. That everything of worship, according to its various things, was represented by the sacrifices and burnt-offerings . . . and that on this account various kinds of animals were commanded. Ex.

—8. By the sacrifices and burnt-offerings from a bullock, ox, and he-goat, was represented the purification and regeneration of the natural man; from a ram, she-goat, and kid, that of the spiritual man; and from a lamb, a she-lamb, and a she-kid, that of the celestial man.

10053. See BURNTOFFERING, here.

10097. (The peace-making sacrifices. See PEACE, here.)

101057. 'All they that sacrifice' (Zech. xiv. 21) = those in Divine worship.

101329. 'A lamb . . . for a burnt-offering, and the son of a dove, or a turtle-dove, for a sacrifice' (Lev. xii. 6) = . . . purification from evils through the good of innocence.

10134. 'To do a lamb,' that is, to sacrifice it (Ex. xxix. 39) = the removal of evils through the good of innocence from the Lord. Ex.

1013711. The sacrifice of sin and of guilt = purification and expiation from evils and the derivative falsities.

102839. The sacrifices represented goods which are from the Lord.

10424. 'They adored (the golden calf), and sacrificed to it' (Ex. xxxii. 8) = that they worship it as good itself and as truth itself. . . 'To sacrifice' = to worship as truth itself. Ex.

106033. How the sense of the letter was changed on account of that nation: altars, burnt-offerings, sacrifices, meat-offerings, and libations were commanded for the sake of that nation, and therefore are mentioned in the Word . . . as the most holy things of worship, when yet they had been conceded to them only because they were first instituted by Eber, but were quite unknown in the representative Ancient Church. Refs.

10649. '(Lest) they sacrifice to their gods' (Ex. xxxiv. 15) = thus worship from falsities. 10650.

N. 221. (Refs. to passages on the subject of sacrifices.) E. 3299.

S. 101. That worship by sacrifices had been known before. III.

P. 3282. In (the Hebrew Church) worship by sacrifices was first instituted.

R. 277. Worship by sacrifices was worship from celestial good; and by incense, from spiritual good.

E. 141. From the sacrifices, especially the eucharistic ones, some things were offered upon the altar, and some were eaten in the holy place: the sacrifices themselves signified worship from love and faith; and the eatings, the appropriations of this good.

32419. 'They sacrifice in gardens' (Is. lxx. 3). Here

'to sacrifice' = what is opposite, namely, worship from the falsities of doctrine which is from Own intelligence . . .

—20. Worship from the love of self, is signified by 'to sacrifice upon the tops of the mountains' (Hos. iv. 13).

32910. 'A great sacrifice upon the mountains of Israel (Ezek. xxxix. 17) = all things of their worship. 3552. 38830.

3912. The reason no altar, etc., appear in Heaven at this day, is that sacrifices were never known to the Ancients, and were entirely abolished after the Lord's Advent; for they had been begun by Eber . . .

—31. The reason (the Egyptians abominated the Hebrews on account of sacrifices) was that the Ancient Church . . . was ignorant of sacrifices, and regarded them, when they had been instituted by Eber, as abominations, in that they wanted to please God by the slaughter of various animals . . .

4447. 'Burnt-offering' = worship from the good of love; 'meat-offering' = worship from the good of charity; and 'sacrifice' (Jer. xxxiii. 18) = worship from the truths of faith.

4495. 'Burnt-offering' = worship from celestial good; 'sacrifice' (Jer. xvii. 26) = worship from spiritual good; 'meat-offering and frankincense' = good, and the truth of good, in the natural man. 4913.

5863. The sacrifices which took place at the door of the Tent, represented the worship of the Lord, because the altar and tabernacle represented Heaven, where the Lord is present; but the sacrifices which took place elsewhere, represented a worship where the Lord was not present, thus the worship of demons.

61723. Hence it was granted to the sons of Israel to eat of the sanctified things, or of the sacrifices; for by the sacrifices were signified Divine celestial and spiritual things, and the eating of them, the appropriation of these things. III. 6305.

65047. 'A great sacrifice' = the worship of the Lord from faith and love; for this was represented by the sacrifices in general.

6549. 'They shall make a sacrifice, and a meat-offering' (Is. xix. 21) = the worship of the Lord according to His precepts from the Word, thus from the truths of doctrine, and from the good of love.

68440. 'In the midst of the week he shall make the sacrifice and the meat-offering to cease' (Dan. ix. 27) = that still interiorly with those who are reformed, there is no truth and good in worship: 'the sacrifice' = worship from truths; and 'the meat-offering,' worship from goods.

72511. 'To sacrifice' = to worship.

10823. Divine good from the Lord, was signified by the flesh of the sacrifices, which was eaten by Aaron, his sons, and those who were sacrificing, and by others who were clean. III.

J. (Post.) 337. (Why nothing of the sacrifices was left over.)

Sacrificed to idols. *Idolothya.*

See under IDOL.

Sacrilege. *Sacrosanctus.*

A. 392. That to do violence to faith thus separated, would be **sacrilege**. Sig. and Ex. 395. 432. 433. —^e.

395. 'Seven' = something sacred.

482. 'Three' and 'seven,' in the Word, = what is holy, or what is sacred, as to the states . . .

E. 375¹⁶. As the kings were called 'Jehovah's anointed,' it was **sacrilege** to injure them. Ex. —.

Sacrilege. *Sacrilegium.*

M. 76⁵. See SACRIMONY, here.

D. 4623^e. It is **sacrilege** (there) to supplicate anyone not to do evil, because this is to supplicate the devil.

Sacrimony. *Sacrimonium.*

M. 76⁵. Marriage with one wife we call **sacrimony**; but, with more than one, **sacrilege**. Ex.

Sad. *Maestus.*

Sadness. *Maestitia.*

A. 6500. **Sadness**. Sig. and Ex.

— . The **sadness** here signified by 'to weep,' does not mean **sadness** on account of death in the internal sense as in the external; but on account of the good of the Spiritual Church, in that it cannot be elevated above what is natural.

H. 160. When the Angels are in the last state, which is when they are in their proprium, they begin to become **sad**. I have spoken with them when they were in this state, and have seen their **sadness** . . .

W. 188². The Angels are in **sadness** on account of the darkness on the Earth.

D. 5123. In those (spheres of consociations) in which they cannot be, they fall into **sadness**.

5126. I heard one (on that mountain of the celestials) saying that he was in a **sad** state. Ex. 5127.

E. 650¹¹. **Sadness**—*maeror*, occurs.

Sad. *Tristis.*

Sadness. *Tristitia.*

A. 762. In place of spiritual temptations, there (now) are **sadnesses**, etc.

1393. **Sad** and troublesome things are removed in an instant, (and then) the Angels inflow and communicate their happiness.

2363. To those in evil . . . the bliss in the affection of good and truth appears . . . as something **sad** . . .

—². Those in this state perceive . . . how **sad** . . . is the life of those who are in the evils of the love of self and of the world.

3477². The narrow way at first appeared **sad** and dark.

3881. When the spiritual life is mentioned, or the spiritual sense, it is (then) like something **sad** . . . 5006².

3909^e. This zeal, in the internal form, is not anger . . . but a certain **sadness** . . .

4054^e. A **sad** lot awaits (these pleasure-seekers). Des.

4215². **Sadness** produces weeping . . .

4805^e. This thought (that others are not the elect)

when communicated, induces what is **sad**, which, according to a law of order (there) returns to those (who entertain it).

5034^e. This **sadness** is turned into grief, and the grief into anger.

5084⁸. (The idea) that joy in Heaven is to serve others by doing them good, without any reflection of merit or recompense, comes to them as what is **sad**.

5099. That they were in a **sad** state. Sig.

5102. From what affection was the **sadness**. Sig. and Ex.

5384. Those in the province of the kidneys, etc., chastise (by) inducing things undelightful and **sad**.

6202. Spirits sent out of some infernal Society into the sphere of a man's life, speak together about things which are adverse to the man, whence there generally inflows what is . . . undelightful, **sad**, or anxious, with much variety.

6408². The delight from these loves is . . . after death turned into what is **sad** and shocking.

6507. **Sadness** of the scientifics of the Church. Sig. and Ex.

— . The **sadness** here means **sadness**, because the good of the Church had left the scientifics . . .

6736. 'The child (Moses) wept' = **sadness**.

8247. It is these cares (about worldly things) which induce on minds, and thence on faces, what is **sad** and anxious.

H. 299. Whence there comes to man the interior **sadness** which is called melancholy. (Fully ex. under ANXIETY, here.)

358. Man has no need to go with a **sad** and moaning face . . .

360. Those who have renounced the world . . . in the other life are **sad** in genius and life. 528². 535.

P. 137. Compulsory worship is . . . **sad**, because there is no delight of Heaven in it.

M. 155^e. When (celibates) feel the sphere of conjugal love there, they become **sad** and anxious.

356^e. The novitiate Spirits went away **sad**.

533. The Angels . . . perceived a **sadness** in me. (Its cause ex.)

D. 231. That from **sadnesses** (there,) come the Delights of intelligence. Ex.

2673. This fire . . . in a spiritual idea, appeared as what is **sad**: such is the life in them. Ex.

4644. When the Angels with man are in such things, and speak together about them . . . and when such things are not in the faith and affection of the man, there inflows **sadness**, and inquietude . . . although he may then be thinking about something quite different.

5540. I was in a **sad** state, but did not know the cause. (See HEAVENLY DOCTRINE, here.)

5570. See MELANCHOLY, here.

5942. I perceived an influx now of **sadness**, now of cheerfulness . . . and I perceived there were Spirits . . .

who had explored what things are a source of sadness to me, and had spoken together about them . . .

D. Min. 4716^e. (Societies of friendship cause) a sadness in me. Ex.

E. 654⁴⁹. 'To be sad' (Is.xix.8)=to toil at.

—⁷⁰. 'Thou shalt be filled with drunkenness and sadness' (Ezek.xxiii.33)=insanity in spiritual things, and aversion.

660. All sadness and grief of mind proceed from an assault on the love.

863². 'Her virgins are sad' (Lam.i.4) = that the affections of truth have been destroyed.

Saddle. *Insternere*.

A. 2781. 'He saddled the ass' (Gen.xxii.3)=the natural man which he prepared.

Sadducees. *Sadducaeii*.

A. 1886, Pref.³. The Sadducees (Matt.xxii.23) openly denied the resurrection; but did better than those at this day, who say they do not deny it, but deny it at heart.

Safe. *Salvus*. D.4155. D.Min.4771.

Safe. *Tutus*. See under PROTECT.

Safety. *Incolunitas*.

A. 5713. Heaven . . . holds all things together in connection and safety. D.4585.

Sagacity. *Sagacitas*.

Sagacious. *Sagax*.

A. 4624. Hence to be keen-scented, is predicated of those who by divination come near the point, and also of those who perceive.

7454². Which sphere is smelt by keen-scented beasts.

W. 403². Consult those sagacious in anatomy.

M. 163. The things of the rational wisdom of men are called . . . in special, sagacity, etc.

315³. Five (youths) were found who excelled in sagacity.

380^e. He spoke . . . with a new sagacity of cleverness.

T. 699. The most sagacious men of the Church have taught . . .

D. 2181. Occurs. 2252.

Sail. See under EXPAND and VEIL.

Sailor. *Nauta*.

Nautical. *Nauticus*.

A. 3647. See RUSIC, here.

6385². These Knowledges are described by 'sailors,' etc.

9755⁸. 'Ships'=doctrinals from the Word: hence it is evident what 'pilot,' 'sailor,' and 'sea,' signify.

R. 767. 'The ship-masters and sailors' (Rev. xviii. 17)=those who contribute, who are called laymen.

786. 'Every ship-master'=the highest of them—emperors, kings, etc. 'Everyone employed upon ships'

= those in various functions in a higher or lower degree. 'Sailors' (id.)=the lowest, called the common people. Ex.

M. 328. Than a ship's-nauticus-rope can enter the eye of a needle.

D. 3125. They turn everything that is spoken of into what is filthy, as is the custom of many of the common people—sailors and the like. (Their correspondence.)

E. 514². Those who teach, lead, and rule, are meant by 'the sailors,' etc. (Ezek.xxvii.).

538¹⁰. 'The sailors' (id.)=the ministers; 'the ship-masters,' the leaders who lead and teach.

1170. 'The sailors' (Rev.xviii.)=those in knowledge (as distinguished from those in intelligence, and those in wisdom. Compare R. 786, above.)

C. 171. On charity in sailors. Sailors become charities if they look to the Lord, and shun evils as sins, while they do their work sincerely, justly, and faithfully . . . They do goods in no other way, continuously, than in their own work which is enjoined upon them, which is that of a seaman-nauticum. . . Then they do not fear death; because if they die, they die in the Lord, and come into Heaven. . . I exhort sailors, also, . . . to approach the Lord, and pray to Him; because there is no other God of sky, land, and sea.

Saint. See under HOLY.

Saint Paul's Cathedral. *Templum Pauli*. D.3520.

Sake of, For the. *Propter*.

See under CAUSE, HONOUR, GAIN, REPUTATION, etc.

A. 2515^e. For the sake of his reputation.

4167². To do what is just and fair for the sake of self and the world; that is, for the sake of his own honour or reputation, and for the sake of the wealth and possessions of the world; and also for the sake of the fear of the law.

4459⁶. Regards health of mind . . . not for the sake of reputation, honours, gain; but for the sake of the life after death.

5145⁵. For these had done good for the sake of good, or for the sake of truth; and had done what is just for the sake of what is just, or fair; not for the sake of gain, honour, and the like.

5340^e. Perceives delight in doing well to the neighbour for the sake of truth and good; and not for the sake of self or the world.

5365⁴. Mutual love without an end for the sake of self and for the sake of the world.

5432⁴. For these have not the affection of truth for the sake of truth, still less for the sake of life; but for the sake of gain . . .

—⁵. But those who are in the affection of truth for the sake of truth, and for the sake of life, consequently, for the sake of the Lord's Kingdom . . .

5433². Those who learn truths not for the sake of

truth, nor for the sake of life, but for the sake of gain . . .

5639². The Spiritual . . . is the affection of good and truth for the sake of good and truth, and not for the sake of self . . .

5695². (The Angels have no latent thought of) wishing well to the neighbour for the sake of themselves.

5807^e. Celestial love is quite averse to doing well to anyone for the sake of self; but it does it for the sake of the good which is with the other . . . consequently for the sake of the Lord Himself . . .

5820. He who had learned the truths of faith, not for the sake of willing and doing them . . . but only for the sake of knowing, and teaching them, for the sake of *causa*—honour and gain . . .

6222³. This illustration (is) in such as long to know truths, not for the sake of reputation and glory, but for the sake of life and use. 10551².

6666². If they do good, it is for the sake of self.

6938. Everyone may provide (wealth and honours) for himself; not for the sake of self, but for the sake of the neighbour. He who does so for the sake of self, provides evilly for himself; but he who does so for the sake of the neighbour, provides well for himself.

7293⁵. For the sake of the lust of exercising command, and of gain, they confess (truths and goods of faith).

7392³. All perceive delight (there) in doing evil, who (here) do not do well to the neighbour for the sake of the neighbour, nor to their country for the sake of their country, nor to the Church for the sake of the Church; but for the sake of self: consequently, who do not do truth and good for the sake of truth and good.

8034. Faith (is to want to know what is true and good), not for the sake of doctrine as the end, but for the sake of life.

8977². Spiritual good is . . . not for the sake of gain, nor for the sake of honour; but for the sake of the Church, and for the sake of the salvation of the neighbour . . . Those in the externals of the Church (are) affected with truths of faith principally for the sake of self, and secondarily for the sake of the Church.

8987². Those who act from affection . . . do truth for the sake of truth, and good for the sake of good, and thus exercise charity for the sake of the neighbour. (Otherwise those who act from obedience. Ex.)

9210². They who do truth for the sake of truth, do it for the sake of the Lord . . . To do truth for the sake of truth, is to do good.

9449. Signs that sins have been remitted.—They perceive delight in worshipping God for the sake of God, in serving the neighbour for the sake of the neighbour; thus in doing good for the sake of good, and in believing truth for the sake of truth.

10309. And to act for the sake of self is to act for the sake of gain, honours, and reputation, as ends; and not for the sake of the salvation of the neighbour and the Lord's glory.

10336. All who will and do good and truth for the sake of good and truth. Sig. and Ex.

—^e. To love the neighbour for the sake of self, is [to do so] for the sake of gain and honour as the ends.

10355⁶. See TRUTH, here. 10683². —³. —⁴. —⁵.

10718. Those who have Heaven in them . . . perceive delight in doing well to others, not for the sake of self and the world, but for the sake of good and truth . . . (The contrary state ex.)

H. 68^e. That (hypocrites) do well, is for the sake of self; if it is for the sake of others, it is that they may be seen, and is thus also for the sake of self.

557. Heavenly love is to love uses for the sake of uses, or goods for the sake of goods . . .

P. 215⁶. The love of dignities and riches for the sake of themselves; and for the sake of uses. Ex.

217³. A judge is for the sake of justice; a magistrate for the sake of the common weal; and a king for the sake of the kingdom; and not the reverse.

220⁸. (He then thinks) that the commonwealth is for the sake of him, and not he for the sake of (it) . . . Like a king who thinks that the kingdom and all its men are for the sake of him; and not he for the sake of (them).

R. 294³. They prayed to God the Father for the sake of the Son.

E. 102. 'For My name's sake hast laboured' (Rev. ii. 3) = the acknowledgment of the Lord . . . Ex. and Ill.

—⁷. See GOOD, here.

114. For the sake of the Son. —³. 8054, Ex.

600⁴. That good is to be done . . . for the sake of good; and not for the sake of self and the world. Sig.

624⁶. To receive truth for the sake of truth. Sig.

825⁴. When man abstains from evils . . . for the sake of civil laws . . .

1124. 'On account of this' (Rev. xviii. 8) = because they are such.

Salaciousness. *Salacia*.

M. 459. Those who on account of salaciousness cannot moderate their lusts. Gen. art. D. 6054.

Salary. *Census*. T. 441².

Salary. *Salarium*. T. 430.

Salem. *Schalem*.

A. 1726. 'King of Salem' (Gen. xiv. 18) = a state of peace as to interior or rational things. 'Salem,' in the Original, means 'peace,' and also 'perfection;' thus a state of peace, and a state of perfection. A state of peace is the state of the Lord's Kingdom. Ex. . . This is meant by 'Salem,' in . . . 'His tabernacle is in Salem' (Ps. lxxvi. 2).

—^e. When man is in the combats of temptations, the Lord gifts him by turns with a state of peace, and he is thus refreshed: this state of peace is here signified by 'Salem.'

4393. 'Jacob came to Salem, the city of Shechem' (Gen. xxxiii. 18) = the interior truths of faith which are of tranquillity. 'Salem' = the tranquillity of peace. Ill.

[A.4393]. 'Salem,' in the Original, means 'tranquillity,' and 'perfection.'

4430³. The city of Salem was afterwards called 'Shechem.' Ill. . . And also 'Sychar' (John iv.5,6). By this city is signified interior truth. Ill.

E. 357²⁹. 'In Salem is the tabernacle of Jehovah, and His habitation in Zion' (Ps.lxxvi.2)=His Spiritual Kingdom and His Celestial Kingdom; 'Salem'=the Spiritual Kingdom where is genuine truth.

365³⁸. (In Ps.lxxvi.) Jerusalem is called 'Salem,' because by 'Salem' is signified peace, from which Jerusalem also was named. The reason it was so named, is that 'peace'=all the above-named things. 'The tabernacle of God' which was there=the Church from them.

Saliva. *Saliva.*

Salivary. *Salivalis.*

A. 1103^e. Humours which in themselves are excrementitious, as are many of the salivary ones (are of use).

5386. (Use of) the salivary glands.

D. 1742². (The food) softened by the purer saliva alone.

— (The evils and phantasies of man) imitate the circle made by the salivary water in digestion . . .

2129^e. As is known from the salivary menstua.

3096. On those who relate to the salivas of the mouth . . . They serve to instruct others, as the saliva does to digest the things received into the mouth.

3124. Some (of the excretions) serve for uses, as the salivas.

3566. (Conversation at meals) opens the salivary ducts . . .

Salt. *Sal.*

Saltiness. *Salsugo, Salsedo.*

Salt. *Salsus, Salsuginosus.*

Salt, To. *Salire.*

A. 1666². 'This is the sea of salt' (Gen.xiv.3)=the foul things of the Falsities . . . For 'the sea of salt'=the Falsities which break forth from cupidities.

—³. As cupidities and Falsities are what vastate man . . . vastation is described by 'saltiness.' Ill.

—⁴. 'Sulphur'=the vastation of good; 'salt,' the vastation of truth; for parching and saltiness destroy the land and its products, as cupidity destroys goods, and Falsity truths.

—^e. As salt signified vastation, it was customary to sow with salt the cities they destroyed, that they might not be rebuilt (Judg.ix.45). 2455^e.

— 'Salt,' in the contrary sense, =that which gives fertility, and as it were savour.

2313. The fourth state (of that Church), that the affection of truth perishes, is Lot's wife becoming 'a statue of salt.'

2455. 'She became a statue of salt' (Gen.xix.26)=that all the good of truth was vastated. 10300⁷.

—². 'Salt,' in the genuine sense, =the affection of

truth; in the opposite, the vastation of the affection of truth, that is, of the good in truth. Ill.

—³. 'A salt land' (Jer.xvii.6)=truths vastated.

2702¹⁵. 'To be given to salt' (Ezek.xlvii.11)=to be vastated.

3718. Love, without holy fear, is like something unsalted—*insulsum*, or like food in which there is no salt, and thence no savour; but love with fear is like food salted, which however does not taste of salt.

4430^e. The extinction of interior truth is signified by Abimelech destroying that city and sowing it with salt (Judg.ix.45).

9207². 'Ye are the salt of the earth' (Matt.v.13)=the truth of the Church, which longs for good. 'Salt which has lost its savour—*infatuatum*'=truth devoid of a longing for good (which is good for nothing).

—³. 'To be salted with fire' (Mark ix.49)=the longing of good for truth; and 'to be salted with salt'=the longing of truth for good; 'salt which has lost its saltiness—*insulsum*'=truth devoid of a longing for good; 'to have salt in themselves'=this longing.

—⁴. 'Salt is good' (Luke xiv.34)=truth longing for good; 'salt which has lost its savour—*infatuatum*'=truth devoid of a longing for good (which is fit for no use whatever, good or evil). Those in such truth are those called 'lukewarm.'

—⁵. 'Every . . . meat-offering shall be salted with salt; neither shalt thou cease to make the salt of the covenant of thy God upon thy meat-offering; upon every gift thou shalt offer salt' (Lev.ii.13)=that the longing of truth for good, and of good for truth, was [to be] in all worship; hence, too, that salt is called 'the salt of the covenant of God; for 'covenant'=conjunction; and 'salt'=the longing for conjunction. 10137^e. 10300⁴. E.701²⁸.

—⁷. The reason 'salt'=the longing of truth, is that salt renders the land fertile, and makes food savoury; and because in salt there is what is fiery and at the same time conjunctive, as in truth there is an ardent longing for good, and at the same time what is conjunctive.

— 'A statue of salt'=the disjunction (of good) from truth; for 'salt,' in the opposite sense, =the destruction and vastation of truth. Ill. —⁶.

9325⁹. 'Salt' (2 Kings ii.19–21)=the longing of truth for good. (Thus the healing of the waters by Elisha with salt)=the amendment of the Church and of the life through the Word, and through the derivative longing of truth for good. 10300^e.

10300. 'Salted' (Ex.xxx.35)=the longing of truth for good; (for) 'salt'=the longing of the love of truth for good; hence 'what is salted'=that in which there is this longing. The reason there ought to be a longing of truth for good, is that this longing is conjunctive of both . . . The conjunction of good and truth is what is called the heavenly marriage, which is Heaven itself with man; and therefore, when, in Divine worship, and in each and all things of it, there is a longing for this conjunction, there is Heaven in each and all things there, thus the Lord. This is signified by [the requirement] that the incense was to be salted.

— The reason 'salt' has this signification, is from

its conjunctive nature; for it conjoins all things, and hence gives them savour; nay, it conjoins water and oil, which otherwise are not conjoined.

—². When it is known that by 'salt' is signified the longing for the conjunction of truth and good, it may be known what is signified (in Mark ix.49,50): 'everyone must be salted with fire'=that everyone must long from genuine love; 'every sacrifice must be salted with salt'=that the longing from genuine love must be in all worship; 'salt which has lost its saltness'=a longing from some other love than a genuine one; 'to have salt in themselves'=the longing of truth for good.

—³. So in Luke xiv.34,35 . . . 'salt which has lost its savour'=a longing from the proprium, thus from the love of self and of the world; such a longing is salt which has lost its savour; it is not fit for anything.

—⁵. As the longing of truth for good conjoins, so the longing of falsity for evil disjoins, and that which disjoins also destroys; hence 'salt,' in the opposite sense,=the destruction and devastation of truth and good. III.

—⁶. 'He shall dwell in parched places and in a salt-salsuginosa-land' (Jer.xvii.6)=in filthy loves and their longings, which have destroyed the good and truth of the Church.

—⁶. 'A pit of salt' (Zeph.ii.9)=a longing for falsity; which, as it destroys truth and good, is called 'a waste to eternity' (=the devastation of all truth. E.653⁶).

—⁸. (Thus) 'salt,' in the genuine sense, =the longing of truth for good, thus what is conjunctive; and, in the opposite, the longing of falsity for evil, thus what is destructive.

W. 420². That the blood nourishes itself from the air . . . is evident, also, from the immense abundance of salts of various kinds [which are] in company with the water from the earth, rivers, and lakes.

R. 122^o. 'Salt' (Mark ix.49,50)=a longing for truth.

M. 232¹. (Such) become statues of salt.

Ad. 3/5431. Salt is what causes savour, nay, odour; for without salt [anything] is insipid and flat-*fatuum*; there is therefore a keenness and very force in it which excites the sense. This, therefore, is 'salt' (Lev.ii.) namely, that it is to be done with sense, thought, and perception.

D. 2362. Without suitable repugnances, there is no stimulus-*sal*.

D. Min. 4548. On the poisonous acute sayings-*sales* (of Gustaf Benzelstierna).—He could pour out such acute sayings against others, that they could not be answered; for he so turned them that he against whom he poured them, became as it were stupid, and angry that he could not retort. . . . As he supposed himself to be more learned than others, he was inspired to pour out such acute sayings. Examp. (His sphere des.) 4786, Des.

4627. On the almost irresistible acutenesses-*sales*—of man.—Anton. Swab could speak with such intelligence, modesty, and semblance of reason, as could scarcely be resisted. Such acutenesses, with the evil . . . were represented by the head of a certain animal

. . . from which went forth coarse spicula of salt, of a yellow colour. (Diagram.) It was . . . poison salts, which, when they puncture, cannot be plucked away, and at the same time they infuse poison.

E. 342⁷. 'To go away into salt' (Ezek.xlvii.11)=not to receive spiritual life, but to remain in a life merely natural. (Compare 513⁷.)

653¹³. 'Salt' (Deut.xxix.22)=the vastation of all truth through falsities from these concupiscences.

730¹⁷. 'Saltness' (Ps.evii.34)=the devastation of truth through falsities.

C. 190. (If the affection which is in every employment be not relaxed by diversions) it becomes dull . . . like salt when it has lost its saltness-*salsedo*, whence there is no excitation, nor stimulus.

Salute. *Salutare.*

Salutation. *Salutatio.*

A. 8736. These saints, who are saluted as lords.

H. 287². Salutations in ancient times were . . . Peace be with you; which the Lord confirmed . . .

R. 12. 'Grace be to you, and peace'=a Divine salutation. III.

463⁶. I saluted them, and said . . .

M. 75^o. After a salutation of peace, we departed.

115^o. The Angel, after a salutation of peace . . . ascended.

D. 3284. Occurs. 4728². E.365⁸.

Salvation. *Salus.*

Saving. *Salutaris.*

Wholesome. *Salubris.*

See under SALVATION-*salvatio*.

A. 301². When a man becomes (profane) there is not any hope of salvation (there). Ex.

302. So there would not be any hope of salvation for them in the other life.

978^o. The things here said about the internal man . . . are not necessary to salvation.

1789. The reward of His victories was the salvation of the universal human race. 1812. 1813. 1820⁵.

1937¹. They compel themselves . . . for the sake of the salvation (or health) of their souls after death; within which there is . . . a regard for the . . . Lord.

2225. The essentials of faith, being necessary to salvation, are stated in the letter . . .

2343³. That all regeneration . . . consequently salvation, is from the Lord alone, is known . . . but is believed by few. Ex. . . Only so far as a man is in charity . . . can he be in this principal thing of faith: that all salvation is from the Lord.

2666. That from the Lord's Divine Human is all salvation for those who are in good. Sig. and Ex.

2670. 2714^o. 2854.

—². There is salvation for the spiritual also, if they are in good. III.

3441². 'My salvation unto the extremity of the earth' (Is.xlix.6). Ex.

[A.] 3913⁵. That the Lord is **salvation** to the human race . . .

— The generals of that Thing which conduce to the **salvation** of man.

4171³. If one who leads a life of good . . . suffers himself to be persuaded that a life of good contributes nothing to **salvation** . . . and that a saving—*salvans*—means has been provided, which is called faith, and thus that he can be saved—*salvari*—through faith without a life of good . . . he is called 'torn.'

4190². Think that all outside the Church are damned, and this from the received canon, that outside the Lord there is no **salvation**, which is true. But in the other life good gentiles easily acknowledge the Lord; whereas (such Christians) when left to themselves . . . do not even adore Him; so that *these* are the ones who are outside the Lord, who have not **salvation**.

4245². From (doctrinals), and not from (the goods of charity), they think much about eternal **salvation**.

4681^e. By 'peace,' they understood . . . life in the Lord's Kingdom, or **salvation**; in the external sense, **salvation** in the world, or health—*valetudinem*. 4712.

4730². He confirms himself . . . until he believes that works of charity are not necessary to **salvation**; and (then) that there has been provided . . . a means of **salvation** called faith; and, at last, this: that he will be saved—*salvetur*, if, from confidence (he says a certain thing at the hour of death).

5120³. 'I will take the cup of **salvation**' (Ps. evi. 13) = the appropriation of the goods of faith.

5351³. Who believes that the fruits (of faith) contribute anything to **salvation**, when it is believed that man is saved—*salvetur*—through faith in the last hour of his life, however he has previously lived; and (said) that faith alone saves—*salvet*—without good works, or that works . . . contribute nothing to **salvation**?

5758². (This is) contrary to the acknowledgment that all **salvation** is from mercy. Ex.

6402. 'I wait for Thy **salvation** O Jehovah (Gen. xlix. 18) = unless the Lord brings aid. Ex.

6405^e. 'Gad' = those who place in works alone everything of **salvation**, like the Pharisee . . . That which saves—*salvat*—them, is the intention to do what is good, and something of innocence in their ignorance.

6481. The Divine Providence has for its end the eternal **salvation** of man, not his being well off (here).

6639³. See SALVATION—*salvatio*, here.

6779². For those in evils never acknowledge that charity and its works contribute to **salvation**; for they cannot acknowledge what is contrary to their own life.

7280². With the evil, there is no internal fear, namely, for **salvation** . . .

8164². Anxieties (in spiritual temptations) are . . . on account of the loss of faith and charity, and consequently of **salvation**. S567.

8172. 'Stand still, and see the **salvation** of Jehovah' (Ex. xiv. 13) = Salvation—*salvatio**—by the Lord alone, and not at all by themselves. Ex.

S268. 'He has become my **salvation**' (Ex. xv. 2) = that thence is Salvation.

S560. Providence continually leads to **salvation**, through various states . . .

S639. He who does not know that all good is from the Lord, cannot think that . . . his **salvation** is from Him . . .

S700². It is impossible to compel man to **salvation**; (otherwise) all men in the world would be saved. Ex.

9715³. 'Mine own arm brought **salvation** unto Me' (Is. lxiii. 5) = . . . that the Lord did these things from His Own power. That thence is **salvation**, is described by (His being) 'great to save—*salvandum* . . . and that He became their Saviour.' —⁴. 10828.

9917³. That **salvation** went forth from the Divine in ultimates. Sig.

10205². Therefore he who, within the Church, does not acknowledge the Lord, has no conjunction with the Divine . . . and when there is no conjunction with the Divine, there is no **salvation**.

10370². That the **salvation** of the human race is from (the union of the Divine Itself in the Lord's Human) . . . Ill.

10730^e. The universal of all things (of the Church) is that the Lord united His Human to the Divine Itself, and that thence man has peace and **salvation**; and it is also a universal, that man must be conjoined with the Lord—which is effected through regeneration—in order that he may have peace and **salvation**.

10773. (Thus) the Divine Providence is in each and all things which conduce to the **salvation** of the human race.

10796. (Such priests) prefer honour and gain to the **salvation** of souls; but those who give the honour to the Lord . . . prefer the **salvation** of souls to honour and gain.

10828^e. Unless the Lord had . . . become a Man, and in that way delivered from Hell all who believe in and love Him, no mortal could have been saved. Thus is it understood, that without the Lord there is no **salvation**.

H. 524^e. It is known from the Word that the Lord wills the **salvation** of all, and the damnation of no one.

L. 18². Nothing of the Lord can be imputed to man, but **salvation** can be ascribed—*adlicari*—by the Lord after the man has performed repentance . . . Then is **salvation** ascribed to him in this way: that the man is saved, not from his own merit, or justice, but from the Lord, who . . . alone fights for man, and conquers the Hells for him.

S. 55. All things which pertain to man's life, thus to his **salvation**, are naked (in the letter of the Word).

Life 39. The good of the priesthood is to look out for the **salvation** of souls . . . (Compare 72.)

P. 139^e. They can blaze with zeal for the **salvation** of souls, yet from infernal fire.

328⁸. It is provided . . . that in every religion there are the two essentials of **salvation**, which are to acknowledge God, and not to do evil because it is against God . . .

* Salvation—*salvatio*—is distinguished from *salvatio*—*salus*—by the use of a capital S in the former.

R. 368. 'Salvation to our God . . .' (Rev.vii.10)= that the Lord is **salvation** itself, and that all **salvation** is from Him; thus that He is the Saviour.

469². Because on the Knowledge and acknowledgment of God depends the **salvation** of everyone.

553. 'Now is come **salvation** and power' (Rev.xii.10) =that now they are saved by the Divine power of the Lord. E.745.

566^e. (The notion that good is to be done, but not for the sake of **salvation**, refuted.)

804. '**Salvation** and glory and honour and power to the Lord our God' (Rev.ix.1)=that now there is **Salvation** from the Lord, because now there is reception of the Divine truth and Divine good from His Divine power. '**Salvation** to the Lord our God'=the acknowledgment and confession that **Salvation** is from the Lord. (Compare E.1198.)

M. 7⁴. These highest ones (in Heaven) are chosen from those whose heart is in the public **welfare**.

T. 142². The Lord is continually operating these **salvations** (reformation, regeneration, etc.) with every man; for they are steps to Heaven; for the Lord wills the **salvation** of all; and therefore the **salvation** of all is His end; and he who wills an end, wills the means. His advent, redemption, and passion . . . were for the sake of the **salvation** of men (Matt.xviii.11; Luke.ix.10); and, as the **salvation** of men was, and to eternity is, His end, it follows that the above-mentioned operations are the mediate ends, and **Salvation** the ultimate end. 152.

150. Because He is **salvation** and eternal life; **salvation**, because He is the Saviour, which 'Jesus' means. . . . As He is **salvation** and eternal life . . . He is all that by which **salvation** and eternal life are obtained; consequently, is the all of reformation, etc., and, at last, is **Salvation**.

361². In proportion as this spirituality is augmented, this delight becomes bliss; and this is his **salvation**, which is called eternal life.

369. That conjunction with the Lord is [that] through which man has **salvation** and eternal life. Gen.art. 726, Ex.

564. Does not know what **saving** good is. Ex.

628. That (the modern) imputation is twofold: one, of the merit of Christ; and the other, of **salvation** thence. Ex.

649^e. From the transcription of the imputation of the former Church into that of the New one . . . would arise tragic things, which would stand in the way of the man's **salvation**.

726. That (the Lord) is also **salvation**, is because this and eternal life are one. His name 'Jesus' also means **salvation** . . . and from this He is called the Saviour.

787^e. **Salvation** depends upon conjunction with God.

D. 1164. Good and **saving** counsels . . .

2520. Where nothing exists which does not have something of **health** from the general (body) . . .

2736. That knowledges contribute nothing to **salvation** . . .

3565. Good and **salutary** foods . . .

3998^e. (Animals eat foods) which are wholesome to them.

4796. (The Moravians) think much about their **salvation**, and that they are saved, and not others; hence they have (this interior friendship).

5933^e. This first of the Church is to acknowledge . . . that without the Lord there is no **salvation**.

E. 295². Hearing and help . . . through the Divine truth, is signified by . . . 'Answer me in the Truth of Thy **salvation**' (Ps.lxix.13).

340². As the Lord then come into the world would save all who receive Him, (Simeon) called the Lord 'the **salvation** which his eyes saw, which He prepares for all people' (Luke.ii.30,31).

—4. 'The fountain of **salvation**' (or 'of Israel') (Ps.lxviii.26)=spiritual good, because through this is **salvation**.

—5. 'Name,' is said of truths; and '**salvation**' (Ps. xvi.2) of good.

365²⁰. '**Salvation**' (Ps.cxix.166)=eternal life.

—30. 'To make to hear **salvation**' (Is.lii.7)=conjunction with Him through truths, and through a life according to them; for through this is **salvation**.

406⁶. 'My justice is near, My **salvation** is gone forth' (Is.li.5)=the Judgment, when those are saved who are in the good of love, and who are in truths thence; 'justice' is said of the **Salvation** of those who are in good . . . and '**salvation**,' of the **Salvation** of those who are in truths.

411⁹. 'Exalted be the God of my **salvation**' (Ps.xviii.46)=that He is to be worshipped through truths from good, whence is **salvation**.

412²⁷. 'The **salvations** of my faces' (Ps.xlii.11; xliii.5) =all things which are within; thus which are of the mind and the affections, consequently which are of love and faith, which, because they save, are called '**salvations**.'

440⁶. That they may be saved, is signified by, 'Go for **salvation** to us' (Ps.lxxx.2).

445. 'From the tribe of Issachar were sealed 12 thousand'=faith and **salvation**. Ex.

460. '**Salvation** to our God . . .' (Rev.vii.10)=that eternal life is from the Lord alone. . . '**Salvation**'=eternal life; for by 'eternal life' is meant eternal **salvation**.

—2. **Salvation** being [ascribed] to Him=that **salvation** is from Him, because He is **salvation**; for everything of **salvation** and eternal life is from Him, and is of Him with man and Angel. Ex. and Ill.

— . The Lord is here called '**salvation**,' from **Salvation**, and from the fact that He is **salvation** with man; for in proportion as He is with man, man has **salvation**. Ill.

— . Therefore He was called 'Jesus,' which means '**salvation**.'

701³. (It is a mistake) that man can do nothing towards his **salvation**. Ex.

744². (Thus) the **health** of the body depends upon the state of the extremes.

[E.] 781¹⁸. 'We await . . . **salvation** far from us' (Is. lix. 11) = the hope . . . of Salvation, but in vain.

811²². Deliverance from evils by the Lord, and Salvation, is meant by, 'Who shall give out of Zion the **salvation** of Israel?' (Ps. xiv. 7).

1180. That the Lord provides for every nation a universal means of **salvation**. Ex.

Can. Trinity ix. 6. (It is found) that there is nothing of **salvation**, except with those who have done goods from religion; because these are receptive of faith in the Lord God the Saviour (there).

xi. That the Divine Trinity is in the Lord God the Saviour, and consequently (He) alone is to be approached, for there to be **salvation**, or eternal life. Chapter.

C. 160. When the **salvation** of souls affects (a priest).

Salvation. *Salvatio.*

Save. *Salvare.*

Saviour. *Salvator.*

Saving. *Salvificus.*

See under SALVATION—*salvus*.

A. 598. That the Lord foresaw that He could thus **save** the human race. Sig. and Ex.

608^e. Unless the Lord had reduced the human race into this genius, or state (of the Church called 'Noah'), no man could ever have been **saved**.

1123. Who would **save** the universal human race.

1728². If only Divine truth (were predicated of the Lord) no mortal could be **saved**.

1735. Love Itself . . . wills to **save** all. 1803.

1781. He willed to be made certain that the human race would be **saved**. Sig.

1865². The **salvation** of the human race was His only consolation.

1902^e. For the **salvation** (of the universal human race), He fought in all His temptations.

2025^e. Therefore He is so often called, in the Old Testament 'the **Saviour**,' etc., which is His name 'Jesus.'

2034⁷. That everyone who should . . . love Him, and the things which are of Him, and should be in His love which is towards the universal human race . . . should be conjoined and **saved**.

2049⁴. This (life of charity) is the life which **saves** after death, and never any life of faith without it. Ex.

2077². The Angels, to **save** a soul from Hell, regard death as nothing, and would, if possible, undergo Hell.

2115. The gentiles . . . are equally **saved**, when they are rational, that is, live in charity.

2116³. It is true that those who have faith are **saved**. Ex.

2129^e. Believe that they are **saved** of the Lord's mercy only.

2140. (The Lord) obtained that those might be **saved** with whom there are goods and truths. 2141.

2171². Thus was made known to Him . . . the quality of the human race which would be **saved** through Him, that is, through the union of the Human essence with the Divine, in Him. 2218².

2228. That by Him all who are in charity will be **saved**. Sig. and Ex.

—¹. Those who are gifted with goods . . . are also gifted with eternal salvation—*salvate*, that is, are **saved**. 'All the nations of the earth' = those in goods . . . not all the people in the world . . . because very many among them are not **saved**: only those in charity.

—². By (mere thought, the acknowledgment of something to be believed, or the Knowledge of all things of the doctrine of faith) no one can be **saved**; for they cannot send a root any deeper than into the thought. Thought **saves** no one; but it is the life which he has procured to himself in the world through the Knowledges of faith . . .

2243². He who believes . . . that any man can **save**, and therefore worships him, from this falsity does evil.

—⁷. From doctrine, they say that the Lord is the **Saviour** of the human race . . . yet few believe it.

2250^e. In His state of glorification . . . the Lord does not intercede, but . . . from His Divine bears aid, and **saves**.

2253. The universal human race, which He burned to **save** to eternity.

2261. It may be supposed that man cannot but be **saved** if his truths are full of goods; but (still) he is **saved** . . . from mercy; for there are very few truths with man, and the goods in them have their quality according to the truths and life of the man. Ex.

2262. [Five classes of those who] will be **saved**. Sig. 2273. 2277. 2281. 2285.

2273. Not that they would be **saved** on account of temptations; for some undergo temptations who succumb . . . Nay, neither is man **saved** on account of temptations, if he places anything of merit in them . . .

2284⁴. They judge that (others) cannot be **saved** unless they believe as *they* do, which the Lord forbade (Matt. vii. 1, 2). From much experience (I know) that men are **saved** from every religion, provided that through a life of charity they have received remains of good and appearances of truth. This is meant by, 'I will not destroy (Sodom) for ten's sake,' by which is signified that if there were remains they would be **saved**.

—⁵. The life of charity is . . . to perceive joy from the fact that others also are **saved**; but those have not the life of charity who wish that no others be **saved** than those who believe as *they* do: this may be evident from the mere fact that more from the gentiles, than from Christians, are **saved**.

2318^e. It now follows concerning the **salvation** of those who are in some good and truth, who, in this chapter, are represented by 'Lot.'

2320. In this chapter it treats of Judgment; namely, of the **Salvation** of the faithful, and the damnation of the unfaithful.

2334. In all temptation there is doubt about **Salvation**, etc. (in order that) they may be confirmed in the fact that all things are of the Lord's mercy; that they are **saved** through Him alone; and that with themselves there is nothing but evil.

2335². To be judged from good, is to be **saved**, because

they have received it . . . Good is the Lord's ; and they who acknowledge this in life and faith, are the Lord's, and therefore are **saved** ; but they who do not acknowledge it in life . . . cannot be the Lord's, thus cannot be **saved**. Ex.

2388. That all in the good of charity . . . would be **saved** ; and also those in the truth of faith, if they would recede from evil. Sig. and Ex.

2401². (Thus) man cannot be **saved** through (merely) thinking and speaking truth, or even good.

2432^e. That those in the affection of truth, that is, in faith, are **saved**, provided it is the faith of good.

2456². 'God remembered Abraham' = **salvation** through the union of the Lord's Divine essence with His Human essence ; 'and sent Lot out of the midst of the overthrow' = the **salvation** of those who are in good, and of those who are in truth in which is good . . . 'the cities in which Lot dwelt' = although they who were **saved** were also in falsities from evils. 2457.

2523. After the fall . . . the human race of that time could not have been **saved** (without these representations before the Angels).

2589. See GENTILE—*Gentilis*, here. 2590, etc.

2661². The Lord did not come . . . to **save** the celestial, but the spiritual. If the Most Ancient Church . . . had remained in its integrity, the Lord would have had no need to be born a man . . . Those of the Ancient Church (being spiritual) could not have been **saved** unless the Lord had come into the world. Sig.

—^e. With the Lord, when He was in the world, were represented all the states of the Church, and how they would be **saved** through Him.

2664^e. In no other way (than by the separation from Him of the merely human Rational) could the human race be **saved**.

2760, Pref.^e. Those who arrogate to themselves the Power of **saving** the human race . . .

2764. (Gen.xxii.) treats of the **salvation** of those who constitute the Lord's Spiritual Church, through this union. 2765.

2769^e. From good is all deliverance and **Salvation**. Truth condemns and good **saves**. Refs.

2773. 'Thine only one, whom thou lovest' = the only thing (the Human) in the universe, by which He would **save** the human race. Ex.

2776². It is this union (the Divine Human) through which can be **saved** those who have the faith of charity in Him ; for the Supreme Divine Itself could no longer reach the human race . . .

—³. If the Lord had not united (the two Essenes, neither men nor the spiritual Angels) would have had any capacity for understanding truth and good ; thus would have had nothing of blessedness, and consequently nothing of salvation—*salutis* ; from which it is evident that the human race could not have been **saved**, unless the Lord had assumed the Human . . .

—⁴. (The notion that) men are **saved** if they only think from a kind of interior emotion that the Lord suffered for them . . .

2839. That the spiritual are **saved** through charity, and not through faith separated from charity. Sig. and Ex.

2853. The **Salvation** of all who are in good. Sig. and Ex.

—². In these words is contained this arcanum : that through the Church are **saved** those outside the Church. Ex.

2861². As in (Gen.xxii.13-19) it has treated of those who are **saved** by the Lord's Divine Human within the Church ; in what follows, to the end of the chapter, it treats of those who are **saved** outside the Church.

2869. These constitute the third class of the spiritual who are **saved**. Sig.

2881. If man could be reformed under compulsion, there would be no man in the universe who was not **saved** . . .

2921^e. Our **Saviour** was called 'Lord' . . . because He was Jehovah.

2954. See REDEEM, here.

3005. The reason 'Jesus' = Divine good, is that it means 'salvation—*salutem*,' '**Salvation**,' and '**Saviour** ;' for from the Divine good . . . and thus through the reception of it, is all **Salvation**.

3272². By the '12 thousand sealed' from every tribe, is signified that all in faith, that is, in its good, are **saved**.

3380². That by the good and truth which are from the Lord, are **saved** all who live in mutual charity, whether within or without the Church. Sig.

3441. Through (the Divine Human) man is **saved** ; for unless . . . man could mentally view and adore the Lord's Human, and thus have access to the Divine, he could never have been **saved**.

3488⁷. 'He that persevereth unto the end, *he* shall be **saved**' (Matt.xxiv.13) = the **Salvation** of those in charity.

3934⁷. (Thus) works are what **save** man, and what condemn him . . . for in works is man's will . . . III.

3957^e. Believes that . . . he can be **saved** by faith, however he has lived . . .

3969. '(Joseph') . . . in the external sense, = **Salvation** . . .

—¹¹. 'I will **save** the house of Joseph . . .' (Zech. x.6) . . . treats of the **Salvation** of the Spiritual.

3986³. (Although man has few genuine truths) still, those in the good of life—that is, who live in love to God and charity towards the neighbour—are **saved**. The reason they can be **saved**, is that the Lord's Divine is in (this good) ; and, where that is, all things are disposed into order, so that they can be conjoined with the genuine goods and genuine truths which are in the Heavens.

3993¹¹. See BELIEVE, here.

—¹². In every doctrine are some who are **saved**.

4031². He who does not know that . . . no regeneration is possible except in freedom, when he reasons about . . . the **Salvation** of man . . . casts himself into mere shades . . . supposing that if the Lord willed, He could **save** everyone, by innumerable means. Enum.

[A.] 4046^e. For everyone (even the most external) who is in a life of good from the affection of charity, is **saved**.

4054. For whatever inflows from the Lord is an end which regards the **Salvation** of the human race.

4334^b. They are ignorant that it is what is internal which **saves** or damns; and not what is external separated from what is internal.

—8. 'Two shall be in the field; the one shall be taken, and the other left'—that those (in the Church) who are in good will be **saved**; and those in evil damned.

4352^a. As men have made faith (alone) **saving**; yet see that the truths of faith cannot **save**, because they exist with the evil also, they acknowledge confidence . . . If the confidence which appears in a state of compulsion would **save** man, all mortals would be **saved**; for everyone is easily reduced to it.

4493^e. Hamor and Shechem, with their families (were killed) that they might be **saved**.

4588. This is why, if the natural man has not been prepared (here) to receive the truths and goods of faith, he cannot receive them (there), thus cannot be **saved** . . .

4593^a. But, in the Divine affection, there is the end for the sake of self . . . to **save** the human race. III.

4601^a. In order that those of the Spiritual Church could be **saved**, the Lord miraculously separated their intellectual part from their voluntary, and implanted in the intellectual the power to receive a new Voluntary. Refs.

4638^b. 'All those virgins . . . trimmed their lamps' . . . For, those in truths (alone) . . . suppose that faith alone **saves**, not knowing that there is no faith where there is no charity.

4683. They preach . . . faith alone, and say it is **saving** without works.

—2. The **savingness—salvificum—**of faith they place in confidence . . . and even persuade that the confidence of one moment . . . **saves**. 4925^a.

4724^d. They who live a life of faith, adore the Lord . . . as God the **Saviour**.

4776^a. That no one can be **saved** unless he has lived in the good of charity. (From experience.)

4783^a. If Heaven were of mercy or grace, independently of the life, everyone would be **saved**.

5145^b. Consequently, all who have had conscience are **saved**; but those who have had none cannot be **saved**.

5982. For, in order that man may be **saved**, he must be in freedom; and, in freedom, be withdrawn from evil, and be led to good. Ex.

6207. This conscience (of what is just and fair) exists at this day with many; an interior conscience with few; but still those who enjoy the former conscience are **saved** in the other life . . .

6373^a. From this it resulted that none but the celestial could then be **saved**; and, at last, scarcely these, unless the Lord had assumed the Human . . .

6490. Unless the Divine Providence were in every most minute particular—*singularissimis*, man could not possibly be **saved** . . .

6495. For the Lord loves the universal human race, and wills to **save** everyone to eternity.

6639^a. Believe that **Salvation** is only introduction into Heaven of mercy . . . If (this were so) all in the whole world would be **saved**; for the Lord . . . wills the salvation *salutem*—of all . . .

6657. The sphere (which is about everyone from Heaven) is one of endeavours to do good, and **save**.

6854^a. Such spiritual ones have been **saved** solely through the Lord's advent into the world; because the Divine passing through Heaven, which was the Divine Human (then), could not reach them. Ex. 7035^e.

7206^a. By these 'judgments' (or truths) those in falsities from evil are damned, and those in truths from good are **saved**. . . Nor do the truths which proceed from the Lord **save**, if the man believes that he is **saved** by the truths of faith with him, and not by mercy . . .

7250. Those (of the savages in Venus) who are such that they can be **saved**, are in the places of vastation. Des. . . When they have suffered the extreme things, as the corporeal things with them have as it were died, they are finally **saved**.

7272^a. He who believes that faith alone **saves**, and that works of charity contribute nothing to salvation—*salutem*; and also he who believes that he is **saved** even in the last hour . . .

7296^e. For the end of order is **Salvation**; thus is to do good to all.

7318^a. Truth is falsified when it is said that . . . thus man can be **saved** whatever his life may be; and (also) when it is said that no one is **saved** except those within the Church.

7686^a. Unless (the 'Nephilim' had been shut up by the Lord when He was in the world) very few could have been **saved**. Ex.

7761. Natural good **saves** none; but spiritual good **saves** all. Ex.

7828^a. Without the advent of the Lord into the world (those in the Lower Earth) could not possibly have been **saved**.

—^e. That the glorification and resurrection of the Lord as to His Human, is the source of all **Salvation**. Sig. and Ex.

7935. That in the minds of those (of the Spiritual Church) must be fixed this truth: that their **salvation** . . . is due to the Lord alone . . .

8051^a. The reason falsity is not appropriated to him who is in good . . . is that he thinks well about God, etc. . . Unless this were the case, scarcely anyone could be **saved** . . .

8211. A state of . . . the destruction of those in falsity from evil; and one of . . . the **Salvation** of those in truth from good. Sig. and Ex.

8236. 'Jehovah **saved** Israel' (Ex.xiv.30)=that the Lord protected those of the Spiritual Church.

8307. See **MERCY**, here.

8321. That thus, without danger of infestation, all

will be **saved** who are in the faculty of receiving the truth of good and the good of truth. Sig. and Ex.

— . For, so long as the evil had not been cast into Hell, scarcely any could 'pass over,' that is, be **saved**. Ex.

—^e. As it is charity which gives (the above-named) faculty, it is charity which **saves**; for those who are **saved**, are not **saved** through charity from themselves, but through charity from the Lord, consequently through this faculty of receiving.

8387. He who wants to be **saved**, must confess his sins, and perform repentance. Ex.

8408⁴. The **Salvation** of the faithful. Tr.

8543. (The inhabitants of Jupiter) do not worship the Lord as a King; but as a **Saviour**.

8553. This order (of life) with man must be completely inverted in order for him to be **saved**; which is done through regeneration . . .

8620. By the Divine remembrance is signified **Salvation**; and by oblivion, damnation.

8622². Therefore, if these (Genii) were to inflow, the man of the Spiritual Church could never be **saved**. Ex.

8700². It is according to order that those who have lived well are **saved**; and those who have lived evilly condemned . . . consequently, it is impossible for those in Hell to be brought out thence into Heaven, and **saved** of the Lord's pure mercy; for it is the reception of His mercy, when He lived (here), through which everyone is **saved** . . .

—⁴. (There) all are consociated according to their life . . . hence it is not possible for the evil and the good to be together; nor is it possible for those to be in good who are evil; for good and evil are opposites, and the one destroys the other: (thus) it is not possible that those in Hell should be **saved**; thus it is not feasible that **Salvation**, however a man had lived, should be from mercy alone.

8762. The **Salvation** of those who are of the external and internal Spiritual Church. Sig. and Ex.

9122. Those who have not received conscience (here), cannot receive it (there), thus cannot be **saved**, because they have no plane into which Heaven may inflow and operate, that is, the Lord through Heaven, and lead them to Himself.

9192². Those in genuine truths are often damned; and those . . . in falsities are often **saved**. (From experience.)

9239. To believe in God is the faith which **saves**; but to believe the things which are from God, is the faith, which, without the former one, does not **save**. Ex.

9244. All who are in heavenly love have confidence that they will be **saved** by the Lord . . .

9363. To believe the things which the Word, or doctrine, teaches, and not to live according to them, appears like faith . . . but by this alone no one is **saved**; for it is a persuasive faith.

9453. (Thus) it is his own fault that he cannot be **saved**.

9715. No one could have been **saved**. L. 3².

—⁷. From Divine power thus acquired in the Human, the Lord alone fights for . . . the universal human race, conquers, and thus **saves**.

9806². Called 'Jesus,' or '**Saviour**,' when good is treated of.

9809. 'The priesthood,' in the supreme sense, = the whole office which the Lord discharges as the **Saviour**; and whatever He performs as the **Saviour**, is from the Divine love . . .

9928. By Aaron's office was represented all the work of **Salvation** . . .

10017. The Lord as to the work of **Salvation** in successive order. Sig. and Ex.

— . See **PRIEST**, here. —². 10152. 10279.

10019². (Thus) was represented . . . the Divine power of **saving** the human race; and the power of **saving** the human race is power over the Heavens and Hells; for through this power . . . the Lord **saves** man. Ex.

— . Man is **saved** through the removal of evils and falsities from the Hells, and the inflow, then, of the good of love and truth of faith through Heaven from the Lord.

10083⁵. The reason (the Lord so often said that the sick must have faith) was that the first thing of all is to acknowledge that the Lord is the **Saviour** of the world. Ex.

10112². Those born within the Church who at heart deny the Lord, whatever may be their quality in moral life . . . cannot be **saved**. Ill. Whereas the gentiles who . . . have lived in some kind of charity towards their neighbour, and in some kind of love to God the Creator of the universe under a human form, in the other life are accepted by the Lord and **saved**; for, when instructed . . . they acknowledge the Lord, and believe in, and love Him.

10152². The Lord's work of **Salvation**. Ex.

—³. How man has been **saved** and redeemed by the Lord, through His subjugating the Hells, and glorifying His Human. Ex. 10828.

10409⁴. If not led through his Intellectual, no man could be **saved**.

10648. Hence it is that everyone, from every religion, can be **saved** . . .

10659^c. All would (then) be **saved**. H. 524.

10731². Therefore such cannot be **saved**; for they have not Heaven in them.

10766. Everyone with whom the Church is, is **saved**; but everyone with whom the Church is not, is condemned.

10829. That those are **saved** who receive the Lord, and believe in Him; but not those in evils and the derivative falsities. Ill.

H. 318. That the Gentiles also are **saved**, may be known from this alone: that the Lord's mercy is universal . . . 319, Ex.

319. A moral life for the sake of the Divine . . . **saves** man; (but a moral life for the sake of men in the world) does not **save** him. Ex.

522. The Divine mercy is pure mercy towards all the

human race to **save** it . . . and therefore everyone who can be **saved**, is **saved** ; but no one can be **saved** except through Divine means . . . which are called Divine truths : these teach how man should live in order that he may be **saved**. Ex.

[H.] 595². The Divine sphere proceeding from the Lord, is a perpetual endeavour of **saving** all ; and, as those in the Hells cannot be **saved**, because all there are in evil, and against the Divine of the Lord, the . . . cruelties there are restrained so far as possible . . .

J. 33. And when man's freedom perishes, he can no longer be **saved**. Ex.

C. J. 30. On the **Salvation** of the sheep (after the Last Judgment).

L. 18^e. (Thus) those are **saved** who are in the good of love and truths of faith from the Lord ; and not those who are in proprium.

27. That the Lord is called 'the Son of Man,' where it treats of **Salvation**, etc. Ill.

31. That . . . Jehovah took on the Human to **save** men. Ill.

33⁴. It is from these things that the Lord is called **Saviour** and Redeemer.

34³. For the Redeemer and **Saviour** of the world is no other than the Lord as to the Divine Human, which is called 'the Son.' For Redemption and **Salvation** is an attribute proper to His Human, which is called merit and justice . . .

S. 11. The spiritual sense of these words (concerning the 12 thousand sealed from every tribe) is that all with whom there is the Church from the Lord are **saved**. Ex.

49. Through the truths with a man, the Lord has the power of **saving** him . . .

Life 3. Every man who has religion, knows . . . that he who lives well is **saved**, and that he who lives evilly is condemned. Ex.

65. See RELIGION, here.

72. (Such a priest) does a good work, because from the love of **saving** souls.

91. It is a common opinion that to be **saved** is to believe this or that . . .

F. 34. That without Him no mortal could have been **saved**; and that they are **saved** who believe in Him.

35. 36. R.67. B.116. T.2. E.806^e.

W. 37. The Divine love wills to **save** all ; but it cannot **save** except through the Divine wisdom ; and to the Divine wisdom belong all the laws through which **Salvation** is effected.

P. 16. The Lord permits (this) for the sake of the end, which is **Salvation**.

55. That the Divine Providence in everything . . . regards what is infinite and eternal from itself, especially in **saving** the human race. Gen.art. 58.

79^e. (That man should be in this strong appearance) the Lord wills for the sake of his **Salvation** ; for, without this appearance (that he does good, etc. as of himself) no one can be **saved**.

86^e. This is why evils do not damn a regenerated person, and goods do not **save** an unregenerated one.

253². All born men in any religion can be **saved**, provided they acknowledge God, and live according to the precepts which are in the decalogue. Ex. 254².

258. Confirms himself against the Divine Providence because (some) place **salvation** in certain words . . . Ex.

259³. It is provided that everyone in every heresy . . . can be reformed and **saved**, provided he shuns evils as sins, and does not confirm the false heretical things . . .

275. That evils are permitted for the sake of the end, which is **Salvation**. Gen.art. 281, Ex.

322⁴. He says to himself, Is not this (Gentile) **saved** ! . . . Can this (Christian) be **saved** !

325. That hence it is from the Divine Providence that every man can be **saved** ; and that they are **saved** who acknowledge God, and live well. Gen.art.

326⁹. That these (two things) are the generals of all religions, through which everyone can be **saved**. Ex.

327. That the man himself is in fault, if he is not **saved**. Gen.art.

328⁸. That (in spite of the decrease and consummation of religion) it is provided by the Lord that everyone can be **saved**. Ex.

— . Also that all who die as infants, wherever born, are **saved**.

329³. (Thus) no man lacks a Knowledge of the means through which he can be **saved** ; nor the power, if he wants to be **saved** ; from which it follows that all have been predestinated to Heaven. 330⁴.

330³. The reason some are not **saved**, is that the Divine love wills that man should feel in himself the happiness and bliss of Heaven . . . and this cannot be, unless it appears to man that he thinks and wills from himself . . .

—⁵. That those only are **saved** who have been born within the Church, is an insane heresy. Ex.

332. That the operation of the Divine Providence to **save** man begins from his birth, and lasts to the end of his life, and afterwards to eternity. Gen.art. 333, Ex.

333. But no more can be **saved** than want to be **saved** ; and those want to be **saved** who acknowledge God, and are led by Him ; and those do not want, who do not acknowledge God, and lead themselves ; for these do not think about eternal life, and **Salvation**.

338. That instantaneous **Salvation** from immediate mercy is not possible. Gen.art.

—². That faith concerning instantaneous **Salvation** from immediate mercy has been taken from the natural state of man. Ex.

—⁸. That the doctrines of the Churches in the Christian world, interiorly regarded, are against instantaneous **Salvation** from immediate mercy ; but still the external men of the Church maintain it. Ex.

340. That instantaneous **Salvation** from immediate mercy is the flying fire-serpent in the Church. Gen.art.

—⁴. That through a faith in instantaneous **Salvation** from pure and mere mercy, there is induced security of life. Ex. (And damnation is imputed to the Lord. —⁵, Ex.)

R. 9. There are two essentials through which is effected conjunction with God, and thence **Salvation**: the acknowledgment of one God, and repentance of life . . .

62. 'I have the keys of Hell and of death' = that He alone can **save**. E. 86.

—^c. Therefore He who rules (Heaven) necessarily rules (Hell); otherwise, man could not be **saved**. To be **saved** is to be brought out of Hell.

169. That (he who is reformed becomes spiritual and) will be **saved**. Sig.

174. That He alone has the omnipotence of **saving**. Sig.

224⁵. Hence, he who acts well, and thinks well; that is, who lives well, and believes well, will be **saved**.

263^e. Place **Salvation**, not in amendment of life, but in certain words . . .

272^e. Therefore he who lives according to these things because they are Divine truths . . . is **saved**; but he who lives according to them only because they are civil and moral truths, is not **saved** . . .

281. 'Thou hast redeemed us to God in Thy blood' (Rev. v. 9) = **Salvation** through conjunction with Him.

500². Unless they immediately approach God the **Saviour** . . .

502. These loves cannot be removed, except by God the **Saviour** . . . and they cannot by God the **Saviour**, unless He is approached . . .

553². That they are **saved** who are in the Lord and the Lord in them . . . and that no others are **saved** than those who believe in Him. Ill.

798³. Who cannot see . . . that the **salvation** of man is the continual operation of the Lord with man, from his first infancy to the last of his life; and that this is purely Divine, and never possible to any man . . .

—⁴. The very advent of the Lord into the world was solely for the sake of man's **Salvation**. For the sake of this, He assumed the Human, removed the Hells, and glorified Himself, and put on omnipotence even in ultimates.

851. That **Salvation** and eternal life primarily consists in worshipping the Lord, and in living according to His precepts . . . because through these is effected conjunction with the Lord, and consociation with the Angels. Sig. and Ex.

920. 'The nations which are **saved** shall walk in the light of it' (Rev. xxi. 19) = that all who are in the good of life, and believe in the Lord, will there live according to Divine truths, and will see them within themselves . . .

947. That this is necessary at the end of the Church, in order that some may be **saved**. Sig. and Ex.

M. 351. That of these, although they are polygamists, those are **saved** who acknowledge God, and, from religion, live according to the civil laws of justice. Ex.

B. 117². (Thus) without the advent of the Lord into the world, no one could have been **saved**. It is the like at this day, and therefore unless the Lord comes into the world again in the Divine truth which is the Word, no one can be **saved**. T. 3.

T. 73². God is in the perpetual endeavour of regener-

ating and thus **saving** man: but He cannot effect it except as man prepares himself a receptacle . . .

107^e. But those who know nothing about the Lord . . . if they believe in one God, and live according to the precepts of their religion, are **saved** by their faith and life . . .

118. That without this Redemption no man could have been **saved**. Gen.art.

129. That thus He might be acknowledged in the Heavens as the **Saviour** of both worlds . . .

139. The Divine virtue and operation proceeding from . . . the Lord God the **Saviour**.

142. See HOLY SPIRIT, here.

337. That **saving-salvific**-faith is in the Lord God the **Saviour** Jesus Christ. Gen.art.

340. That the sum of faith is that he who lives well, and believes rightly, is **saved** by the Lord. Gen.art.

341². As it is impossible for God to damn anyone who lives well, and believes rightly; so . . . it is impossible for God to **save** anyone who lives evilly, and thence believes falsely. Ex.

344. The esse of the faith of the New Church is . . . 2. Trust that he who lives well, and believes rightly, is **saved** by (the Lord God the **Saviour** Jesus Christ.)

393. Who does not see (it) from a certain interior perception . . . when he hears anyone say, He who lives well and believes rightly, is **saved**? And who does not reject (it) . . . when he hears it said that he who believes rightly, and does not live well, is also **saved**? Ex. . . So again, if . . . it is said that he who lives well, although he does not believe, is **saved**. (See LIFE, here.)

520. That . . . unless man removes evils in part by repentance, he remains in them, and (therefore) cannot be **saved**. Gen.art.

577. The Lord is continually in the act . . . of **saving** man; and no one can be **saved** unless he is being regenerated. Ill. Therefore regeneration is the means of **salvation**.

579². So that He could afterwards be present with men . . . and **save** those who would live according to His precepts, consequently regenerate and **save** them; for those are **saved** who are regenerated . . . And, as regeneration and **salvation** make one, all can be **saved**. . . . That without the Lord's advent no one could have been **saved**, is to be understood thus: that . . . no one could have been regenerated.

—³. He thereby became the **Saviour**, etc. to eternity.

580. Still, everyone, according to his state, can be regenerated and **saved**.

—². All these (in the three Heavens) have been **saved**, but in different ways.

—³. See REGENERATE, here.

700. For men have not approached the **Saviour** Himself . . .

729². For there is not any nation in the whole world which cannot be **saved**, if it acknowledges God, and lives well . . .

D. 766. That the rich and powerful . . . are **saved** equally with the low and poor.

[D.] 5734². People are **saved** from every religion, even those in the doctrine of faith alone, provided they live the life of faith . . .

5934². Hence they believed that all can be **saved**, even those in Hell; but were told that they cannot, because they are not in freedom . . .

E. 105³. No one is **saved** through these things alone. (From experience.)

119². Few (Jews) are **saved**; for no others are saved than those who believe in the Lord.

293². 'Power—*potestas*,' when predicated of the Lord, principally regards **Salvation**. Ill.

297^c. Those who receive Divine truth in good are **saved**; but those who receive it . . . not in good, are not **saved**. Ex.

455. It here treats of those who are **saved**, although they had been in falsities . . . For all are **saved** who are in the good of life according to the dogmas of their own religion, which they have believed to be truths, although they are not truths. Ex.

474². All those are **saved** who are let into temptations . . .

478². Their having been in the good of life according to their religion does indeed **save**; but it does not **save** so long as they are in falsities; and therefore after (death) the falsities with them are removed. The reason they cannot be **saved** before, is that good derives its essence from truths . . .

714. Think to be **saved** through knowledge alone. Sig.

734¹⁰. 'I will **save** them by their God Jehovah' (Hos. i. 7) = **Salvation** by the Lord . . .

745². For the Lord could not **save** those who had been of His Church, until the dragon . . . had been expelled . . .

—^c. (Thus such) cannot be **saved**, because they do not want to be reformed and regenerated . . .

751. The **Salvation** and consequent joy of those who become spiritual through the reception of Divine truth. Sig. and Ex.

805⁸. See REDEM, here. 806⁴.

948⁵. These therefore . . . cannot be **saved**.

1135³. Why is not every man **saved**? Ex.

1165. Those (who are found to be able to resist evils) are **saved**; but those who cannot, are not **saved**. Ex.

1179^c. (Thus) the Lord provides that every man can be **saved**.

De Dom. 66. Those within the Church who deny the Divine of the Lord . . . cannot be **saved**.

Ath. 58^c. Without this (thought about God: that He is one, and that He is the Lord) no one can be **saved**.

204. No one can be received and **saved** unless he acknowledges the Divine of the Lord in His Human; and therefore He so often said, 'Believest thou that I can do this?'

D. Love xvii^e. If a man, through combat against evils as sins, has acquired any spiritual, although very little, he is **saved** . . .

Can. Redemp. viii. 13. This **Salvation** is perpetual redemption. Trinity x. 7.

Trinity x. That unless a New Church comes forth . . . no flesh can be **saved**.

Docu. 245. H. To worship God the **Saviour** cannot be prohibited throughout Christendom . . .

X. Swedenborgianism, which is the worship of the Lord our **Saviour**.

Samaria. *Samaria.*

Samaritan, A. *Samarita.*

Samaritan. *Samaritis.*

A. 1368³. 'Aholah' = the Spiritual Church, which is called '**Samaria.**' 6534⁵.

2220². '**Samaria**' = the perverted spiritual Church. Tr. 9466⁴. E. 163⁴.

—³. '**Samaria,**' as mentioned in place of Gomorrah (Ezek. xvi.) = [the Church] as to falsities.

2466⁴. '**Samaria**' (Ezek. xxiii.) = the Church which is in the affection of truth. (= the Spiritual Church. 7456⁴.)

2702⁵. '**Samaria**' = the Spiritual Church, as often in the Word; and therefore the Lord talked with a woman from **Samaria**, and taught that the doctrine of truth is from Himself . . .

4169². 'The cities of the **Samaritans**' (Matt. x. 5) = those who are in falsities.

4720². That they were brought by Elisha to **Samaria**, where their eyes were opened (2 Kings vi. 19, 20) = instruction through the Word.

9057². The '**Samaritan**' (Luke x.) = one who is in the affection of truth . . . because '**Samaria,**' in the Word, = this affection.

9156². '**Samaria**' (Micah i. 5) = the Church of perverted faith.

10050². 'They that dwell in **Samaria**' (Amos iii. 12) = those who are in external worship.

T. 410^e. That there are degrees of love towards the neighbour, is evident from the parable of the **Samaritan** . . . Compare E. 785⁴.)

E. 193⁸. 'The evils of **Samaria**' (Hos. vii. 1) = the evils of the will.

223²⁰. 'Into a city of the **Samaritans** enter ye not' (Matt. x. 5) = the false doctrine of those who reject the Lord . . . for the reason that the **Samaritans** did not admit Him (Luke xii. 52-56).

240⁶. '**Samaria,**' where were the sons of Israel, = the Church in which are not truths, but falsities.

279⁹. 'The calf of **Samaria.**' Ill. and Ex.

375⁴². The '**Samaritan**' = the gentiles who were in the good of charity towards the neighbour. 376³⁰. 444¹⁴.

391²⁸. '**Samaria**' = the Spiritual Church, or the Church in which charity and faith make a one; but, after it had become perverted, '**Samaria**' = the Church in which charity has been separated from faith, and still the latter is pronounced to be essential; and therefore also '**Samaria**' = where there is truth no longer because no good; but evil of life instead of good, and falsity of doctrine instead of truth. This is signified by '**Samaria**' is cut off' (Hos. x. 7) —²⁹. —³⁰.

483¹². The reason the Lord said these things to the Samaritan woman, when He sat by Jacob's well, was that by the Samaritans the Lord meant the gentiles who would receive Divine truths from Him; and by the Samaritan woman, the Church from them. 537⁴.

555⁷. **Samaria**, the metropolis of the Israelites, in the Word, = the Spiritual Church; and Jerusalem, the metropolis of the Jews, the Celestial Church; both as to doctrine. 576⁶. 653³. 724³². 960⁴. 1088, Ex.

587¹⁵. '**Samaria**,' after it had become idolatrous, represented the Church vastated as to truths of doctrine and goods of life; or destroyed through falsities of doctrine and evils of life.

695²⁴. '**Samaria**' = the Spiritual Church as to the truths of doctrine; here (Micah i.) as to the falsities of doctrine. 714²⁰.

962⁶. The '**Samaritan**' = those in the good of charity.

Same. *Idem.*

A. 2015⁵. Whether you say . . . or . . . it is the same. M. 186. etc. etc.

10200^e. What is exactly similar, or the same, never returns.

H. 486². One thing the same as another is not possible. W. 155.

W. 77. That the Divine in the greatest and the least things is the same. (Gen. art. 223³).

226. There is not any least thing which is the same as another.

318². No substance, state, or Thing . . . can ever be the same as any other . . . to all eternity. (For example) not one face is the same as another . . . and therefore not one mind. P. 56². 190².

R. 961². The Divine Esse is One, the Same, etc.

—⁴. The Divine Esse, which in itself is God, is the Same; not the same simple, but infinite. This is the same from eternity to eternity, it is the same everywhere, and the same with and in everyone: all that is variant is in the recipient. T. 366.

M. 186². There does not exist the same; or the absolute identity of two things . . . T. 32. D. Love x.

Samson. *Simson.*

A. 3301⁴. Why Samson had strength from his hair. Ex. E. 66². 196³.

—⁴. Samson was not a sanctified Nazarite; that is, one who had put on good instead of truth. His strength on account of his hair was principally from his representing the Lord, who from the natural man as to truth fought with the Hells and subjugated them.

10182⁶. The thought of man from his Voluntary makes all the strength of the body; and if this were inspired by the Lord through His Divine truth, a man would have the strength of Samson . . .

S. 49². The Lord's power from the ultimates of truth, was represented by the Nazarites . . . and by Samson, of whom it is said that he was a Nazarite from his mother's womb; and that his power consisted in his hair. Ex.

D. 4751. (Charles XII.) wanted to die like Samson . . .

D. Min. 4756. Such are signified by Samson when he was put to sleep by his harlot. Ex.

E. 619¹⁸. See LION, here.

1086⁵. This power in ultimates was represented by the hair . . . with Samson; for the hairs correspond to the ultimates of Divine truth.

Samuel. *Samuel.*

Ad. 3/5023. (The Spirit brought up by the witch was not Samuel.) Ex.

E. 395⁵. Mentioned. 951².

750²¹. 'Moses and Samuel' (Jer. xv. 1) = the Word. 811⁹.

Sanctify. *Sanctificare.*

Sanctification. *Sanctificatio.*

A. 2187. Celestial and spiritual food was signified by the sanctified things which they ate . . . The sanctified things were [the parts of] the sacrifices which were not burned upon the altar, and were eaten either by the priests, or by the people who made the offering. Ill.

2776. That He should sanctify Himself to the Divine. Sig. and Ex.

— Their sanctifications were made by (burnt-offerings and sacrifices).

— The Lord sanctified Himself to the Divine; that is, united the Human to the Divine, through the combats and victories of temptations. 2788.

2788. The beginning of [His] sanctification. Sig. and Ex.

2834. The sanctification and adoption of (the spiritual). Sig. and Ex.

4545. 'To be purified,' or cleansed, = to be sanctified. Ex.

—⁶. By such things no one is sanctified.

7272. That they were sanctified by external things . . . and that they were not sanctified by charity and faith; thus that they were holy, although they lived in hatreds, etc. (an example of the evil of falsity).

8042. 'Sanctify to Me all the first-born' (Ex. xiii. 2) = that faith is from the Lord. 'To sanctify to the Lord' = to ascribe to Him; that is, to confess and acknowledge that it is from Him.

8080⁴. By sanctification they began to understand sacrifice. Ex.

8788. 'Sanctify them to-day and to-morrow' (Ex. xix. 10) = the veiling over of the interiors so that they may appear in the Holy of faith . . . 8806. 8832. 8838.

8887. 'To sanctify (the Sabbath)' (Ex. xx. 8) = no violation in any way.

8895. 'And hallowed it' (ver. 11) = that (the heavenly marriage with a regenerated man) cannot be violated.

9229². 'I sanctify Myself, that they also may be sanctified in the Truth' (John xvii. 19) = that He made Himself Divine by His own power: those who receive in faith and life the Divine truth which proceeds from Him, are said to be 'sanctified in the Truth.'

[A. 9229]. The **sanctifications** with (that) people were in order that the Lord who alone is holy might be represented, and in order that the Holy which is from Him alone might be represented. Ill.

9378⁴. 'I will be **sanctified** in them that are nigh to Me' (Lev.x.3)=with those who have been conjoined with the Lord through the good of love and the truth of faith from the Word.

9820. 'To **sanctify** him' (Ex.xxviii.3)=thus a representative of the Divine truth in (the Spiritual) Kingdom. 'To be **sanctified**'=to be imbued with the Divine truth; for the Divine truth which proceeds from the Lord is what is called 'holy' . . .

—^e. (Thus) it is the Lord who **sanctifies** man, Spirit, and Angel . . .

9956. 'Thou shalt **sanctify** them' (Ex.xxviii.41)=thus a representative of the Lord as to the Divine Human. 'To **sanctify**'=to represent the Holy itself which is the Lord as to the Divine Human; for this is what alone is holy . . . —², Ill. 9988.

9988. All **sanctification** represents the Lord. 10098^e.

10091. 'To **sanctify**'=to represent the Lord, and the holy things which are from Him. 10111. 10126.

10126. 'To **sanctify** it' (Ex.xxix.36)=thus the Lord there. Ex.

10128. 'Thou shalt **sanctify** it' (ver. 37)=to receive the Lord. Ex.

10149. 'It shall be **sanctified** in My glory' (ver. 43)=what is receptive of the Divine truth from the Lord. Ex.

10150. 'I will **sanctify** the tent of the assembly' (ver. 44)=what is receptive of the Lord in the lower Heavens. Ex.

10276. 'Thou shalt **sanctify** them, and they shall be the holies of holies' (Ex.xxx.29)=thus the influx and presence of the Lord in the worship of the representative Church. 'To be **sanctified**'=to represent the Lord as to the Divine Human, and the reception of the Divine good and Divine truth which are from Him. Ex.

10277. 'To be **sanctified**'=the influx and presence of the Lord . . .

10359. 'To know that I Jehovah **sanctify** you' (Ex.xxxi.13)=the Lord as to the Divine Human, which all things of Heaven and the Church regard as their only source. Ex.

—². **Sanctification** is the reception of the Divine of the Lord. Refs.

R. 758^e. The dogma that justification is real **sanctification** . . .

839⁹. 'Hallowed be Thy name'=to approach the Lord, and worship Him. Ill.

T. 142. See HOLY SPIRIT, here.

—². Through Divine truth from good; that is, through faith from charity, man is . . . **sanctified**, etc. . .

149. That the Lord **sanctifies**, etc. those who believe in Him . . .

301. 'Remember the Sabbath day, that thou **sanctify** it.' Gen.art. (See SABBATH, here.)

591^e. It is said that . . . **sanctification** follows this faith of itself . . .

E. 204⁹. '**Sanctification**'=the Divine proceeding; for Divine good is what **sanctifies**; and Divine truth is that which is derivatively holy.

228⁴. 'To **sanctify** Himself'=to make His Human Divine.

Sanctuary. *Sanctuarium.*

A. 57^e. 'The waters out of the **sanctuary**' (Ezek.xlvii.12)=the life and mercy of the Lord, who is 'the **sanctuary.**' 109^e.

1038³. Love is meant by His '**sanctuary** in the midst of them' (Ezek.xxxvii.26). (=conjunction through love and faith. 6804⁹.)

2049³. Who were not to be admitted 'into the **sanctuary,**' that is, into the Lord's Kingdom.

3210. The **sanctuary** of truth in the Divine Human. Sig. and Ex.

—². It is the veriest Divine good and truth in the Lord's Divine Human, with which the truth from the human was conjoined, which was signified by the **sanctuary**, which was the holy of holies in the tabernacle, and in the temple; and its quality was represented by the things therein. . . This was the very holy of holies, or the **sanctuary** of truth.

6502⁵. 'The **sanctuary**' (Ezek.xlvii.)=celestial love; in the supreme sense, the Lord's Divine Human, from which is this love.

8309^e. 'His **sanctuary**' (Ezek.xxxvii.)=where is the Divine truth in which is Divine good. (=the Lord's Divine Human. 9594³.) (=everything of the Church. 10248³.)

8330. 'Thy hands, O Lord, have prepared a **sanctuary**' (Ex.xv.17)=Heaven where are those who are in the truth of faith from the Lord. 'A **sanctuary**'=Heaven where is the truth of faith.

—³. As to 'a **sanctuary,**' in the supreme sense, it =the truth of faith which is from the Lord; and thence, in the representative sense, the Lord's Spiritual Kingdom, and also the Spiritual Church; and thence a regenerated man; thus, in the abstract sense, the truth of faith, thus faith itself. . . Hence Heaven is called 'a **sanctuary,**' from the truth of faith which is from the Lord. Ill.

9406². 'The place of My **sanctuary**' (Is.lx.13)=Heaven and the Church, and also the Word.

9479. 'They shall make for Me a **sanctuary**' (Ex.xxv.8)=a representative of the Lord, thus of Heaven . . . because it was the tabernacle, which could not be a **sanctuary** except through the representation. For a **sanctuary** is the Holy itself, and nothing is holy except what is Divine. . . That Heaven is a **sanctuary,** is because Heaven is Heaven from the Divine there. . . 10098^e.

—². That 'a **sanctuary,**' in the supreme sense, =the Lord . . . and that 'a **sanctuary**'=Heaven and also the Church; and that '**sanctuaries**'=those things in Heaven and the Church which are from the Lord. Ill.

9642³. '**Sanctuaries**' (Ezek.xxi.2)=the things which are of the Church.

10123^e. 'The sanctuary' (Lam.ii.7)=everything of the Church as to truth.

M. 75⁸. That light was from the sanctuary of the tabernacle of their worship . . . Within that sanctuary was a tablet . . .

77². In the midst of their sacred edifices there is a sanctuary, where in an ark, lies the (Ancient) Word . . .

D. 2393. Reasons which are in the Lord's sanctuary.

E. 270⁵. The 'sanctuary' from which they should 'begin' (Ezek.ix.6)=the Church as to the good of love and truth of faith.

288⁴. 'Strength and beauty are in His sanctuary' (Ps.xvii.6)=(Divine good and Divine truth in) the Church.

316¹⁶. 'The habitation of his sanctuary was cast forth' (Dan.viii.11)=the vastation of the Church.

336⁵. 'In the sanctuary' (Ps.lxxviii.17)=Heaven and the Church where is Divine truth.

391¹⁵. 'Sanctuary' is said of the Church as to truths.

405¹⁴. 'His sanctuary' (Ps.cxiv.2)=the Holy itself of Heaven and the Church (=in the supreme sense, the Lord Himself; and, in the relative sense, the worship of Him from the good of love. 433²⁴.)

601¹⁷. 'The sanctuary' (Ps.lxxiv.3)=the Church.

632⁸. 'To tread down the sanctuary' (Is.lxiii.18)=to destroy the truths of doctrine from the Word.

684²⁹. 'The sanctuary' (Dan.ix.26)=the Church.

701¹⁹. Heaven and the Church are called 'a sanctuary' (Ezek.xxxvii.26) from the good of love; and 'a habitation,' from the truths of that good.

706²¹. 'The enemy hath destroyed all things in the sanctuary' (Ps.lxxiv.3)=that evil has destroyed the holy things of the Church.

724²⁵. 'The sanctuary' which He will 'profane' (Ezek.xxiv.21)=the Word from which is the Church; for this is the sanctuary itself, because it is Divine truth.

768²⁶. 'My sanctuary' (Lev.xx.3)=the truth of Heaven and the Church.

863¹³. His advent is meant by, 'His steps in the sanctuary' (Ps.lxxviii.24).

1088². Divine truth is not holy until it is in its ultimate, (which) is the Word in the sense of the letter; and therefore Divine truth there is holy, and may be called the sanctuary. Ex.

Can. Holy Spirit v. 4. Hence the place in the tabernacle where the ark was . . . was called 'the sanctuary,' and 'the holy of holies.'

Sand. *Arena.*

Sandy. *Arenosus.*

A. 1803². 'Seed as the sand' (Is.xlviii.19)=good.

2850. 'As the sand which is upon the sea shore' (Gen.xxii.17)=the multitude of corresponding scientifics . . . 'The sand'=scientifics in special and in particular. Scientifics are compared to that sand, because the little stones of which sand consists, in the internal sense, are scientifics.

—². 'Stars,' or Knowledges, relate to the Rational; and 'the sand of the sea shore,' or scientifics, to the Natural.

5345. 'Joseph heaped up corn as the sand of the sea' (Gen.xi.49)=the multiplication of truth from good. . . When the multiplication of (truth in the will and act) is compared to 'the sand of the sea,' it signifies that it is from good.

6479. One scruple is like a grain of sand placed close before the pupil of the eye.

6762. 'He hid him in the sand' (Ex.ii.12) that he relegated it where falsities are . . . 'Sand'=scientific truth; here, scientific falsity; for the reason that stone, from which comes sand, signifies both.

—². 'The covered things of the hidden things of the sand' (Deut.xxxiii.19)=the arcana of scientific truths. (=the spiritual things which lie concealed in the sense of the letter of the Word. E.445⁵.)

H. 488². Those who have studied knowledges merely, to be called learned; and those who have not cultivated the Rational by them . . . love sandy places . . . because sandy places correspond to such studies.

S. 96a. He who is in the doctrine of a false religion, and has confirmed its falsity . . . is not even in a forest, but is outside it in a sandy plain, where there is no grass.

W. 172^e. Even from sand there breathes forth that which contributes aid to producing something, thus to effecting something.

R. 90^e. Around those in faith separated from charity, there is not even grass, but sand. D.6044. 6046.

463^e. (They were then seen) in a sandy place.

565a. 'I stood upon the sand of the sea' (Rev.xiii.1) =his spiritual natural state now such as is with those in the First Heaven. Ex.

655². The satyrs . . . sprinkled sand upon the place of slaughter.

860. 'The number of whom is as the sand of the sea' (Rev.xx.8)=the multitude of such. . . By 'the sand' is signified that which serves no use in the sea, except to make the bottom.

D. 2391. As when one is walking in deep sand . . .

6044. He then saw nothing but sandy places . . .

E. 212². Those in faith separated from charity are meant by . . . those who 'build their house upon the sand' (Matt.vii.26). 'Sand'=faith separated from charity.

444⁷. 'The sand of the sea' (Jer.xxxiii.22)=these Knowledges in the natural man.

644²⁴. 'The sand' (Matt.vii.26)=Divine truth received only in the memory, and thence a little in the thought, and thus scattered and disconnected, because corrupted by falsities, and falsified by ideas.

771. 'I stood upon the sand of the sea'=a continuation of the state of those who are signified by the dragon. Ex. Moreover, by 'the sand of the sea' is signified what is barren, such as is with those who do think about faith, but nothing about the life of faith, which

is charity ; for where such dwell there appears nothing but heaps of stones, and also **sand** . . .

[E.] 811⁷. That all truths will be destroyed through falsities, is signified by 'he shall gather captivity as the sand' (Hab.i.9).

Sane. *Compos.* D.2582^e. 3963. 5569².

Sanity. See under HEAL.

Santorian. *Santorianus.* D.1738.

Sap. See under JUICE.

Sapphire. *Sapphirus.*

Sapphirine. *Sapphirinus.*

See under STONE.

A. 9407. 'As the work of a **sapphire**' (Ex.xxiv.10)= what is translucent there from internal truths, and all things from the Lord ; (for) 'the work of a **sapphire**'= the quality of the literal sense of the Word when the internal sense is apperceived in it . . . E. 329⁷. 701¹¹.

—⁸. Truth Divine translucent in the ultimate of order, which is the Word in the letter, is especially signified by 'a **sapphire.**' Ill.

—⁹. (Thus) 'a **sapphire**'=truth in ultimates translucent from internal truths.

—¹⁰. 'A **sapphire stone**' (Ezek.i.26)=truth translucent from internal truths ; 'a stone'=truth ; and 'sapphire,' transluence.

9643⁵. '**Sapphires**' (Is.liv.11)=interior truths.

9868. 'A chrysope, a **sapphire**, and a diamond' (Ex.xxviii.18)=the celestial love of truth, from which are what follow . . . The stones of this row partake of a blue which is from red . . . which sparkles inwardly from what is flamy ; and it is this blue which=the celestial love of truth.

—⁴. The **sapphire** . . . is of an azure colour, such as is that of the sky . . . and therefore it is said . . . 'there was under His feet like the work of a **sapphire**, and like the substance of heaven for cleanness' (Ex. xxiv.10). This stone=what is translucent from interior truths, which are the truths of celestial love.

9873⁴. 'The **sapphire**,' in a general sense,=the external of the Celestial Kingdom . . . and therefore it was the middle stone in the second row ; (for) the stones of the second row=the external good of the Celestial Kingdom, which is called the celestial love of truth, (and the middle involves the whole. —⁷).

—⁵. That 'the **sapphire**'=the external of the Celestial Kingdom. Ill.

M. 2. See RUBY=*pyropus*, here. 42³.

15. The councillors . . . wore *ent-sculpti-sapphires*, pendant from their necks . . .

315³. Each (successively) put on . . . a hat, upon the crown of which was a rosary girt about with small sapphires.

381^e. Clad in cloaks of a **sapphirine** colour.

T. 609². The **sapphire** (in the Word)=spiritual good, which is the good of the Middle Heaven.

E. 196^e. 'A **sapphire**'=what is translucent from truths. Ref.

253². The reason the throne appeared in the aspect of a **sapphire stone** (Ezek.i.26 : x.1) was that 'a **sapphire**'=the Divine truth proceeding from His Divine good, and, thence, spiritual truth pellucid from celestial good . . .

717⁵. By **sapphires**, carbuncles, rubies, etc. are signified such truths as are in the sense of the letter, which are ultimate, because for the natural and sensuous man.

—¹⁴. 'The work of a **sapphire stone** under His feet' (Ex.xxiv.10)=Divine truth in ultimates, such as is the Word in the letter. . . 'A **sapphire**'=what is translucent from internal truths.

Sarah. *Sarah.*

Sarai. *Sarai.*

See under ABRAHAM, and INTELLECTUAL TRUTH.

A. 1371. '**Sarai** was barren, she had no offspring' (Gen.xi.30)=that evil and falsity produced themselves no more.

1402. '**Sarai**' as 'a wife'=truth to be adjoined to the Celestial ; '**Sarai**' as 'a sister'=intellectual truth. 1468.

1432. '**Sarai**' (Gen.xii.5)=truth.

1469. That '**Sarai** a wife'=the truth adjoined to the celestial things which were with the Lord. Ex. 1489.

1893. '**Sarai** the wife of Abram did not bear to him' (Gen.xvi.1)=that as yet there was no rational man.

1894. '**Sarai**'=truth adjoined to good. 1895. 1898. 1911.

1901. '**Sarai**'=intellectual truth which as a wife has been adjoined to good. Intellectual truth . . . is like a mother without offspring when as yet there is no Rational, into which and through which it may inflow . . . This intellectual truth represented by **Sarai** is the Spiritual itself which inflows through Heaven . . .

—^e. As the Rational cannot come forth except also through the influx of the intellectual truth represented by **Sarai** . . .

1904. '**Sarai**, Abram's wife, took' (ver.3)=the affection of truth, which, in the genuine sense, is '**Sarai** the wife ;' (for) '**Sarai**'=truth adjoined to good ; and 'a wife'=affection. 1907. 1913.

1921². These things were said to **Sarai**, by whom is represented intellectual truth, which the Lord Himself had, and from which He thought . . .

1936. What, in special, is signified by **Sarai** ; by **Sarai** as a wife, and by **Sarai** as a mistress, cannot be described . . .

2010. (Why **Sarai** was changed to **Sarah**. See ABRAHAM, here.)

2062. '**Sarai** thy wife' (Gen.xvii.15)=truth conjoined with good. '**Sarai**'=intellectual truth ; and, as 'wife' is here added, she=this truth conjoined with good.

2063. 'Thou shalt not call her name **Sarai**, for **Sarah** is her name' (ver.15)=that He will put off the human, and will put on the Divine . . . For the letter 'H,'

which was added in the name 'Sarah,' was taken from the name 'Jehovah,' in order that **Surah**, like Abraham, should represent the Lord's Divine; namely, the Divine marriage of good with truth in the Lord; Abraham, the Divine good, and **Sarah**, the Divine truth, from which should be born the Divine Rational.

—². The truth which was to be conjoined with the Divine good, was represented by 'Sarai,' and which, when made Divine, is represented by 'Sarah' . . . The truth not as yet Divine, represented by 'Sarai,' was not as yet so united to good as to be truth from good.

2065. For by 'Sarah' is represented . . . the truth of good, which is intellectual truth.

2069². By 'Sarah' is signified the Divine truth which the Lord had. —³.

2075. 'Shall Sarah a daughter of ninety years bear?' (ver. 17)=that truth conjoined with good will do this; (for) 'Sarah'=truth conjoined with good, or truth Divine.

2081. 'Sarah'=Divine truth conjoined with Divine good. 2093.

2093³. The truth itself represented by Sarah was of the internal man, thus was Divine.

2173. That 'Sarah' is here the Lord as to truth, is evident from the representation of Sarah, which is intellectual truth adjoined to good; here, rational truth. Ex.

2189. 'Where is Sarah thy wife?' (Gen. xviii. 9)=rational truth, which then did not appear, because it was in rational good. Ex.

2194. 'A son for Sarah thy wife' (ver. 10). . . 'Sarah'=rational truth.

2195. 'Sarah heard at the door of the tent' (id.)=that rational truth was then near what is holy.

2198. Sarah represents the Lord as to rational truth . . . thus both (she and Abraham) here represent the Human with the Lord.

2200. 'It ceased to be with Sarah as is the way of women' (ver. 11)=that it could no longer remain thus.

2202. 'Sarah laughed within herself' (ver. 12)=the affection of that rational truth in regard to its being so done. 2203, Ex. 2207.

2204. 'Sarah'=rational truth. 2207.

2213. 'A son for Sarah'=the Divine Rational about to be.

2208^e. The rational truth represented by Sarah could not comprehend (this). Sig.

2216^e. The state of the human Rational with the Lord is described by Sarah's laughing; and thereby is signified with what affection the truth of the Rational, then separated from good, regarded that which was said: that it should be put off, and the Divine put on . . . It perceived from the Divine of what quality it still was, and how much of the human there was still in it, which it should expel. This is signified by the laughing of Sarah.

2507. 'Sarah his wife' (Gen. xx. 2)=spiritual truth conjoined with the Celestial; (for) 'Sarah a wife'=intellectual truth conjoined with Divine good; or, what

is the same, spiritual truth conjoined with the Celestial. Refs. 2558. 2569. 2588.

2510. (Abimelech) regarded Sarah . . . as Abraham's sister; and by Sarah as a sister is signified rational truth. 2556. 2587.

2517². 'Sarah a wife'=spiritual truth . . . And as 'Sarah'=Divine spiritual truth, the doctrine itself of true faith is also meant by 'Sarah a wife:' for doctrine is from truths.

2531. Sarah as a sister=what is rational.

2558. Sarah from a sister made a wife=spiritual truth conjoined with the Celestial by means of rationality.

2574. 'Sarah as a wife'=Divine spiritual truth.

2616. 'Jehovah visited Sarah' (Gen. xxi. 1)=the presence of the Divine Celestial in the Divine Spiritual. . . 'Sarah'=the Divine Spiritual, that is, the Divine truth. 2639. 2643. 2651.

2629. 'Whom Sarah bare to him' (Gen. xxi. 3)=the esse and existere from the Divine Spiritual united to the Divine Celestial.

2665. '[In] all that Sarah saith unto thee, hearken unto her voice' (ver. 12)=that He should act according to spiritual truth. 'Sarah'=the Divine Spiritual, or Divine truth.

2901. 'Sarah,' here (Gen. xxiii.)=the truth Divine which expired.

2904. 'The lives of Sarah were' (ver. 1)=the times and states of the Church as to the truths Divine which had preceded.

—². Sarah, when she lived as a wife with Abraham, represented the Lord's Divine truth conjoined with His Divine good . . . and, as she=the Lord's Divine truth, she also=the truth Divine of the Church; for in the Church there is no other truth than that which is the Lord's.

2906. 'The years of the lives of Sarah' (id.)=while any truth Divine remained. 'The lives of Sarah'=the states as to truth Divine.

2908. 'Sarah died' (ver. 2)=night as to the truths of faith. . . 'Sarah'=truth Divine. 2910.

2979. 'Abraham buried Sarah his wife' (ver. 19)=that they received from the Lord truth conjoined with good. . . Sarah as a wife=truth conjoined with good.

3141. 'Sarah' (as the mother of Isaac)=the Divine truth.

3210. 'Isaac introduced her into the tent of Sarah his mother' (Gen. xxiv. 67)=the sanctuary of truth in the Divine Human. . . 'Sarah the mother'=truth Divine, from which was born the Divine Human, the Rational of which is represented by her son Isaac.

3235. Abraham and Sarah represented the Lord as to the Divine Celestial . . . Ex.

3264. By Sarah is represented the Lord's Divine truth.

Sardis. Sardes.

R. 154. 'To the Angel of the Church in Sardis write' (Rev. iii. 1)=to those and concerning those who are in

dead worship, or in worship which is devoid of the goods of charity and the truths of faith. Ex. (=those who lead a moral life, but not a spiritual one, because they have little regard for the Knowledges of spiritual things, and the derivative intelligence and wisdom. E.182.)

E. 195. 'Thou hast a few names even in **Sardis**, which have not defiled their garments' (ver.4)=those who lead a moral life from a spiritual origin by applying the Knowledges of truth and good from the Word to the uses of their life.

256. Life according to doctrine is treated of in the things written to the Churches in Thyatira and **Sardis**.

Sardius. *Sardius.*

R. 231. 'He . . . was like a jasper and a **sardius**' (Rev.iv.3)=the appearance of the Divine wisdom and Divine love in ultimates. . . The **sardius**, because it is red, =the things which are of the good of love. Ex.

915. 'The . . . sixth (foundation) was a **sardius**' (Rev.xxi.19). Ex.

E. 268. 'A **sardine stone**' = the celestial love of good.

—³. 'A **sardius**' also is mentioned, because by this stone is signified good; here, the Divine good. It is this stone which is called a 'pyropus' (or ruby) which . . . shines as if from fire . . .

Sardonyx. See ONYX.

Sarepta. *Sarepta.*

A. 4844¹³. 'To **Sarepta** of Sidon' (Luke iv.26)=to those outside the Church who long for truth.

9198⁶. 'Except to **Sarepta** of Sidon, to a widow woman' (id.)=except to those who are in good and long for truth. **Sarepta** of Sidon is said, because 'Sidon'=the Knowledges of good and truth.

Satan. *Satan.*

Satanic. *Satanicus.*

A. 9993⁶. To worship **Satan** from the truths of faith. Sig.

— Those in the Hell of evil Spirits are called '**Satan**.'

10137⁷. To worship **Satan** from evils. Sig.

H. 311². See DEVIL, here. P.153^e. R.387^e. 550. 841. M.380². 492. E.120. 740. 758^e.

544. By '**Satan**' is meant that Hell which is in front, where they are not so malignant, and are called evil Spirits.

W. 273³. There is another love, called '**Satan**,' subordinate to that called 'the devil,' and which is the love of possessing the goods of others by every evil art. (Clever wickednesses and cunning are its crew. Those in this Hell are called, in general, **satans**.)

P. 33³. The falsity of evil, and **Satan**, are one.

310³. Those are called '**satans**' who confirm with themselves the concupiscences of evil.

R. 97. 'But are the synagogue of **Satan**' (Rev.ii.9)=because they are in falsities as to doctrine. . . '**Satan**' =

the Hell from those in falsities . . . properly, those who are in the conceit of Own intelligence . . .

110. 'Thou dwellest where **Satan's** throne is' (ver.13) = their life in thick darkness. '**Satan**' = the Hell from those in falsities; and to be in falsities is to be in spiritual thick darkness.

—³. Moreover (there) the **satanic** Spirits have power through those who are in works alone; but without them, none at all; for they adjoin [the **satanic** Spirits] to themselves. Ex.

112. 'Who was slain among you, where **Satan** dwelleth' (id.)=when all truth has been extinguished through the falsities in the Church.

—^e. '**Satan**' = the Hell where and whence are falsities.

143. 'Who have not Known the depths of **Satan**, as they speak' (ver.24)=who do not understand their interiors, which are mere falsities. '**Satan**' = the Hell of those in falsities; and, abstractedly, falsities.

181. 'The synagogue of **Satan**' (Rev.iii.9)=those who are in falsities as to doctrine.

393. Propitiation lest the Angels of the Spiritual Kingdom be hurt by the Spirits of the **Satanic** Kingdom. Sig. and Ex.

440. That in the **Satanic** Hell are those who are in falsities from concupiscences, and who have destroyed the Church through the total falsification of the Word. Sig. and Ex.

— 'The abyss' = the **Satanic** Hell.

802². The love of possessing all things of the world is '**Satan**;' and the Devil and **Satan** act as one, as if conjoined in a covenant, with such as from the one love are in the other.

856. 'When the thousand years have been consummated, **Satan** shall be loosed out of his prison' (Rev.xx.7)=that after . . . the New Christian Heaven had been augmented (by those from the Lower Earth), all those who had confirmed with themselves the falsities of faith should be let loose. Ex.

M. 415. Some **satans** in Hell said . . . Would that we might be allowed to speak with the Angels . . . We will demonstrate . . . that nature is what they call God . . . As those **satans** believed this with all their heart and soul . . . they were permitted to ascend . . . and speak with two Angels . . . in the World of Spirits. (Their conversation related.) T.77.

—³. A **satan**, equally with an Angel, can understand truth when he hears it; but he does not retain it . . .

—⁴. The **satans** replied, In the state in which we now are, we can conclude . . . that there is a God; but when the delight of evil takes possession of our minds, we see nothing but nature.

—⁶. A guard was (then) given the **satans**, and they ascended with the two Angels into Heaven . . . and then, in illustration from the light of Heaven, they acknowledged that there is a God . . . As they descended, the love of evil returned, and closed their understanding above, and opened it beneath . . . and the moment they touched the earth with their feet, the ground yawned under them, and they sank back to their own.

T. 14². When (the man who denies God) is thus excluded from communion with the Angels . . . he introduces himself into communion with the **satans** of Hell, and thinks in unity with them; and all **satans** deny God, and think fatuously about God and the spiritual things of the Church; and in like manner does the man conjoined with them.

34^e. (This) is done when God is denied, and **Satan** is worshipped.

71³. (A Spirit raised himself up from the Lower Earth, who could transform himself into an Angel of light). This **satan** (then said) in a bland tone . . . On hearing this, that **satan** changed in face . . . and said, You have spoken paradoxes against paradoxes; and instantly sank down to his own.

So. A **satan**, by leave, ascended from Hell, together with a woman, and approached the house where I was. On seeing them, I closed the window, yet spoke with them through it . . . I asked the **satan** whether she was his wife. He replied, What is a wife . . . The **satan** said that his employment was erudition . . . Our God (said he) is the universe . . . (He states his ideas about religion, Heaven, and Hell) not knowing that he was living after death, and having forgotten all he had heard when he first entered the World of Spirits . . . But recollection being given him, he was ashamed, and cried out, I am insane . . . but now I will retain this, and will relate it to my companions . . . and he kept it on his tongue to call them insane; but, as he descended, forgetfulness expelled recollection, and, when he was there, he was as insane as they were, and called those things insanities which he had heard from me. Such is the state of thought and speech of **satans** after death. Those are called **satans** who have confirmed with themselves falsities even to faith.

380³. When a spirit from Hell has been adjoined, the man enters more and more as into a fraternity with **satans**; and then confirms himself more and more in falsities against the truths of the Word, and in the Arian and Socinian abomination against the Lord. The reason is that no **satan** can endure to hear any truth from the Word, nor to hear Jesus named. If they do hear them, they become like furies . . . and if light from Heaven then inflows, they cast themselves headlong into caverns . . . All become such after death who in heart and faith deny the Divinity of the Lord, and the holiness of the Word.

401⁴. With the evil, the internal man is a **satan**; and, while he lives in the body, is in society with them, and, after dissolution from the body, comes among them.

487². With a **satanic** countenance they looked at me . . .

569⁵. I saw a certain **satan** punished by his own (for bringing with him the odour of Heaven in his clothes).

D. 2656. Concerning **Satan**. Gen.art.

6045^e. Sometimes **Satan** (appears to them as God).

E. 120. 'The synagogue of **Satan**' = the doctrine of all falsities with them. . . 'Satan' = the Hell from which are all falsities.

134. 'Where **Satan's** throne is' = where all falsities reign.

138. 'Where **Satan** dwells' = those in the doctrine of all falsities. . . When a man comes into spiritual temptation, he is then among these Spirits who are in falsities . . .

210. 'The synagogue of **Satan**' = those who are in the doctrine concerning faith alone, and in no charity.

535². By '**Satan**' is meant all the falsity which destroys truth; for the Hells where such things are, and whence they are, are called '**Satan**;' whereas the Hells where and whence are the evils which destroy goods are called 'the Devil;' and therefore '**Satan** as lightning fell from heaven' = that all the falsity which has destroyed the truth of the Word has been cast down out of Heaven. (Compare 544².)

655². The Kingdom opposite to the Spiritual Kingdom is in front, and those there are called evil Spirits: this Kingdom is what is meant in the Word by '**Satan**.' 740³. 1043².

1142². All those (in Hell) are called either devils or **satans**; devils, those with whom the love of self has predominated; **satans**, those with whom the love of the world has predominated. The Hell where devils are is meant in the Word by 'the Devil;' and the Hell where **satans** are, by '**Satan**.' The Lord so conjoins the devils that they are as a one; and also the **satans**; hence it is that the Hells are named 'the Devil,' and '**Satan**,' in the singular.

De Verbo 6². They began to conjoin themselves with some **satans** there . . .

5 M. 1. Suddenly there ascended from the Hells a certain **satan**. The **satans** are all merely natural, and can reason skilfully, but from the fallacies of the senses, and therefore they see falsities as truths. (The appearance of this **satan**. Des.) (Continued under SEE.)

— But the rationality with **satans** is solely in externals . . .

21. **Satanic** Spirits who (had formed as it were Heavens) . . .

Coro. 20. The cause is that man is then in the midst of **satans**; and the **satans** with their falsities veil his head round, and inspire the delights of evil, and thence the pleasantnesses of falsity . . .

Satellite. See GUARD.

Satisfy. *Satiare*.

Satiety. *Satietas*.

A. 5579. In the Spiritual World they are **satisfied** [in appetite] with truths and goods . . .

S410. 'In our eating bread to **satiety**' (Ex.xvi.3) = enjoy the good of pleasures as much as they wanted. S432. S448.

—^e. For the will is what is **satisfied** with good with the good, and with evil with the evil.

9393³. 'Ye shall eat fat to **satiety** . . . Ye shall be **satisfied** upon my table' (Ezek.xxxix.19,20). Ex. E.355². 617²⁵.

R. 837. 'All the birds were filled with their flesh' (Rev.xix.21) = that the infernal Genii are as it were fed with their concupiscences . . .

T. 167^e. Like burdening a table with food after **satiety**.

E. 295⁹. 'To **satisfy** every living thing with good-pleasure' (Ps.cxlvi.16)=to enrich all who receive life from Him with Divine truth from love.

376³³. 'The dogs . . . do not know **satiety**' (Is.lvi.11) =cannot receive good. '**Satiety**'=the reception of good; for '**satiety**' is predicated of food, by which is signified spiritual nourishment.

519⁴. Occurs. 960⁵.

532⁸. 'Not to be **satisfied**' (Amos.iv.8)=not to find truth which in itself is truth.

555¹². 'To eat and not be **satisfied**' (Lev.xxvi.26)=because truth from good is so little and so rare that it will yield scarcely any nourishment for the soul.

617¹⁰. 'Wherefore do ye spend . . . your labour for that which is not for **satiety**?' (Is.lv.2)=that it is in vain to procure for ourselves from proprium that which nourishes the soul. . . '**Satiety**'=that which nourishes the soul; here, that which does not nourish it. (Further ill.)

—¹³. 'To eat to **satiety**' (Dent.vi.11) = plenary reception, perception, and appropriation.

653⁴. '**Satiety** of bread' (Ezek.xvi.49)=contempt for all the good and truth of Heaven and the Church, and nausea at them.

654⁷. 'No **satiety** for thee' (ver.28)=the cupidity of falsifying truths without end.

Satisfy. *Satisfacere.*

Satisfaction. *Satisfactio.*

A. 9046. Amendment even to **satisfaction**. Sig. and Ex.

L. 18. Expiation, **satisfaction**, and propitiation . . .

M. 6⁶. There is a certain vein . . . which draws the mind to do something: the mind by this tranquillizes and **satisfies** itself. This **satisfaction** and tranquillity make a state of mind receptive of the love of use from the Lord . . .

T. 33^e. That human reason may be **satisfied**.

Satisfy. *Saturare.*

Satiety. *Saturitas.*

See FULL—*satur*.

A. 574². Occurs. E.405²¹ 654⁴⁴. 721⁸.

1458². 'To **satisfy** the afflicted soul' (Is.lviii.10)=the goods of charity in general. (=to instruct in the good of faith. 9050⁷.) (Compare E.386²⁵.)

2220². That they are averse to the goods of charity, is signified by '**satiety** of bread' (Ezek.xvi.49).

E. 141⁶. 'When I had fed them to the full, they scortated' (Jer.v.7)=when truths had been revealed to them, they falsified them.

294⁷. 'Thou openest thine hand, they are **satisfied** with good' (Ps.civ.28)=that they receive the good which inflows from the Lord.

329¹⁰. The abundance (of good and truth) is described

by, 'they shall eat flesh and fat to **satiety**, and drink blood to ebriety' (Ezek.xxxix.19).

386². 'To eat and not be **satisfied**' (Is.ix.20)=to be deprived. (Compare 600¹³. 617²⁹.)

—¹⁷. 'Blessed are they that hunger for righteousness; for they shall be filled' (Matt.v.6).

—²³. 'They that were full' (1 Sam.ii.5). Ex. 721⁶.

439³. To be infilled with the good of love, is meant by, '**satisfied** with the good-pleasure of Jehovah' (Dent. xxxiii.23).

622³. That those who are affected with truths are fully instructed, is signified by 'the sons are **satisfied**' (Ps.xvii.14).

—¹⁰. That from these things there is not any spiritual nourishment, or intelligence and affection of good, is signified by, 'they shall not **satisfy** their soul, and they shall not infil their viscera' (Ezek.vii.19).

630¹¹. 'To be **satisfied** with the good of Thy house' (Ps.lxv.4)=to be in wisdom from Divine good; and, 'to be **satisfied** with the holiness of Thy temple'=to be in intelligence from Divine truth; and, from both, to enjoy heavenly joy.

721⁶. Those of the Jewish Church are called '**full**,' from the fact that they had truths in abundance.

780¹⁰. 'Then they were filled' (Hos.xiii.6)=. . . to the full nourishment of the soul.

Saturated. See under ADDICT.

Saturn. *Saturnus.* (The god.)

Saturnian. *Saturninus.*

A. 8118. The Golden or **Saturnian** Age. M.153³. 315³.

T. 159³. See APOLLO.

D. 4775². See JUPITER (the god).

De Conj. 120. The Most Ancient Church, which was the Golden Age, the age of **Saturn**.

Saturn. *Saturnus.* (The planet.)

A. 6697^e. The planet **Saturn**, because furthest distant from the sun, has, besides its moons, a great lunar belt, which gives much light, though reflected, to that Earth.

7171^e. (In the idea of Spirits) the planet **Saturn** appears quite in front, at an extraordinary distance.

8947. On the Spirits and inhabitants of the planet **Saturn**. Gen.art. 9104. U.97. D.1513.

— The Spirits from [**Saturn**], and also [**Saturn**] itself, appear in front at an extraordinary distance, in the plane of the lower part of the knees; and, when the eye is opened thither, a multitude of Spirits come into view, who are all from that Earth. They are seen on this side of the planet, and to the right.

8948. (The inhabitants of **Saturn**) are upright and modest; and, as they esteem themselves as relatively little, in the other life they appear little. D.1515. 1516.

8949. In worship they are very humble; for in it they esteem themselves as nothing. They worship our Lord, and acknowledge Him as the only God; for the

Lord sometimes appears to those in that Earth under an angelic form . . . When they come of age, they speak with Spirits, by whom they are instructed about the Lord, how He is to be worshipped, and how they ought to live. D.1525.

8950. When any want to . . . draw the Spirits of Saturn from faith in the Lord, from humiliation towards Him, or from uprightness of life, they say that they want to die. Small knives then appear in their hands, with which they seem to want to strike their breasts . . . They say they would rather die than be led away from the Lord . . . D.1517.

8951. Some in that Earth call the great nocturnal light the Lord; but these are separated . . . That nocturnal light is shed from that great belt . . . and from the moons . . . D.1518.

8952. That great belt . . . does not appear to them as a belt, but only as a snowiness in the sky in various directions.

8953. They relate to . . . that which is intermediate between the spiritual and the natural sense, in man; but they . . . approach the spiritual. Hence it is that those Spirits often seem to themselves to be rapt into Heaven, and afterwards to be sent back, thus alternately . . . 9107. D.1526. 1528.†

8954. There are no cities, nor kingdoms, there; but they live distinct in families . . . thus a man and his wife with their children. When these marry, they are separated from the houses of their parents . . . and therefore the Spirits from that Earth appear in pairs. D.1520.

8955. All in that Earth . . . know that they will live after death; and therefore they make no account of their bodies, except in so far as concerns their life, which they say will remain and serve the Lord. Therefore they do not bury the bodies of the dead, but cast them forth, and cover with branches of trees from the forest.

8956. They are but little solicitous about food and clothing; they feed on fruits and leguminous plants of various kinds . . . and are slightly clad; for they are encompassed with a thick skin or coat, which repels the cold. D.1521-1523.

9104. The Spirits of Saturn appear at the end of our solar system; (but) the passage to them is effected in a moment. Ex.

9105. They spoke to me thence through intermediate Spirits . . . saying that it is insane to ask them what God they worship, since there is but one God; and that (the Spirits of our Earth) are still more insane in not knowing that the Lord is the only God . . . D.1514.

9107^e. Thus the Spirits of our Earth relate to the external man; and those of Saturn to the internal.

9108. (When violently infested by Spirits of our Earth) those of Saturn feared nothing, because they were safe, and in tranquillity; whereas the former, when in the midst of them, began to respire with difficulty . . . and disappeared. D.3330.

9237. That there are inhabitants in the satellites around the Earth Saturn.

D. 1516. The Spirits of Saturn relate to that in man which is called the internal sense, or reason. 1527. 1558a. 1583. 3328.

1524. (The inhabitants of Saturn) have almost no speech; but signify what they are thinking and willing by the face, especially by the eyes; and thus they instruct the little children.

1583. A Spirit who wanted to arrogate merit . . . came to those who are the internal sense, or to the Spirits of the Earth Saturn, and said that he was nothing . . . But, at his first approach, they replied that he wanted to be great, and that as they were little, they could not be with the great . . .

3328. Concerning the Spirits of our Earth against the Spirits of Saturn. Gen.art.

3330^e. When the Spirits of Saturn did not appear, tranquillity at once arose among the Spirits of this Earth. Ex.

Satyr. *Satyrus.*

Satyric. *Satyriacus.*

A. 1326³. 'Satyrs' (Is. xiii. 21). Ex. (This is rendered '*daemones sylvestres*—forest demons—in R.458²; and it is said that they)=concupiscences such as those of priapi and satyrs.

R. 655. (A company of dragonists who appeared afar like satyrs and priapuses. Their cruel sports des.) T. 388.

—³. It was the appearances of the cupidities with them which were seen as satyrs and priapuses . . .

M. 44⁴. The maidens (of Heaven) flee away from such, and tell their companions that they have seen satyrs or priapuses . . .

521. I saw a crowd of satyrs in a thick forest. (Their appearance, doings, and conversation, des.)

—². The satyrs with feet like calves, said, concerning marriages . . . Those with feet like panthers, said, concerning nature . . . Those with feet like wolves said, concerning religion . . .

—³. On seeing me . . . they began to speak modestly . . . by which I knew that they were not from the common people. I then told them that I had seen them as satyrs: twenty as calf satyrs; six as panther satyrs; and four as wolf satyrs; at which they wondered, because they had seen themselves as men; in like manner as they saw themselves when with me. I instructed them that they had so appeared from afar from scortatory lust; and that this satyric form is the form of dissolute adultery . . . They said that they came from Italy, Poland, Germany, England, Sweden; but had never seen anyone from Holland among them.

T. 316². Adulterers may be compared to . . . the satyrs and priapuses of the ancients . . . Moreover, adulterers (there) actually appear as satyrs and priapuses.

574^e. How many of the human race are there who have not been born satyrs and priapuses . . .

D. 4859. On priapuses and satyrs.—Those who have continually thought about adulteries . . . when seen by the Angels, appear as satyrs. Des.

E. 586⁶. 'Forest demons,' or 'satyrs,' = cupidities merely corporeal.

[E.] 1029¹⁴. 'Satyrs' (Is. xiii.) = adulterated goods ; 'to dance' = joy from a filthy love which has adulterated the good of love. 1037⁹.

Satyriasis. *Satyriasis.* M.459². T.566.

Saul. *Saul, Schaul.*

A. 1361². See KING. 10540⁷.

4763³. Saul mentioned. —⁴. D.1997. 2472. E.951².

R. 166³. These things are said of Saul, because by him as a king is signified Divine truth. E.195¹⁰.

D. 2022. Thus did Saul prophesy . . . 2272.

E. 278¹⁰. By Saul as a king (2 Sam. i. 23) is meant truth protecting the Church. (= the truth of the Church. 281⁷.) (= truth from good. 357³.) (= the Divine truth of the Church. 395⁷.)

323¹². Saul (when the evil spirit was upon him) = the falsities opposed to spiritual truths ; which were dispersed by the sound of a harp, because 'a harp' = the affection of spiritual truth.

357³. 'The sword of Saul' (ver. 22) = truth from good.

Savage. *Immities.* A. 7246.

Save. See under KEEP—*servare*, and SALVATION.

Saviour. See under SALVATION.

Savour. See under RELISH.

Savoury Meats. See DAINTIES.

Sawing. *Serratio.*

Sawyer. *Serrarius.*

A. 1111. (Such) are called sawyers of grass. They are cold, and by this sawing try to warm themselves . . . They return to their sawings . . . D. 3054. 3079.

5184. Those who belong to the pancreas, act . . . as it were by a kind of sawing. D. 1009, Ex.

Saxe Coburg. See under SWEDENBORG, at the end.

Saxony. *Saxonia.*

T. 796⁶. I have spoken with the Prince of Saxony . . .

D. 5667a. The other Mohammed was a native of Saxony. J. (Post.) 79.

Say. *Dicere.*

Saying. *Dictio, Dictum.*

See SPEAK, and UTTER.

A. 55³. The Lord 'blessing and saying' (Gen. i. 28), that is, operating.

359. 'Jehovah said unto Cain' (Gen. iv. 6) = that conscience dictated. (= something perceptive within which dictated concerning charity. 370.)

366. 'Cain said unto Abel' (ver. 8) = a space of time.

383. 'Cain said unto Jehovah' (ver. 13) = a certain confession . . .

630. 'God said' (Gen. vi. 13) = that so it was. 1037. 1315.

708. 'Jehovah said unto Noah' (Gen. vii. 1) = that it was so done.

926. 'Jehovah said in His heart' (Gen. viii. 21) = that it would not any more be so done. For, when it is predicated of Jehovah that He 'says,' it means that it is so, or is not so ; for of Jehovah nothing else can be said than that He is.

1019. 'God said . . .' (Gen. ix. 8) = the Truth of the things which follow . . . 1020.

1295. 'They said a man to his companion' (Gen. xi. 3) = that it was begun . . .

1303. 'They said' (ver. 4) = that it was so done.

1404. **Sayings**—*dicta*, occurs. 1406.

1410. 'Jehovah said unto Abram' (Gen. xii. 1) = the first mental advertence.

— . In the Ancient Church, when anything was true, they said 'Jehovah said,' or 'Jehovah spake,' which signified that so it was. But, after significatives had been turned into representatives, the Lord did actually speak with them, and when it is said then that 'Jehovah said,' or 'spoke,' to anyone, it = the same as before ; and therefore (the above words) = the first mental advertence ; just as when, in the Ancient Church, anyone adverted by conscience, by some other dictate, or by their Word, that it was so, it was said, in like manner, that 'Jehovah said.'

1791. 'Abram said, Lord Jehovah' (Gen. xv. 2) = the Lord's perception. Ex. So wherever this expression is used.

1798⁴. He believes it simply, because the Lord has said so ; and he who so believes does no evil, although it should not be true in itself . . . 1911⁶.

1815⁹. The perception which the Lord had was . . . from Jehovah Himself, which is here signified by 'Jehovah said unto him.' 1822. 1841.

1898. 'Sarai said unto Abram' (Gen. xvi. 2) = that (the affection of truth) so perceived. 1913.

1913. 'To say' = (in the historicals of the Word) = to perceive. 1991. 2000. 2080. 2097. 2104. 2155. 2192. 2260. 2552. 2617. 2778. 2822. 2862. 3113. 3619. 3661. 3682. 3716. 3944. 4712. 4903. 4991. 5103. 5228. 5431. 5472. 5473. 5509. 5688. 5698. 5795. 6063. 6076. 6132. 6250. 6560. 6766. 6783. 6945. 7159a.

1919. 'Abram said unto Sarai' (ver. 6) = a perception. . . . The Lord's perception was represented by 'Abram said to Sarai ;' but thought from perception by 'Sarai said to Abram.'

2032. 'God said unto Abraham' (Gen. xvii. 9) = a perception. 2061.

2077. 'Abraham said unto God' (ver. 18) = the Lord's perception from love. 'To say to God' = to perceive.

2157². The thought and speech of the Spiritual Angels are determined to the subject according to the series of the sayings.

2206. 'Jehovah said unto Abraham' (Gen. xviii. 13) = the Lord's perception from the Divine. 2224.

2238. When 'Jehovah said' occurs, it = a perception

which is not altogether continuous with the former one ; but a sequent one, and sometimes a new one. 2260.

2358. 'He **said**' (Gen.xix.7)=exhortation.

2387. 'The men **said** unto Lot' (ver.12)=that the Lord draws the attention of those in the good of charity.

2506. 'Abraham **said**' (Gen.xx.2)=thought.

2515. 'God **said** unto Abimelech' (ver.3)=a thought from perception. Ex.

2522. 'To **say**'=to think. 2560.

2568^d. Doctrine is to be believed because the Lord has **said** so. (See AFFIRMATIVE, here.)

2571. 'Abimelech **said**' (ver.15)=the Lord's perception ; (for) 'to **say**'=to think . . .

2574. 'To Sarah he **said**' (ver.16)=a perception from spiritual truth.

2619. The perception which is signified by 'Jehovah **said**' (Gen.xxi.1) was from the Divine Celestial ; but the thought which is signified by 'Jehovah spake,' was from the Divine Celestial through the Divine Spiritual . . .

—^e. Good is of love . . . and therefore perception is from it ; but truth is of faith, and consequently this is of thought : the former is signified . . . by 'to **say**,' and the latter by 'to speak.' But when 'to **say**' occurs alone, it sometimes = to perceive, and sometimes to think ; because 'to **say**' involves both.

2639. 'Sarah **said**' (ver.6)=a perception from the Divine Spiritual.

2642. 'And she **said**' (ver.7)=thought. 'To **say**'=to perceive, and also to think.

2656. 'Abraham **said**' (ver.10)=a perception from the Divine.

2663. 'God **said** unto Abraham' (ver.12)=the Lord's perception from the Divine. 2769.

2693. 'The Angel of God . . . **said** to her, What aileth thee, Hagar?' (ver.17)=perception concerning its state. Ex.

2786. 'God **said**'=to perceive from Divine truth. 2810.

2802. 'He **said**,' occurs four times in this verse (Gen. xxii.7) ; (for) it is usual in the Word, when any new thing is begun, to say 'and he **said**.'

2929. 'To speak, and **say**'=to think and perceive.

3029. 'The servant **said** unto him' (Gen.xxiv.5)=the Lord's perception concerning the natural man.

3032. 'Abraham **said** unto him' (ver.6)=the Lord's perception from the Divine.

3060. '(The servant) **said**' (Gen.xxiv.12)=a communication. 'To **say**'=to perceive and will ; and (therefore) to communicate ; for communication is from perceiving and willing.

3088. 'To **say**'=to perceive, thus also to explore. 3204.

3292. 'Jehovah **said**'=to perceive from the Divine.

3319. 'Esau **said** to Jacob' (Gen.xxv.30)=the Lord's perception from the good of the Natural.

3367. 'Jehovah appeared to him, and **said**' (Gen. xxvi.2)=thought from the Divine.

3393. 'Abimelech called Isaac and **said**' (ver. 9)=the Lord's perception from doctrine. 3414.

3395. That 'to **say**'=to perceive and think, is more manifestly evident here (id.) than elsewhere.

3438. 'Jehovah appeared to him in that night, and **said**' (ver. 24)=the Lord's perception concerning that obscurity.

3509. 'Rebekah **said** unto Jacob her son' (Gen. xxvii.6)=the Lord's perception from Divine truth concerning natural truth.

3525. 'Jacob **said** unto Rebekah his mother' (ver. 11) =the Lord's perception from Divine truth concerning natural truth. 3531.

3549. 'Jacob **said** unto his father' (ver. 19)=the apperception of natural truth. 'To **say**'=to perceive ; here, to apperceive, because from the Natural.

3554. 'Isaac **said** unto his son' (ver. 20)=the perception of the Rational concerning the Natural. 3558.

3558^e. The reason it is so often said 'he **said**,' is that thus what is new begins, or a new perception.

3599. 'Isaac his father answered and **said** unto (Esau)' (ver. 39)=a perception concerning natural good, that it would become Divine.

3606. 'Esau **said** in his heart' (ver.41)=thought.

3609. 'To call to him, and **say** to him' (ver. 42)=a state of perception.

3797. 'Laban **said** unto him' (Gen.xxx.27)=a perception from that good (Laban).

4068. 'Jehovah **said** unto Jacob' (Gen.xxxi.3)=the Lord's perception from the Divine.

4085. 'The Angel of God **said** unto me' (ver. 11)=a perception from the Divine.

4131. 'Laban **said** unto Jacob' (ver. 26)=a state of communication (between these two goods).

4184. 'Laban answered and **said** unto Jacob' (ver. 43) =an obscure state of perception.

4436. 'Shechem **said** unto Hamor . . .' (Gen.xxxiv.4) =a thought from the truth which was among the Ancients. 'To **say**'=perception and thence thought.

4454. 'To **say**,' here (ver. 11)=to consult.

4521. 'They **said**' (ver. 31)=an answer.

4538. 'God **said** unto Jacob' (Gen.xxxv.1)=the perception of natural good from the Divine.

4571. 'God **said** unto him' (Gen.xxxv.11)=a perception from the Divine. Ex.

4588. 'The midwife **said** unto her' (ver. 17)=a perception from the Natural.

4708. 'Israel **said** unto Joseph' (Gen.xxxvii.13)=a perception from the Divine Spiritual.

4725. 'To **say**' (ver. 19)=to perceive and think. 4846.

4892. '(The men of the place) **said**' (Gen.xxxviii.21) =a perception from truths.

5012. 'She **said** to them in **saying**' (Gen.xxxix.14)=an exhortation ; (for) 'to **say**' . . . here, =vehement communication.

5111. 'He **said** unto him' (Gen.xl.9)=a revelation

from perception; for revelation is internal perception, and is from perception. 5121.

[A.] 5142. 'He **said** unto Joseph' (ver. 16)=the perception of the Celestial in the Natural.

5251. 'Pharaoh **said** unto Joseph' (Gen.xli.15)=the perception of the Celestial of the Spiritual from the Natural. (=the perception of the Natural from the Celestial of the Spiritual. 5308. 5315.)

5262. 'Joseph **said** unto Pharaoh' (ver. 25)=the perception of the Natural from the Celestial of the Spiritual.

5306. 'Pharaoh **said** unto his servants' (ver. 38)=the perception of the Natural with all things there.

5361. 'As Joseph had **said**' (ver. 54)=as foreseen by the Celestial of the Spiritual. 'To **say**' . . . when predicated of the Lord, =to perceive from Himself, thus to foresee.

5366. 'Pharaoh **said** to all Egypt' (ver. 55)=an apperception . . . in both Naturals.

5402². He confirms with himself that they are truths [merely] because others have **said** so.

5403. 'Jacob **said** to his sons' (Gen.xlii.1)=a perception concerning truths in general.

5445. 'Joseph **said** unto them' (ver. 14)=a perception concerning that Thing of which his brethren had spoken. 5458.

5468. 'They **said** a man to his brother' (ver. 21)=a perception concerning the cause. Ex.

5498. '(One of them) **said** unto his brethren' (ver. 28)=a general perception. Ex.

5518. 'The man, the lord of the land, **said** unto us' (ver. 33)=an apperception concerning the Celestial of the Spiritual reigning in the Natural. (Compare 5591.)

5535. 'Jacob their father **said** unto them' (ver. 36)=a perception with them from the good of truth. (=a perception from the things of the Church. 5581.) (=a perception from spiritual good. 5595. 5616.)

5541. 'Reuben **said** unto his father' (ver. 37)=the things which are of faith in the understanding apperceived by the good of truth.

5603. 'Judah **said** unto Israel his father' (Gen.xliii.8)=a perception from the good of the Church concerning these things.

5680. 'They **said**, Thy servant our father hath peace' (ver. 28)=thence an apperception of the Natural that it is well with the good *a quo*.

5687. The reason 'to **say**'=to perceive, is that in Heaven the very thoughts from which is the speech are perceived . . .

5743. As 'to **say**'=perception relatively to him who hears and receives, it=to inflow relatively to him who **says**; for they mutually respond.

5753. 'They **said** unto him' (Gen.xliv.7)=apperception.

5779. 'Joseph **said** unto them' (ver. 15)=their perception then . . . The reason it=their perception, is that Joseph **says**, who=the Internal, through which comes all perception.

5782. 'Judah **said**' (ver. 16)=a perception given to the good of the Church in the Natural.

5802. 'We **said** to my lord' (ver. 20)=a reciprocal perception.

5808. 'Thou **saidst** to thy servants' (ver. 21)=a perception given. 5814.

5819. 'Our father **said**' (ver. 25)=an apperception from spiritual good. (=a perception from spiritual good. 5825.

5828. 'I **said**' (ver. 28)=an apperception . . .

5877. 'Joseph **said** unto his brethren' (Gen.xlv.3)=that the Celestial Internal gave the faculty of perception to the truths in the Natural. (=the perception of the new Natural. 5882.)

5907. '**Say** ye unto him. Thus **saith** thy son Joseph' (Gen.xlv.9)=the perception (of spiritual good) concerning the Celestial Internal.

5937. 'Pharaoh **said** unto Joseph' (ver. 17)=the perception of the Natural from the Celestial Internal.

5963. 'He **said** unto them' (ver. 24)=a perception given by the Internal.

5966. 'They told him, **saying**' (ver. 26)=influx and apperception.

6023. They are ruled by truths when the truth is acknowledged because the Lord has **said** so in the Word.

6035. 'Israel **said** unto Joseph' (Gen.xlvi.30)=the perception of spiritual good from the Celestial Internal. 6302.

6040. 'Joseph **said** unto his brethren' (ver. 31)=the perception of the truths in the Natural from the Celestial Internal.

6072. 'Pharaoh **said** unto (Joseph's) brethren' (Gen.xlvii.3)=the perception (of the Natural) concerning the truths of the Church in the Natural.

6081. 'Pharaoh **said** unto Joseph, **saying**' (ver. 5)=a perception in the Natural where scientifics are. . . 'Joseph'=the Internal, whence is the perception in the Natural.

6092. 'Pharaoh **said** unto Jacob' (ver. 8)=a perception in the Natural where scientifics are, concerning the general truth of the Church.

6152. 'Joseph **said** unto the people' (ver. 23)=the influx of the Internal into scientific truths . . . As 'to **say**' is predicated of the Internal, it=influx; for that which is perceived in the external inflows from the internal.

6220. '(One) **said** unto Joseph' (Gen.xlviii.1)=eminent apperception. Ex.

6228. 'Jacob **said** unto Joseph' (ver. 3)=the communication of natural truth with the Internal . . . For that which is perceived by another, is communicated.

6262. 'Israel **said** unto Joseph' (ver. 11)=elevation to the Internal. Ex.

6291. 'Joseph **said** unto his father' (ver. 18)=a perceptible influx. Ex.

6562. 'Thus shall ye **say** to Joseph' (Gen.i.17)=a perception from the Internal what to do.

6673. 'The king of Egypt **said** . . .' (Ex.i.15)=influx from separated scientifics . . .

6683. 'The midwives said . . .' (ver.19)=apperception concerning these scientific truths . . .

6788. 'He said unto his daughters' (Ex.ii.20)=thought concerning the holy things of the Church.

6835. 'Moses said' (Ex.iii.3)=perception from the law which is from the Divine.

6851. 'To say,' when predicated of Jehovah,=not perception, but omniscience. Ex.

6866. 'Moses said unto God' (ver.11)=perception from the Divine, and humiliation. 6980.

6891. 'Say unto them' (ver.16)=instruction.

6902. 'Ye shall say unto him' (ver.18)=influx. Ex.

6946. 'Jehovah said unto him' (Ex.iv.2)=foresight what their quality would be. (For) 'to say,' when predicated of Jehovah,=foresight. 6959.

6951. 'Jehovah said unto Moses' (ver.4)=Providence by the Divine; (for) 'to say,' when predicated of Jehovah,=foresight, and therefore also Providence . . . 6964.

6986. 'Jehovah said unto him' (ver.11)=Divine influx.

7028. 'Jehovah said unto Moses' (ver.21)=a perception from the Divine.

7033. 'Thou shalt say unto Pharaoh' (ver.22)=exhortation. For 'to say,' when done from a Divine command,=exhortation. 7090.

7036. 'I say unto thee' (ver.23)=a command. 7234.

7094. 'Pharaoh said' (Ex.v.2)=contrary thought. Ex. 7103.

7107. 'Pharaoh said' (ver.5)=the will of those who are infesting the truths of the Church. . . The reason 'to say'=to will, or will, is that it involves the things which follow: for, when anyone wills anything, he says it. As 'to say' involves the things which follow, it=various things; as a command, exhortation, communication, thought: properly, perception. Refs.

7186. 'Jehovah said unto Moses' (Ex.vi.1)=instruction concerning the law Divine; (for) 'Jehovah said'=instruction from the Divine. 7267. 7288.

7191. We often read 'Jehovah said,' and 'Jehovah spake' . . . which repetition=nothing else than something new there beginning, which, however, is to be connected with what precedes. That 'Jehovah said'=what is new of perception. Refs.

7201. 'Say to the sons of Israel' (ver.6)=that the law Divine shall give those of the Spiritual Kingdom to apperceive. . . 'To say'=to apperceive; here, to give to apperceive, because it is said concerning the law Divine that it should 'say.'

7244. 'Moses said before Jehovah' (ver.30)=thought concerning the law Divine [as it exists] with those who are in falsities. . . For when 'he said' is said, and by it is signified thought, that which follows is involved.

7248. It was said to me, that . . . 7249. 7250.

7291. 'Thou shalt say unto Aaron' (Ex.vii.9)=the influx and communication of the law Divine with doctrine. . . 'To say,' here,=the like as 'to speak,' namely, both influx and communication.

7304. 'Jehovah said unto Moses' (ver.14)=Divine instruction; (for) 'he said,' when anything is commanded anew,=instruction, here, Divine instruction, because Jehovah 'said.'

7310. 'Thou shalt say unto him' (ver.16)=a command; (for) 'to say,' when done by the law Divine . . . to those in falsities . . . =a command.

7321. 'Jehovah said unto Moses' (ver.19) execution, as is evident from the things which follow.

7347. 'Jehovah said unto Moses' (Ex.viii.1) = new instruction, (because) something new is commanded. 7380. 7434. 7517. 7672. 7765.

7380. What 'to say' involves in the historicals . . . is evident from the things which follow it, for it involves them.

7381. 'Say unto Aaron' (ver.5)=the influx of the internal law into the external law. Ex.

7394. 'Moses said unto Pharaoh' (ver.9)=an answer. 7594. 7725. 7739.

7429. 'The magicians said unto Pharaoh' (ver.19) = a perception and communication with those in evils.

7499. 'Thus saith Jehovah the God of the Hebrews' (Ex.ix.1)=a command from the Lord who is the God of the Church. 7539. 7567. 7630. 7639.

7588. '(Pharaoh) said unto them' (ver.27)=humiliation, as is evident from the things which follow.

7638. '(Moses and Aaron) said unto (Pharaoh)' (ver.3)=apperception . . . because they=truth Divine . . . and, from the presence of (this) there is apperception.

7652. 'The servants of Pharaoh said unto him' (Ex. x.7)=an admonition from those who were in fear.

7657. '(Pharaoh) said unto (Moses and Aaron)' (ver.8)=an inclination, as is evident from the things which follow . . . This will, or inclination, is contained in 'he said unto them.'

7665. 'He said unto them' (ver.10)=mockery, as is evident from the words which Pharaoh 'says.'

7735. 'Pharaoh said to him' (ver.28)=the wrath of anger then against the truth. For 'to say' involves the things which follow.

7769. 'Now say in the ears of the people' (Ex.xi.2) = information and obedience. 7793.

7775. 'Moses said, Thus said Jehovah' (ver.4) = instruction.

7825. 'Jehovah said unto Moses and unto Aaron' (Ex.xii.1)=information through truth Divine. For 'to say,' when by Jehovah concerning the things to be instituted in the Church, =information: for 'to say' involves the things sequent. 8041.

7913. '(Moses) said unto (the elders of Israel)' (ver.21)=a perception.

7935. 'Your sons shall say unto you' (ver.26)=an interior perception of the truth which is of conscience. Ex.

7937. 'Ye shall say' (ver.27)=thought . . . because this is the answer.

8048. 'Moses said unto the people' (Ex.xiii.3)=instruction through truth Divine. For 'to say,' when

through truth Divine concerning the things to be observed in the Church, = instruction. Refs.

[A.] 8095. 'God said' (ver. 17) = the Divine foresight.

8132. 'Pharaoh will say . . .' (Ex. xiv. 3) = the thought of those in damnation . . .

8144. 'They said' (ver. 5) = a chiding.

8164. 'They said unto Moses' (ver. 11) = the height and desperation of temptation; for the things which follow are involved in 'they said.'

8170. 'Moses said unto the people' (ver. 13) = an elevation from the state of despair through truth Divine.

8178. 'Thus said Jehovah unto Moses' (ver. 15) = an exhortation, (because) it treats of elevation and deliverance from temptation.

8217. 'The Egyptians said' (ver. 25) = the thought of those in falsities from evil. 'To say,' when evil is assailing, = thought.

8221. 'Jehovah said unto Moses' (ver. 26) = influx, (because) it treats of the exercise of the dominion of power through Divine truth.

8262. 'They said in saying' (Ex. xv. 1) = thus from influx, (because) it treats of the glorification of the Lord by a song.

8289. 'The enemy said' (ver. 9) = the thought of those in evils and derivative falsities before the Lord's advent.

8359. 'And He said' (ver. 26) = instruction, (because) by Jehovah concerning a truth of order as to temptations.

8384. The Spirits of Jupiter . . . consider what they say . . .

8406. 'The sons of Israel said unto them' (Ex. xvi. 3) = thought from anxiety.

8415. 'Jehovah said unto Moses' (ver. 4) = consolation from the Lord.

8425. 'Moses and Aaron said unto all the sons of Israel' (ver. 6) = information by truth Divine. 8430. 8463.

8437. 'Moses said unto Aaron' (ver. 9) = the influx of the truth Divine which proceeds immediately from the Lord through that which proceeds mediately. 8529.

8438. 'Say unto all the congregation . . .' (id.) = instruction. Ex. 8492.

8461. 'They said a man unto his brother' (ver. 15) = amazement. Ex.

8477. 'Moses said unto them' (ver. 19) = exhortation. Ex.

8512. 'Jehovah said unto Moses' (ver. 28) = the appearance of the Divine obscured with them. Ex.

8565. 'Moses said to them' (Ex. xvii. 2) = an answer through influx into the thought. 'To say,' when from truth Divine . . . = an answer; and, as all answer from the Divine is effected through influx, and that into the thought, the above is signified.

8576. 'Jehovah said unto Moses' (ver. 5) = aid. Ex. (= instruction. 8619. 8929. 9414. 10537.)

8595. 'Moses said unto Joshua' (ver. 9) = Divine influx into truth combating.

8660. 'Jethro said unto Moses' (Ex. xviii. 6) = influx and the consequent perception. Ex. (= foresight. 8697.)

8691. 'Moses said to his father-in-law' (ver. 15) = what is reciprocal which is in the reply. Ex.

8762. 'To say,' and 'to announce' (Ex. xix. 3) = Salvation. Ex.

8786. 'Jehovah said unto Moses' (ver. 10) = a revelation concerning the preparation; (for) 'to say,' when said by Jehovah, = revelation from the Divine. (= an exhortation by the Divine. 8829.) (= an admonition. 8839.)

8834. 'Moses said unto Jehovah' (ver. 23) = the thought of truth from the Divine.

8864². For that which is said first must be kept in the memory in the things which follow, and be regarded as what is universal therein. The things which have been said by the Lord are such; namely, that the things said first must reign in those which follow, and involve them . . .

8919. 'They said unto Moses' (Ex. xx. 19) = a complaint.

8923. 'Moses said unto the people' (ver. 20) = information. Ex. (= instruction. 10728.)

8928². Those of the Spiritual Church . . . do not know from any internal perception that what the Church says is true, but solely from the fact that the Church says so they confirm it . . .

8985. 'If in saying the servant shall say' (Ex. xxi. 5) = thought then from the implanted truth.

9282. 'All that Jehovah has said unto them' (Ex. xxiii. 13) = all things which are of life, of worship, and of the civil state.

9372. 'And He said unto Moses' (Ex. xxiv. 1) = that which concerns the Word in general. Ex.

10290. 'Jehovah said unto Moses' (Ex. xxx. 34) = illustration and perception again by the Lord through the Word. 'To say,' when predicated of Jehovah, = illustration and perception. Refs. 10354.

10398. '(The people) said unto Aaron' (Ex. xxxii. 1) = exhortation. 10473. 10486.

10470. 'Aaron said' (ver. 22) = what was perceived. Ex.

10559. 'Moses said unto Jehovah' (Ex. xxxiii. 12) = indignation that the Divine . . . was not with them.

10602. 'Jehovah said unto Moses' (Ex. xxxiv. 1) = what is concluded concerning the Israelitish nation . . . For 'He said' involves the things which follow, because these are the things which He said, or which are said. (= information. 10682.)

S. 64². (These Spirits) recite some sayings from the sense of the letter, and note the Society with which communication is effected.

W. 233. It has been told me from Heaven . . .

R. 253. 'To say' (Rev. iv. 11) = confession.

294². They could not say One God.

—⁴. None of the clergy could say Divine Human . . .

415. 'To fly in the midst of Heaven, and say' (Rev.

viii.13)=to perceive and understand; and, when predicated of the Lord, to look out for and provide; here, to instruct and preach.

886. 'Said,' being used twice, (Rev.xxi.5)=that it may be known with certainty.

887. 'He said to me' (ver.6)=that it is Divine truth, because the Lord said the third time 'He said to me' . . . and what the Lord says the third time is what must be believed because it is the Divine Truth . . .

M. 115⁴. They then said with a half utterance, Yes, yes: we apprehend. But the Angel said, Turn yourselves a little away from me, and say in like manner. They did so, and said with a full utterance, It is not so.

135. Those from the east replied, We will speak; but as man does not take anything from himself . . . we will speak from the Lord, and still from ourselves, as if from ourselves . . .

D. 1486. The penalty of those who do not say what they think . . .

2998. They were informed that they must by no means say differently from what they think, except in the last necessity.

E. 236. 'Thou sayest' (Rev.iii.17)=what is believed by them.

— 'To say,' in the spiritual sense, =to think, because that which is said comes forth from the thought, and thought is spiritual . . . and saying is natural. Hence 'to say' has many significations.

460. 'Saying' (Rev.vii.10)=confession: for a confession follows.

471. To 'answer and say,' (ver. 13) when done by the elders, by whom is signified Heaven where the Lord is, =influx and perception . . .

474. 'He said to me' (ver. 14)=information.

530. 'Saying with a great voice' (Rev.viii.13)=a manifestation.

624. 'He said to me' (Rev.x.11)=a Divine command (because), by an Angel, by whom is represented the Lord as to the Word; for what the Lord says is a command. 628.

1120. To 'say' (Rev.xviii.7)=boasting.

Inv. 51. The sayings-*dicta*-of Scripture by which Truths are confirmed, ascend into Heaven: they are like the smoke from incense.

Scab. *Scabies.*

A. 2240⁷. That in place of truth there is found evil, is 'for judgment . . . a scab' (Is.v.7).

4793^e. Such Spirits correspond to the filthy cavernules in the epidermis where is the scab, thus to the scab.

7419. For the lice are in the epidermis, in filth and under a scab.

7524³. The various kinds of ulcers are the scab, etc., which=so many kinds of falsities from evils.

M. 253. Virulent scab (a cause of lawful separation).

D. 3719. They are the cavernules in the scalp where is the abode of lice . . . chiefly with those who are covered with a deadly scab.

4466. The quality of his delight was shown him by a pestilent scab, which occupied his head, and that all his ideas were like it. The quality of the scab was shown to the life, that it was full of disgusting insects, which tickled, and made that delight.

Scale. See under BALANCE.

Scale. *Squama.*

Scaly. *Squamosus.*

A. 1385. See SKIN. 5556. D.3703^e. D.Min.4740.

1500. Empty scientifics . . . are like crustaceous or scaly things, which separate themselves spontaneously.

1876. The names and words (in the Word) are like . . . scales, which fall down when they enter Heaven.

3527². Interior natural things were signified by the excrescences (of the face) such as the hairs and scales of the skin: things from the Natural as to good, by the hairs, and . . . as to truth, by the scales.

4957. The discourse (of such) is like a husk and chaff, relatively to the kernels.

5168². Scientifics . . . without good in them, are nothing but scales among the dirt, which fall off.

6693⁴. 'Scales' (Ezek.xxix.4)=those things which are completely external, thus sensuous things, to which scientifics which are false adhere.

7790². The truths which descend from such a principle, adhere to the surface; and, when they are being vastated, they fall off like scales, leaving stinking places, from the falsities which exhale from the evils there.

R. 450². The moral things of their life (here) then become like the scales of fishes, which are wiped off.

D. 2656. His upper lip was scaly . . .

4672. Its body (appeared) like a scaly fish . . . because a scaly fish is sensuous scientifics.

D. Min. 4741. Such (useless matters of learning) are like scales upon scales, which grow on and make dense the outer skin, and take away the sense for interior things.

E. 513³. In the sensuous man . . . there are fallacies and derivative falsities, which is signified by that 'the fish shall adhere to the scales of the whale' (Ezek. xxix.4).

654³. 'Scales' (id. =the fallacies of the senses, which are scientifics of the lowest sort.

Scandal, or Stumbling-block. *Scandalum.*

Scandalize. *Scandalizare.*

Scandalization. *Scandalizatio.*

See under OFFEND.

A. 2034³. As they do not believe (this) it is a scandal (or stumbling-block) to them. . . When they think that the Lord became a man . . . they fill the sphere with scandals, because this had been a scandal to them (here).

2343⁶. When the Lord was merely named, they at once filled the sphere with mere scandals . . .

2590. The Gentiles . . . have formed no . . . scandals

against the Lord, like many Christians who have led a life of evil. H. 321.

[A.] 2649^e. They think about His Human as of that of another man: hence (their) **scandals**.

2701². 'If thy right eye shall **cause thee to stumble**, pluck it out' (Matt. v. 29; xviii. 9) = that this affection is to be mastered if it **causes to stumble**.

2751. This emissary babbled **scandalous things**, chiefly against the Lord, so that he was as it were composed of mere **scandals**.

3704⁷. To many His Human is a **scandal** (or **stumbling-block**) because they distinguish it from the Divine. 4692⁴. 4733^e.

4302⁶. By the foot which is to be 'cut off' if it **scandalizes**' (Mark ix. 45) is meant the Natural, which constantly opposes itself to the Spiritual, and which is to be destroyed if it endeavours to infringe upon truths.

4311³. It is of no consequence from whom the voice of good and truth flows forth, provided their life is not manifestly wicked, for this **scandalizes** (or **causes people to stumble**).

4629. The general of thought of many Spirits concerning the Lord as born a man consisted of mere **scandals**.

4799⁴. The **scandals** of Christian Spirits against the Lord.

6000⁵. Hence the Lord said . . . to the disciples, 'All ye shall be **offended** against Me in this night' (Matt. xxvi. 31).

6310^e. (Origin of) **scandalous** thoughts concerning the holy things of the Church. D. 4627⁵.

6313. Man is then withdrawn from the influx of **scandalous** and filthy things.

6876⁶. If Jehovah were now to appear in the Church as a Man, they would be **scandalized**.

8383. European Spirits (then) injected direful **scandals** . . . 8545.

8910⁵. The Lord expressed an affection of evil by 'the right eye **scandalizing**'; and an affection of falsity by 'the right hand **scandalizing**.'

9163². 'To **stumble**' = to be **scandalized**, and thus to lapse from truths into falsities.

9348¹⁰. 'A stone of stumbling, and a rock of offence' = **scandalization**. . . For all the proud are not only **scandalized**, but ensnared, by the fact that the Divine has appeared in a human form . . .

H. 322^e. Some Christians poured in various **scandals**, but they disregarded them.

R. 114. 'Who taught Balak to cast a **stumbling-block** before the sons of Israel' (Rev. ii. 14) = those who do hypocritical works (to the injury of) the worship of God. . . The counsel which Balaam gave was the **stumbling-block** . . . E. 140, Ex.

131. That the things which follow may be a **scandal** (or **stumbling-block**) to them. Sig.

584. Their utterances, which are **scandals** against the Divine Itself and the Divine Human, and at the same time against everything of the Church . . . Sig. and Ex.

585. **Scandals** against the Lord's Celestial Church, and against Heaven. Sig.

M. 342. (This) may be a **stumbling-block** to those who think about the Divine Providence . . .

T. 23². The identity of the three Divine essences is an **offence** to reason.

D. 338. That the intellectual life of some is composed of mere **scandals**.—That **scandals** (or **offences**) must come, is predicted in the Word . . .

791. On an odour of **scandals**.

1696. (This penalty was inflicted on him) before the Spirits . . . to whom he had presented a **scandal** (or **stumbling-block**). Des.

2114. In a perverted state, nudities cannot even be mentioned, for they at once give rise to **scandals**, because the loves are filthy.

2320. That it must needs be that **offences** come. Ex.

3377. For man is composed of mere **scandals**. . . This **scandal** was as it were almost continuous with the antediluvians. With (the postdiluvians) there was made what is discrete . . . which would not have been done unless the **scandals** had remained with man; and therefore the Lord also was made a **scandal** to them . . . and therefore He suffered . . . in order that the **scandals** might remain; for otherwise so continuous a **scandal** could never have been rendered discrete, and man be saved by the insertion of scientifics and intellectual things, so that the **scandals** should not appear.

4378. How dangerous it is to instruct others concerning evils, or to make **stumbling-blocks** for anyone. Ex.

4754². His life (here) had been **scandalous**. Des.

6102^e. Besides many other things which are **scandals**.

E. 138. (In spiritual temptation, the Spirits who are in falsities) continually pour in **scandals** (or **stumbling-blocks**) against the truths of faith . . .

152¹². 'The right eye **causing to stumble**' = the understanding thinking evil. 600⁸.

600⁸. 'If thy right hand shall **cause thee to stumble** cut it off' (Matt. v. 30) = that if he wills what is evil, *this* of the will is to be shaken off.

— All **scandalization** (or **causing to stumble**) is done by evil, and not by falsity unless it is the falsity of evil.

740¹¹. Those in faith without charity **cause** themselves **to stumble**, from the fact that the Lord suffered Himself to be crucified, and therefore it is called a **stumbling-block**.

1182³. 'He who shall **cause to stumble** one of the little ones who believe in Me' (Matt. xviii. 6) = to pervert those who acknowledge the Lord.

De Conj. 127. (**Scandals** caused by obscene representations there.)

Scapegoat. *Asasel*.

A. 9937⁸. See GOAT, here. E. 730⁴³.

E. 730⁴³. 'The (**scapegoat**) = the natural man not purified; and, as this swarms with cupidities and uncleannesses of every kind (the **scapegoat**) was sent out

of the camp into a land of cutting-off and the wilderness, that he might carry off the iniquities and sins of all in that Church. 'The land of cutting off and the wilderness'=Hell. The laying on of hands by Aaron upon his head and the confession of sins, represented communication and transference; for so is it done when man is purified or expiated from sins; for the sins are then remitted to Hell, and affections of good and truth are implanted in their place . . .

Scapuleja. *Scapuleja.*

D. 6090. The word **scapuleja** (in the spiritual language) means to cast out of doors. J.(Post.) 324.

Scar. *Cicatrix.*

A. 9103². Good in the Natural cannot be restored to the full, because there remains a wound as a **scar** which becomes callous.

E. 962². 'A **scar**,' etc. (Isa.i.6)=evils of the will and the derivative falsities of the thought.

Scarcity. *Penuria.*

A. 1460. A **scarcity** of Knowledges. Sig. and Ex. —².

1464. Much **scarcity** with His external man. Sig. and Ex.

2575³. Occurs.

9052³. A **scarcity** of good. Sig.

E. 1226⁶. Compelled to work by the **scarcity** of food.

Scarlet. *Coccinum, Coccineus.*

See DOUBLE-DYED.

A. 4922. When a **scarlet** colour appears (there), it=spiritual good, that is, the good of charity towards the neighbour. Ill.

—⁵. The '**scarlet double-dyed**' (in the tabernacle)=spiritual goods.

—⁷. '**Scarlet**,' in the opposite sense,=the evil which is opposite to spiritual good; as in, 'If your sins were as **scarlet**, they shall be as white as snow' (Is.i.18). The reason '**scarlet**'=this evil, is that the blood, also from its redness, =spiritual good . . . and, in the opposite, violence inflicted on charity. 9468¹⁰. E.1042^e.

A. 2576⁴. These appearances are described by the '**double-dyed scarlet**,' etc. . . .

9468. '**Scarlet double-dyed**' (Ex.xxv.4)=mutual love; (for) '**scarlet**,' and '**double-dyed**'=celestial truth, which is the same as the good of mutual love. . . The external of the Celestial Kingdom is the good of mutual love; this good is signified by '**scarlet double-dyed**'; by '**scarlet**,' the good itself, and by '**double-dyed**,' its truth.

—². That '**scarlet double-dyed**'=the good of mutual love, and its truth, is from the appearance of it in the other life; for when the sphere of this good and truth is presented to view in the lowest Heaven, there appears this colour **scarlet**; for that which flows down from the celestial Heaven, and appears below, derives its colour from what is flaming, and, below, becomes **scarlet** from the bright whiteness of the light of the Middle Heaven which it passes through. Hence it is that '**scarlet double-dyed**' was, among other colours, employed for the curtains of the Habitation, etc. Ill.

—³. That '**scarlet double-dyed**'=the good of mutual love, which is the external good of the Celestial Kingdom or Church, is evident from the fact that a cloth of **scarlet double-dyed** was spread 'over the table . . .' (Num.iv.8). Ex.

—⁴. Hence the more exterior (of the things to be collected are enumerated) in the second place, which were '**scarlet double-dyed**, fine linen, and wool of she-goats.'

—⁵. As external celestial good and its truth is signified by '**scarlet double-dyed**,' therefore the Word as to the external sense, and what is doctrinal thence, is expressed by it. Ex. and Ill.

—⁶. As the things of the Word in the external sense, in Heaven appear in a **scarlet** colour, those who apply the external sense of the Word to confirm falsities from the evils of the love of self and the world, thus which are contrary to the truths and goods of love to the Lord and of mutual love, are said to be 'clothed in crimson and **scarlet** . . . Ill.

—⁷. As the external of the Word appears in Heaven in a **scarlet** colour, and as there is an influx from Heaven into man's memory, in which the things from the Word appear in such a colour, **scarlet** was employed in connection with the recollections of things. Ill.

—⁸. As man can be withdrawn from evils and falsities only through the truths and goods which are with him from the Word, in the cleansings of leprosy, '**scarlet**,' etc., were employed (Lev.xiv.; Num.xix.). Ex. E.1042^f.

9596. '**Scarlet double-dyed**' (Ex.xxvi.1)=spiritual good, or the good of truth. . . At last there is spiritual good, which is '**scarlet double-dyed**.' 9671. 9687.

9873³. '**Scarlet double-dyed**'=the good of spiritual love.

J. 58⁷. 'The **scarlet** beast' (Rev.xvii.)=the profanation of celestial love.

S. 46^e. '**Scarlet double-dyed**' (in the curtains and veils)=spiritual good.

R. 463. They gave them . . . **scarlet** for paints (for the complexion).

723. 'The **scarlet** beast'=the Word. Ex.

—¹. '**Scarlet**'=the truth of the Word from a celestial origin.

725. 'The woman was arrayed in crimson and **scarlet**' (Rev.xvii.4)=the celestial Divine good and truth, which are of the Word, with them. . . '**Scarlet**'=Divine truth celestial.

—². In each Kingdom there are good and truth; and the good and truth with the Angels of the Celestial Kingdom are signified by 'crimson and **scarlet**' . . . These goods and truths are with the Angels through the Word . . . Ill.

—³. As 'crimson and **scarlet**'=celestial good and truth, the garments of Aaron, and the veils and curtains of the tabernacle, were woven of **scarlet**, etc. 773.

M. 20². The bride wore a **scarlet** cloak—*chlamys*.

42⁴. (The Angel wife) wore a **scarlet** mantle—*toqa*.

136^e. To those who sat on the west he gave mantles of a **scarlet** colour

[M.] 266. The other (Angel) wore like garments of scarlet, with a tiara.

Ad. 3/1290. Scarlet double-dyed is that red which is extreme in relation to hyacinthine. 1291^e.

E. 1038. 'The scarlet beast'=the Word as to its holy things which had been profaned.

—^e. For 'scarlet'=truth from a celestial origin, such as is the Word in the sense of the letter . . . which is what is meant by its holiness.

1042. 'Scarlet'=truth from a celestial origin, and also the falsity opposite thereto, which is called diabolical falsity. —⁴, Ill.

—⁴. 'To be brought up upon scarlet' (Lam. iv. 5)=to be instructed from infancy in truths from celestial good.

—⁵. As 'scarlet double-dyed'=the truth of celestial good, a 'cloth of scarlet double-dyed' was spread over the table . . . For the inmost things of the Celestial Kingdom were signified by the things upon the table . . . and the exterior ones by those which covered them . . .

—⁶. As truth from celestial good, which is the truth of the sense of the letter . . . is signified by 'scarlet,' it was employed in connection with recollections. Ill.

—⁷. The reason such things are signified by 'crimson,' and 'scarlet,' is their colour . . . for a red colour, in Heaven, originates from the fieriness or flamminess, and (this) from the good of love. Hence . . . scarlet, which derives its colour from the flamminess and bright whiteness together—which latter=truth—the truth of celestial good.

1144. 'Scarlet' (Rev. xviii. 12)=good from a spiritual origin. This good coincides with truth from a celestial origin: and therefore it also is signified by 'scarlet' in the Word. 1166.

Scatter. *Spargere.*

Scatteredly. *Sparsim.*

Sprinkling, A. *Sparsio.*

See under DISPEL, and DISPERSE.

A. 66². The third style of the Word . . . is scattered.

1514². A stench of mice is disseminated from (such).

1756. Then the things which are scattered appear beautifully coherent . . .

2853². Those in good, although scattered through the whole world, are still one.

3074. As these things are scattered . . .

4545^e. To 'scatter clean waters' (Ezek. xxxvi. 25)=the purification of the heart. E. 587¹⁴.

7153. (These things) to man . . . appear scattered. —^e.

7396². The Societies which constitute (this man) are scattered through the whole world . . .

7520. 'Let Moses sprinkle it towards heaven' (Ex. ix. 8)=that these falsities were shown to those in Heaven. . . . 'To sprinkle'=to show.

8152^e. The Lord's Church is scattered through the

whole world, and yet is one. 8650. 9256⁴. 9400^e. H. 328. W. 25. P. 325.

9022^e. In the sense of the letter, Things are scattered . . . 9200^e. E. 89.

9399. 'Moses sprinkled the blood upon the people' (Ex. xxiv. 8)=adaptation for reception by man (of the Divine truth) . . . 'To sprinkle'=to inflow, thus to adapt.

10047⁴. The sprinkling of the blood at the foundation of the altar, represented the union of the Divine truth and Divine good solely in the external man. Ex.

10067. 'Thou shalt sprinkle it upon Aaron . . .' (Ex. xxix. 21)=the reciprocal union of the Divine good and Divine truth in the higher Heavens. . . 'To sprinkle upon them'=to unite; for that which was sprinkled and poured upon anyone represented union.

10465. 'He scattered it upon the faces of the waters' (Ex. xxxii. 20)=a commixture with truths.

T. 57. To scatter conjectures, fables, etc.

D. 2698. (The idea) seemed to me so scattered that nothing cohered; but still . . . the things insinuated into man . . . although they appear so scattered, in Heaven have a wonderful connection.

3214. The Sirens so scattered their deceits . . .

4474. Wherever she scattered her corporeal things . . .

D. Min. 4692². So that the pebbles appear scatteredly.

E. 17. The explications must appear as if scattered.

329⁸. The blood 'sprinkled . . .'=the [truth] proceeding.

Scene. *Scena.*

A. 1631². But the scene is changed. Des. P. 298.

8118³. But this scene has been changed.

H. 574³. Thus is one scene changed into another.

C. J. 19^e. Thus have the scenes of these theatres been changed.

R. 655². Such theatrical scenes are changed into direful infernal ones.

M. 297. Thus would marriages be turned into tragic scenes.

T. 137³. Turned the Church into a theatre . . . within which the actors represented new scenes.

Scent. *Redolentia.*

See under ODOUR.

M. 430². The scents from fruits, and the fragrances from flowers.

Sceptic. *Scepticus.*

D. 3335. I perceived a sphere of incredulity: that they want to believe nothing of the things said and seen. In the world these are commonly called sceptics, because they believe nothing . . .

Sceptre. *Sceptrum.*

A. 3322³. His Human essence is called 'a star out of Jacob,' and 'a sceptre out of Israel' (Num. xxiv. 17).

4013. See ROD, STAFF. 7026. R.485³. E.431².

4876¹⁰. As 'a rod' represented the power of truth, that is, the power of good through truth, kings had sceptres, and the sceptres were formed like short rods; for kings represented the Lord as to truth, (and) the sceptre = the power they have, not through dignity, but through the truth which must command, and no other truth than that which is from good: thus, principally, Divine truth; and, with Christians, the Lord from whom is all Divine truth.

6371. 'The sceptre shall not be removed from Judah' (Gen. xlix. 10) = that the Power shall not recede from the Celestial Kingdom. . . 'A sceptre' = Power, in fact, the Power of truth from good: for a sceptre is an ensign of royal Power; and by the royalty is signified truth. = that the Power shall not recede from the good of celestial love. E.433⁴.)

9930³. See RULE—*regere*.

R. 349⁹. For 'tribe,' and 'sceptre,' in the Hebrew, are one word: and 'sceptre' = kingdom: and the Lord's Kingdom is Heaven and the Church.

E. 31⁶. A king (when being crowned) held a sceptre in his right hand . . . For a sceptre, which is a rod, = the power of truth from good. Refs.

177⁵. 'Thou shalt break the nations with an iron sceptre' (Ps. ii. 9) = to chastise and master the evils in the natural man: 'a sceptre,' here, = the like as 'a rod.'

447⁴. 'The scribe's sceptre' (Judg. v. 14) = intelligence.

684¹⁶. 'A sceptre of rectitude is the sceptre of Thy kingdom' (Ps. xlv. 6) = . . . the Divine truth which has power and the kingdom.

727³. 'There is in her no rod of strength, a sceptre of those who dominate' (Ezek. xix. 14) = the desolation of Divine truth as to power and as to dominion.

850¹³. 'The sceptre of strength out of Zion' (Ps. cx. 2) = the Divine truth which has omnipotence . . .

Schism. *Schisma*.

A. 373. 'The ground' = a schism, or heresy. 380.

400. That this schism, or heresy, produced another from itself. Sig.

1834². Together with evils, falsities insinuated themselves; whence came schisms . . . If charity reigned . . . they would not call a schism a schism . . . but what is doctrinal according to their opinion.

4738². Schisms came forth at that time, by which the papal Power would have been dissipated . . . D.4551.

T. 11. The natural man has perverted (the primeval revelation), whence came the schisms, etc. of religions.

Scholar. See under LEARNED—*literatus*, and SCHOOL.

Scholastic. *Scholasticus*.

A. 521. The faculty of thinking well perishes, as with those who stick in scholastic dust.

4658². (Aristotle) was of a different genius from those scholastics who had first emerged. Ex. . . His followers,

who are called schoolmen, do not go from thought to terms, but from terms to thoughts . . . and many of them not even to thoughts, but stick in terms only, and if they apply these, it is to confirm whatever they want, and to impose on falsities an appearance of truth according to the desire of persuading . . .

R. 421³. Among those (in that abyss) are some . . . schoolmen, who are esteemed above the rest there.

I. 1. See PHILOSOPHY, here.

19². Then the Aristotelians, who were also schoolmen, began to speak . . . T.696².

D. 1605. There is nothing but scholastic words so conglutinated . . .

2736⁶. He who is confused with hypotheses and scholastic things.

3949. (Aristotle) went from thought to terms, which afterwards were called scholastic, from which is his philosophy.

3960. The schoolmen, who call themselves Aristotelians, can write an entire page full, and express Things in mere scholastic terms, such as trans-substantiality, predicaments, entities . . . and, when the page thus written is read, it is scarcely understood by themselves . . . and this they deem most learned, when yet they are such things, that when a sensible person evolves the meaning, he rejects the scholastic terms, and can set forth the same Thing clearly in two lines, so that anyone understands what it is . . . while the learned by their scholastic language perceive little if anything.

4446. (Aristotle's) followers (go) in the inverse order, from . . . scholastic things, which they call logical and metaphysical; in general, philosophical . . .

D. Min. 4578. Some (sciences) utterly destroy the faculty of thinking, and destroy the Rational, as scholastic things; namely, when they describe one clear Thing . . . by many scholastic terms, until no one understands it.

Schönström. *Schönström*.

D. 3732. Abraham Schönström. 4693. 5887. 6037.

4829. Peter Schönström. 5103. 5884. D. Min. 4771.

School. *Schola*.

Scholar. *Scholar*.

See under COLLEGE, PALAESTRA, and SCHOLASTIC.

R. 500². All who have these dogmas deeply impressed on their minds in the schools and gymnasia, do not afterwards recede from them. Ex.

M. 163². To rational wisdom pertain all the knowledges into which youths are initiated in the schools . . . Enum.

182. Diogenes, with his scholars, stays under the Heliconem . . .

—⁸. Those who were of the Socratic school said . . .

E. 886⁶. Because they have learned the steps of justification in the schools . . .

J. (Post.) 159. See PRAECI—*praedicare*.

Inv. 16. Let them know that the falsity imbibed in the schools sticks within . . .

Science, scientific. See under KNOW-
scire.

Scientific Truth.* *Verum scientificum.*

A. 671. Rational and **scientific truths** may be with him, but they are not alive.

1496^e. **Scientific truth** is one thing, rational truth another . . . **Scientific truth** is of knowledge; rational truth is **scientific truth** confirmed by reason . . .

1904³. Intellectual truth, rational truth, and **scientific truth**, are distinguished from each other as internal, middle, and external. Ex.

—^e. No one can be in **scientific truth**, that is, in its affection and faith, unless he is in rational truth . . .

1958. 'Between Kadesh and Bared' . . . 'Bared' = that which is below, thus **scientific truth**, from which also is the Rational.

2503. See RATIONAL TRUTH.

2554. Although Divine good is thus united to Divine truth only, still it inflows into the lower truths, and conjoins itself with them, but not as in a marriage . . . It inflows even into **scientific** and sensuous truths, which are scarcely anything but fallacies, and conjoins itself with them, otherwise, man could never be saved . . .

3114. 'Straw' = **scientific truths**. 3146.

—^e. The truths of the natural man are **scientific truths**.

3161². Doctrinal things, so long as they are solely in the memory, are only **scientific truths**, and are not as yet appropriated . . .

3309. For no one can be in **scientific truths** unless he is previously in sensuous truths; for the ideas of scientifics are procured from these . . .

—³. 'Hunters' = those who teach from **scientific truths**, and also from doctrinals.

3310⁴. Doctrinals are interior truths which are in the natural man. The first are sensuous ones; the second are **scientific ones**; the interior are doctrinal ones; these truths are founded upon **scientific truths**, seeing that man can form and retain no idea, notion, or conception of them, except from scientifics. **Scientific truths**, however, are founded upon sensuous truths; for without sensuous things, scientifics cannot be apprehended by man. These **scientific** and sensuous truths are those signified by 'a man knowing in hunting.'

3361. **Scientific truths** adjoined to the good there. Tr.

3368². Scientifics are of the Natural, inasmuch that natural truths, and **scientific truths**, are the same.

5319². 'Embroidery' = **scientific truths**; 'fine linen' = natural truths . . .

5546. That it should not let itself down . . . to the **scientific truths** which are in the exterior Natural. Sig.

5620⁶. 'To suck honey out of the rock' = the delight from **scientific truths**.

Scientific Truth, in the Writings, may be defined to be truth which is exclusively in the external memory; thus not in the Rational, nor in the life. Therefore the truths of the literal sense, as such, are Scientific Truths.

5670. 'Provender' = the good of **scientific truths** . . . The *good* of scientifics is the delight from **scientific truths**.

— . **Scientific truths** are the most general truths, which appear in natural light, which is from the light of the world; but, in order that they may appear, namely, that they are truths, there must be a general influx from the Internal, that is, illustration from the light of Heaven.

5939^e. As 'asses' = scientifics, and as conjunction has now been effected with internal good . . . they = **scientific truths**, and are therefore called 'beasts of burden.'

6146. That **scientific truths** were referred to doctrinals. Sig. and Ex.

6152. The influx of the Internal into **scientific truths**. Sig. and Ex.

6385⁴. 'Creatures in the sea having souls' = **scientific truths** with goods.

6525^e. 'Egypt' = the natural mind where scientifics are, thus where truths are; for scientifics are the truths of the natural mind; and, when they are true, they are called **scientific truths**.

6673. An influx from separated scientifics into the Natural where are the **scientific truths** which are of the Church.

—^e. 'The Hebrew women' = the things of the Church, thus also **scientific truths**, which are of the Church.

6675^e. 'The seats' (of the Hebrew women) = the things in the Natural which receive the goods and truths inflowing from the Internal, thus they = **scientific truths**; for these receive.

6678. That the **scientific truths**, being from the Divine, were guarded. Sig. and Ex. 6689.

6681. That those in falsities formed a design against those in **scientific truths** in the Natural. Sig. and Ex.

— . 'The midwives' = the Natural where are **scientific truths**.

6683. An apperception concerning these **scientific truths** in the Natural. Sig. and Ex.

6686. The **scientific truths** in the Natural have all their life from the good which inflows through the Internal . . . (But) the Natural does not know when **scientific truths** have life, consequently, when it is being regenerated. Sig. and Ex.

6690. That the **scientific truths** in the Natural were disposed into a heavenly form. Sig. and Ex.

—². But the disposition of the **scientific truths** in the Natural varies with each man; for the dominant love induces the form on them. Ex.

6723². 'Grass for reed and rush' = that there will be **scientific truth** instead of such things as have no truth in them.

6745². 'To suck the affluence of the sea' = that they will imbibe **scientific truth** in abundance . . . (= to abound in **scientific truths**. 6762.)

6755. 'Moses grew' = increase in **scientific truths**.

6762². 'The covered things of the hidden things of

the sand' = the arcana of scientific truths; and, as 'sand' = scientific truth, in the opposite, it = scientific falsity.

6767². 'The herb of the whole field' = all the scientific truth of the Church.

6784. Because the scientific truth which was adjoined to the Church had prevailed over the power of the doctrine of falsity from evil. Sig. and Ex.

6789. How, without that truth, could they be conjoined with the good of the Church? Sig. and Ex. . . The scientific truth, here represented by Moses, is the truth of the External Church. This truth comes forth from the truth which is of the Law from the Divine, which also is 'Moses' . . . External truth, unless it is from internal truth, cannot be conjoined with good. Examp. . . (Thus) external truth is conjoined with internal truth, when man is in good, unknown to him.

6792. That (scientific truth agreed with the truth of good of that Church). Sig. and Ex.

6793. That (it adjoined to scientific truth the good of its Church.) Sig. and Ex.

6832. 'In a flame of fire out of the midst of a bramble bush' = the Divine love in scientific truth. 'A bramble bush' = scientific truth, because all the small trees = scientifics . . . and, as the bramble produces flowers and berries, it = scientific truth.

— The scientific truth of the Church is nothing else than the Word in the sense of the letter, and also every representative and significative of the Church which was with the descendants of Jacob. In their external form, these are called scientific truths; but in the internal form they are spiritual truths.

6833. An apperception that scientific truth was full of the good of Divine love. Sig. and Ex.

7093³. Scientific truth is signified by 'a branch of a dense tree;' and sensuous truth, which is the most external, by 'the willows of the torrent.' S369.

7131. 'To gather stalk for chaff' = to find some scientific truth. Ex.

— The scientifics of faith and charity are indeed truths, but general ones; and thus are the recipient vessels of particular and singular truths . . . For example, it is a scientific truth that charity towards the neighbour is an essential of the Church. (Other examps.)

7729⁵. The waters and streams 'of Egypt' = scientific truths.

8005. 'Thou shalt not break a bone in it' = that scientific truth also must be entire.

—^e. Scientific truths are doctrinals.

9025. The weakening of one (truth of the Church) by some scientific or general truth. Sig. and Ex.

—². By scientific truths are meant the truths which are from the literal sense of the Word. The general truths thence are those which are received by the generality, and are thence in common speech. Such truths are very numerous, and prevail with much force; but the literal sense . . . is for the simple . . . hence there often appear there things dissimilar and as it were contradictory to each other; as, that the Lord leads

into temptation, and, elsewhere, that He does not, etc. etc. Such things, being from the literal sense . . . are called scientific truths, and are different from the truths of faith which are of the doctrine of the Church, for these arise from those by explication . . . The true doctrine of the Church is what is here called the internal sense. Further ex.

9028. The elevation of spiritual truth to agreement with scientific truth. Sig. and Ex.

9029. It here treats of those who, from any spiritual truth . . . regard any scientific truth, which is truth from the sense of the letter . . . and, as there appears no agreement, the spiritual truth is weakened . . . but not denied . . .

9030. Spiritual truth is that truth, which, together with good, makes the life of the internal man; but scientific truth is that truth which makes the life of the external man: the latter truth is from the literal sense . . .

9031. The restoration of spiritual truth is effected by a just interpretation of scientific truth, or of the literal sense . . .

9032. In these two verses it has treated of spiritual truth . . . weakened through scientific truth, which is the truth of the literal sense; but, as it is commonly believed that the truth of doctrine of faith of the Church is one and the same with the truth of the literal sense . . . we may illustrate the matter by an example . . .

9033. It (now) treats of the weakening of scientific truth, which is the literal sense . . . by spiritual truth . . . Examp.

9034. That if anyone within the Church ill-treats scientific truth, or its affection, from his Own power (spiritual death will follow). Sig. and Ex. 9036-9039.

— 'A man-servant' = scientific truth, which is the truth of the Word, but of its literal sense.

9050⁹. 'Vessels' = exterior truths, or scientific truths.

—¹⁰. 'The living soul which creeps' = scientific truths which are of faith.

9061². If the scientific truths in the external man have been perverted or extinguished, the internal man cannot see truth; thus cannot think or perceive, except pervertedly or falsely. Sig.

9209⁶. 'Bones' = scientific truths. 9407⁹.

9212. That if scientific truths disappear through fallacies . . . there must be restoration before a state of shade . . . comes. Sig. and Ex. 9213.

—². Scientific truth, relatively to the truth of faith which is of the internal man, is called 'a garment.' And the Sensuous . . . is 'a garment' relatively to scientific truth.

9295^e. 'The seed of Shihor' = scientific truth.

9340. Extension from scientific truths to the interior truths of faith. Sig. and Ex.

— 'The sea Suph' = sensuous and scientific truths, which are ultimate with man . . . And 'Egypt,' here, = scientific truth, because it treats of the extension of the spiritual things of faith . . .

—³. The truths in the external man are called scientific truths; and those in the internal man, in-

terior truths of faith. **Scientific truths** are in man's memory : when they are drawn out of it, they come to apperception ; whereas the interior truths of faith are truths of his life, inscribed on the internal man, and of which but little appears in the memory. . . **Scientific truths**, and the interior truths of faith, are signified by 'the waters below,' and 'the waters above, the expanse.'

[A. 9340]⁶. 'The sons of Israel out of the land of Egypt' = those who have been initiated into spiritual truths and goods through **scientific truths**.

9372⁸. 'Camel's hairs' = **scientific truths** such as are in (the Word) before man in the world.

9391⁷. 'A female calf' = **scientific truth**, which is the truth of the natural man ; and 'a male calf' = the good thereof, which is the good of the natural man. —¹⁰.

9394⁶. **Scientific truths** from a celestial stock are 'vessels of basins ;' and **scientific truths** from a spiritual stock are 'vessels of psalteries.'

—^e. 'The bells of the horses' = the **scientific truths** which are from an enlightened Intellectual.

9433^e. 'The abyss with which the earth is covered as with a garment' = **scientific truth** from the natural man.

9553. 'Its flowers' = the **scientifics of truth** . . . (which) precede . . .

—³. 'Leaf' = **scientific truth** in general.

9688. In the other life appear embroidered garments of various modes, and by them are signified **scientific truths**.

—². **Scientific truths** differ from intellectual truths, as external things from internal ones, or as the Natural with man from the Spiritual ; for scientifics are of service to the understanding for objects, from which it hatches truths ; for the Intellectual is the sight of the internal man, and scientifics are its objects in the external man.

9755. The state of the (Ultimate) Heaven as to **scientific truths**. Sig. and Ex.

—². The truth of the natural man is signified by 'the water of the sea :' this **truth is scientific** ; for the truth in the natural man is truth in knowledge—*scientia* ; whereas the truth in the spiritual man is the truth of faith ; for from truth in knowledge is made truth in faith, when the former is elevated out of the external man into the internal. Hence it is that the truths with man in childhood are truths in knowledge, but in adult age, if he suffers himself to be regenerated, they become truths in faith . . .

—⁵. 'Sons from the sea' = **scientific truths** which are of the natural man.

9776. 'For all the vessels of the Habitation in all the service' = the **scientific truths** and goods which are of the external man. Ex.

9825³. 'Garments of embroidery' = the **scientific truths** which are in the Natural. The reason these truths are signified, is that in the Spiritual Kingdom reigns truth which is of the understanding.

9881^e. 'Silver and gold from Tarshish' = **scientific truth** and good.

10540². What is embroidered = **scientific truth**.

—⁶. 'Entwined work' = **scientific truth**.

N. 51⁹. That the **scientific truths** with the evil are not truths . . . Ref.

E. 283⁶. 'To trust under the abyss' = **scientific truth**, which is Divine spiritual natural.

391¹³. The Lord's advent, and the state then of those who are in **scientific truths** from Him. Sig.

—^e. 'In the midst of the land of Egypt' = through **scientific truths** which are in the natural man. **Scientific truths** are also Knowledges from the sense of the letter.

401²⁵. That **scientific truths**, which are of the natural man, shall be pleasant and delightful from good. Sig.

406. 'Islands' = the truths of the natural man, (which) are **scientific truths**, which are under the view of the rational man ; and are Knowledges of truth, which are under the view of the spiritual man. The Knowledges of truth are those which the natural man knows from the Word ; and the **scientific truths** are those which the rational man sees from the Rational, by which also he is wont to confirm the truths of the Church. Ex.

507. 'All the green grass was burnt up' = that all **scientific truth** has perished through the cupidities of these loves. . . For, as green grass serves animals for provender, so **scientific truth** serves men for spiritual nourishment.

—². By **scientific truth** is meant every scientific by which spiritual truth is confirmed, and by which it has life from spiritual good ; for, through scientifics, man can be wise or be insane. He is wise through scientifics when by them he confirms the truths and goods of the Church . . . and he is insane through scientifics when by them he weakens and refutes the truths and goods of the Church. (In the former case) they are called **scientific truths**, and also living ones ; (in the latter) scientific falsities, and also dead ones. (Continued under Know-*scire*.)

511. The **truth** in the natural man is called **scientific**. But truth in itself is spiritual ; and, in the spiritual man, it makes a one with the affection of truth, for it is the form of the affection there. In proportion, therefore, as this affection, with its form, is thence in the scientifics which are in the natural man, in the same proportion the scientifics contain truths in them, and are **scientific truths** ; for the scientifics which are of the natural man, regarded in themselves, are not truths, but only vessels which contain truth.

545. That they should not injure any **scientific** and living **truth** from the sense of the letter, nor any Knowledges of truth and good there. Sig. and Ex. . . By scientifics from the Word are meant all things of the sense of the letter in which there does not appear what is doctrinal ; and by the Knowledges of truth and good are meant all things of the sense of the letter in which and from which is what is doctrinal.

633². 'Egypt' = the Church as to **scientific truths**, upon which doctrine is founded.

790⁹. The things in the natural mind from the Spiritual are called rational truths, moral truths, natural truths ; and, in general, **scientific truths**.

Scissors. *Forceps, Sax.*

D. 5038. **Scissors**=the truth of civil life. Ex. 5039.

Scold. See under CHIDE.

Scold. *Increpare.*

Scolding, Rebuke. *Increpatio.*

Scolder, Rebuker. *Increpator.*

A. 649. 'Rebuke.' Occurs.

1949². The man whose Rational is in truth alone . . . scolds, chastises, etc.

1992⁶. **Scolding**, etc. are never of good, but of truth.

—⁸. The Angels . . . moderate the **scolding**.

2745. Such (wives) begin by talking much, then **scolding** (which was represented by a cock, and a wild-cat).

4700. 'His father rebuked him' (Gen.xxxvii.10)=indignation.

5056. He said he did not know that he had done evil: he had only **scolded** the inhabitants of that Earth: for there are **scolders** and chastisers of those who do not live rightly . . . After having **scolded**, he instructed them. . . He could not remain in the company of upright Spirits of that, nor of our Earth. He was black, but he himself said that he was of a murrhine colour. Those are such, at first, as are afterwards received among those who constitute the province of the seminal vesicles . . . (He burned to be received into Heaven, and stripped off his garment with great quickness.) 8846. 8847. D.872.

6682. These are words of **scolding**, thus of anger.

6765. **Scolding**. Sig.

8144. Self-rebuke. Sig.

10382. In that Earth, if anyone thinks, or does evil, he is **scolded** by a certain Spirit, who threatens him with death . . . One such Spirit induced a pain in the region of my abdomen, which is the method he uses . . . This Spirit was a **rebuker**.

M. 292². By uncultured wives this (subjugation of their husbands) is effected by alternate **scoldings** and favours.

T. 535. Everyone wants to **rebuke** another who intends evil . . . and yet can with difficulty say it to himself. Ex.

D. 1675. A certain **rebuker** Spirit came to me . . .

2120. They could not live without **scolding**. Des.

4439². It was given me to **rebuke** them.

E. 275⁷. Occurs. 439⁵. 627¹³. 735⁴. 740¹⁶.

342⁸. 'The **rebuke** of Jehovah' (Is.l.2)=the desolation of all truth. (=the destruction of the Church. 513³.)

355¹¹. 'The **rebuke** of the God of Jacob' (Ps.lxxvi.6)=the inversion of their state by themselves.

741²². That this destruction is from the hatred and fury of the evil against Divine things, is signified by, 'By Thy **rebuke**, O Jehovah . . .' (Ps.xviii.15). By the 'rebuke,' and the 'breath of the nostrils of Jehovah,' is signified the same as by His anger and wrath . . . and is so said according to the appearance.

Scold. *Objurgare.*

Reproach. *Objurgatio.*

E. 721¹⁷. That this was a grief of heart and mind, and disgraceful to the Church, is signified by 'a day of straitness, **reproach**, and contumely' (Is.xxxvii.3).

747. That they **scolded** and disputed with them from the Word continually. Sig. and Ex.

Scorch. See under HEAT=*aestus*.

Scorpion. *Scorpio.*

A. 10019⁴. 'Serpents and **scorpions**' (Luke x.19)=evils and the falsities of evil: 'to tread upon them'=to destroy them.

10071². 'Tails like **scorpions**, and stings in their tails' (Rev.ix.10)=adroit reasonings from falsities through which they persuade, and thus injure . . .

S. 13². By 'a **scorpion**' (id.) is signified their Persuasive. . . 'Their tails like **scorpions**'=persuasions.

R. 425. 'Power was given (the locusts), as the **scorpions** of the earth have Power' (ver.3)=the power of persuading that their falsities are truths. By 'a **scorpion**' is signified a deadly Persuasive: and by 'a **scorpion** of the earth,' a Persuasive in the Things of the Church. . . For a **scorpion**, when it strikes a man, induces a stupor on his members: and, if it is not healed, a death. The like is induced on the understanding by their Persuasive. Ill.

428. 'Their torment was as the torment of a **scorpion** when it strikes a man' (ver.5)=that this (stupor) is from their Persuasive. . . 'A **scorpion**'=this Persuasive. In the Spiritual World there is a Persuasive which takes away the understanding of truth, and induces a stupor and thus a pain on the lower mind; but this Persuasive is unknown in the natural world.

438. 'They had tails like **scorpions**' (ver.10)=the falsified truths of the Word by which they induce a stupor . . . 'a **scorpion**'=a Persuasive which induces a stupor on the understanding.

T. 165³. Like one who . . . sees a **scorpion** and believes it to be a bird . . .

D. 2743⁹. They are like . . . **scorpions**, which when triturated and mixed with oil, at once snatch to themselves all the poison of a wound.

2748. Their fingers were . . . as it were the digits of a **scorpion**.

3913. As bruised **scorpions** . . . imbibe poison, and thus protect others from dying from the bites of other **scorpions**.

E. 544. 'A **scorpion**'=what is persuasive infatuating and suffocating. Ex. 549. 559.

—². Deadly persuasions are signified by '**scorpions**,' in the following passages.

—'. 'Serpents and **scorpions**' (Luke x.)=the crew of Satan, which had been in cunning, and in a direful Persuasive of falsity, by which men after death are spiritually murdered, unless they are protected by the Lord. The antediluvians . . . were pre-eminently in such a Persuasive . . . That the Lord delivered the Spiritual World from these and the like, is meant by His seeing Satan 'fall from Heaven,' and by His giving those who are in

truths from good from Him, the 'Power to tread upon serpents and scorpions.'

[E. 544]³. 'Scorpions'=a direful Persuasive, also in Ezek.ii.4,6 . . . 'To dwell among scorpions'=among those who have persuaded themselves and strongly persuade others of falsities, and do not admit any truth . . .

—⁴. As the temptations of the faithful are effected through injections and persuasions of falsities by evil Spirits, it is said that they were led 'through a formidable desert of the serpent, the fire-serpent, and the scorpion' (Deut.viii.15). (The 'scorpions,' here, =persuasions. 730-34.)

Scortation. *Scortatio.*

Scortate. *Scortari.*

Scortatory. *Scortatorius.*

Fornicator. *Scortator.*

See HARLOT-*scortum*.

A. 1072⁴. 'Wine of scortation' (Rev.xiv.8, etc.)=the adulterated truths of faith, of which 'drunkenness' is predicated.

1113. Girls who have been enticed into scortations, and persuaded that there is no evil in it, and are otherwise well-disposed . . . have an instructor . . . who chastises them whenever, in thought, they break out into such wantonness . . . Thus are they devastated . . . (Continued under HARLOT-*scortum*.)

1186³. Ratiocination from scientifics about spiritual and celestial things, is called 'scortation' (or 'whoredom'.)

2015⁸. The falsification and adulteration of the doctrine of faith . . . is 'scortation.' Ill.

2466. The adulterations of good, and the falsifications of truth, are described in the Word by 'adulteries,' and 'scortations.' (Continued under ADULTERY.) 2729^e.

—³. That what is perverted of the Church is called 'scortation.' Ill.

—¹⁵. Many kinds of adulteries and scortations, and still more numerous species, are treated of in the Word.

2588². This ratiocination is called, *passim*, 'scortation with the sons of Egypt,' and 'with the sons of Asshur.'

3242⁴. The scortations of the sons of Israel with the Midianitish women . . . have a like signification; for by 'scortations' were represented the falsifications of truth.

3703¹⁵. 'To scortate' (done by the daughter of a priest) (Lev.xxi.9)=to profane good.

4227³. (Such) are very much delighted with the company of those who have been harlots-*scorta*.

4434. Adulterations of good are meant by 'adulteries;' and falsifications of truth, by 'scortations,' in the Word. Refs. and Ill. 4552^e. 6348². 6432⁵.

4818². The Jews lyingly said that they were 'not born from scortation.'

—³. 'Scortation,' everywhere in the Word, =the falsification of truth.

4820^e. It is said that Judah 'took' Shuah, by which it is tacitly indicated that it was not marriage, but scortation, and thus that the sons from her were born from scortation; neither is the conjunction of evil with falsity anything else.

4843². A life of evil is signified by 'your daughters scortate' (Hos.iv.13); and a doctrine of falsity from which is a life of evil, by 'your daughters-in-law commit adultery.'

4868^e. Such things are called 'scortations.'

4876⁸. 'The spirit of scortation' (Hos.iv.12)=a life of falsity from evil.

4903. 'Tamar . . . hath scortated' (Gen.xxxviii.24)=that it is false that anything conjugal intervenes. . . 'To scortate'=falsity. . . The Jewish nation . . . perceived the Internal of the Church no otherwise than as a harlot-*scortum*; and its preaching and life according thereto, no otherwise than as scortation. Ex.

4904. 'She is with child-*gravida*-to scortations' (id.) =that thence anything can be produced. . . 'Scortation' =the falsity from their religiosity.

5135¹¹. 'Scortations' (Rev.ix.21)=falsified truths.

6091^e. This (increase of good and truth) cannot take place before, except as from scortation; but the good from this is spurious, and also the truth . . .

6537³. 'To scortate, and love meretricious hire' (Hos.ix.1)=to falsify truths, and to love the things falsified.

6978^e. 'The scortations of the harlot' (Nahum iii.4)=the falsifications themselves. (=the falsified good of truth. 7297².) (=perversions of truth. 9188⁵.)

7456⁷. The reason a married girl was to be stoned if virginities were not found with her . . . (Deut.xxii.20,21) was that by 'scortation' was signified the falsification of truth, thus the destruction of it . . . For spiritual scortation is the falsification of truth.

8904². Hence it is that the falsification of truth is scortation; and the perversion of good is adulteration, in the internal sense. Ill.

—⁶. In these passages everyone can see that by 'scortations' are meant spiritual scortations, that is, perversions of the good, and falsifications of the truth, which are of the Church.

9231⁴. 'Dogs, enchanters, and fornicators' (Rev.xxii.15)=those who falsify the good and truth of faith; who are said to be 'without' when they are outside Heaven or the Church.

—'. 'The hire of a harlot'=the falsified truths of faith. That 'scortation'=the falsification of the truth of faith. Refs.

9466⁴. 'To scortate in Egypt' (Ezek.xxiii.3)=to falsify truths through scientifics.

9688⁵. 'To scortate'=to pervert truths through applications to falsities or evils.

10283⁹. 'To scortate with the sons of Egypt great in flesh' (Ezek.xvi.26)=to falsify the truths of the Church through scientifics which are from the natural man only, thus through sensuous scientifics.

10648. 'Lest they go a whoring after their gods' (Ex.xxxiv.15)=the consequent falsities of evil. . . For to 'go a whoring' (or 'scortate')=to be conjoined illegitimately; and 'the gods of the nations'=the falsities of evil.

—². 'To scortate' is often mentioned in the Word, and by it is signified illegitimate conjunction with truth;

and by 'to commit adultery,' illegitimate conjunction with good. Hence by 'to scortate' is signified the falsification of truth . . . (which) is effected in three ways. Ex.

—⁴. All these kinds of falsifications are called, in the Word, 'scortations,' and 'harlotries;' for, as by marriage is meant a lawful conjunction, which is that of good and truth, illegitimate conjunctions are meant by scortations. Ill.

10652. 'And their daughters go a whoring after their gods, and make thy sons go a whoring after their gods' (ver.16)=thus the profanation of good and truth; (for) 'to scortate'=illegitimate conjunction.

S. 79⁵. The like is signified by 'the scortation of Ephraim;' for 'scortation'=the falsification of the understanding of the Word, that is, of its genuine truth.

Life 79². 'Scortations'=adulterations and falsifications of the Word. Ill.

P. 199. When a fornicator sees a harlot . . .

233¹⁰. Adulterations of good are described in the Word by adulteries; and falsifications of truth, by scortations.

R. 114. 'Balaam taught . . . to commit fornication' (Rev.ii.14)=hypocritical works, by which the worship of God is . . . adulterated. . . 'To commit fornication'=to adulterate and pervert worship. (=to falsify truths. E.141.)

134. '(Jezebel) teacheth and seduceth My servants to commit fornication' (ver.20)=from which the truths of the Word are falsified. . . 'To commit fornication'=to adulterate and falsify the Word. The reason this is signified by 'to scortate,' is that in each thing of the Word is a marriage of good and truth, and this marriage is broken when good is separated and is taken away from truth. It is from this that 'to scortate'=to adulterate the goods and falsify the truths of the Word; and, as this is spiritual scortation, those who, from their Own reason, have falsified the Word, after death . . . become fornicators . . . E.161.

—³. That 'scortations'=adulterations of the good, and falsifications of the truth, in the Word. Ill.

136. 'I gave her time that she should repent of her fornication, and she repented not' (ver.21)=that those who have confirmed themselves in that doctrine (of faith alone) do not recede although they see things contrary to it in the Word. 'To recede from scortation,' here = to recede from falsifying the Word. E.162.

153¹⁰. It is forbidden under a penalty to scortate promiscuously. (See HARLOT-scortum.)

316⁵. 'Scortation'=the falsification of truth.

461. 'They repented not of their . . . fornications' (Rev.ix.21). Ex. (=did not actually turn away from falsifying truth. E.590.)

632. 'The wine of the anger of her fornication' (Rev. xiv.8)=profanations of the Word, and adulterations of the good and truth of the Church. . . 'Scortation'=the falsification of truth; and 'the anger of scortation'=adulteration and profanation.

655. Those meant by 'the dragon' . . . appeared at a distance like satyrs . . . and those in the upper seats, like fornicators and harlots. Des. T.3SS.

720. 'With whom the kings of the earth have committed fornication' (Rev.xvii.2)=that it has adulterated the truths and goods of the Church which are from the Word. 'To scortate'=to falsify and adulterate truths. 767.

892. 'And murderers, and fornicators,' etc. (Rev.xxi.8)=all who make nothing of the precepts of the decalogue . . .

952. 'Without are . . . fornicators,' etc. (Rev.xxii.15) =that no one is received into the New Jerusalem who makes the precepts of the decalogue of no account . . .

M. 44⁷. In Heaven they are quite ignorant what scortation is: that there is such a thing, or that it is possible. The Angels are cold all over the body at unchaste or extra-conjugal love . . .

48^e. (Thus) the love of the sex . . . being roving and unlimited, is scortatory.

54. In an infernal prison, where to both promiscuous scortation is interdicted under a penalty.

—³. Those who have been celibates (here), and have quite alienated their minds from marriage . . . if they are natural, become fornicators.

55⁷. They have this eminent potency from a total renunciation of scortation.

75⁶. He could not utter the word scortation, because the chastity of their Heaven resisted it.

77⁵. If fornicators invade us, they are cast out into the fatuous lights of the south.

78⁵. This was from polygamous love, which is . . . scortatory.

79⁷. We asked, What is your religion as to scortations? The crowd murmured, What have you to do here with scortations? scortations are scortations: let him who is innocent cast the first stone.

147. That the chastity of marriage comes forth through a total renunciation of scortations, from religion. Ex.

— . Consequently, in proportion as scortation is renounced, the chastity of marriage enters.

—^e. Therefore, when the heat of conjugal love removes and rejects the heat of scortatory love, conjugal love begins to warm pleasantly . . .

149. The reason this renunciation of scortations must take place from religion, is that . . . if a natural man renounces scortations, still his spirit does not renounce them . . .

225². The sphere opposite to it is called meretricious with such women; and scortatory with such men.

247. Conjugal love believed to be one with scortatory love, except that the latter is illicit by law (a cause of cold). Ex.

—^e. Nothing stores up in itself conjugal cold more than scortatory love; and, as it passes into cold, it may be called conjugal cold itself.

249. By application to uses (a man) exterminates the wild insanities of scortatory lust.

261³. The universals of Hell are these three loves: the love of dominating . . . the love of possessing . . . and scortatory love.

294⁴. The pleasures on the part of (such) a husband are to be called those of scortatory love.

[M.] 294⁸. The pleasures of **scortatory** love descend to the lowest Hell, and on the way, and there, conjoin themselves with the pleasures of all infernal loves, and thus enter into their unhappiness, which consists in a distress of all the delights of the heart. The reason is that the pleasures of this love are also those of insanity.

331^e. The love of proprium . . . so long as it prevails, remains **scortatory**.

345². Evil regarding the sex, which is in the natural man, is **scortation**; but as this is ruinous to society, in place of **scortation** there has been induced its likeness, which is called polygamy.

376^e. There are also **scortatory** marriages, in which, by mutual consent, the license of lust is given to both.

423. The Pleasures of Insanity concerning **Scortatory** Love. Title.

— . On the opposition of **scortatory** love and conjugal love. Chapter.

— . By **scortatory** love is not meant the fornicatory love which precedes marriage; nor that which follows it after the death of the consort; nor concubinage . . . nor the mild kinds of adultery; nor the grievous kinds of which a man actually repents . . . But by the **scortatory** love opposite to conjugal love is here meant the love of adultery, when it is such that adultery is not held to be sin . . . but allowable and according to reason. This **scortatory** love not only makes conjugal love the same as itself; but also ruins, destroys, and at last nauseates it.

424. That the quality of **scortatory** love is not known unless that of conjugal love is known. Ex.

425. That **scortatory** love is opposite to conjugal love. Ex. 426, Ex. 427, Ex. 429, Ex.

426². He who is devoid of charity, is dissolute to all the lasciviousnesses of **scortatory** love.

—^e. **Scortatory** love, regarded in itself, is natural love.

430. That the uncleanness of Hell is from **scortatory** love . . . Ex.

— . The appearances in Hell under which the lascivious delights of **scortatory** love are presented, are ordure and filth; the odours . . . are stench and stinks; and the forms of beasts and birds . . . are swine, serpents, and the birds called ochim and ziim.

431. Those in the immodest and obscene delights of **scortatory** love summon to themselves like (Spirits) from Hell.

—². (The sons of Israel were commanded to cover their excrement) because . . . these unclean things correspond to the lasciviousnesses of **scortations**.

432. That **scortatory** love makes a man more and more not a man . . . Ex.

434. That there is a spiritual sphere of **scortatory** love . . . Ex.

435. That the sphere of **scortatory** love ascends from Hell. Ex.

436-439. That the two spheres (of **scortatory** and of conjugal love) meet each other in the world, but do not conjoin themselves together. That between these two spheres there is an equilibrium, in which is man.

That man can turn himself to whichever sphere he pleases; but that in proportion as he turns himself to the one, he turns himself away from the other. And that each sphere carries delights with it. Ex.

439. The ultimate plane in which the delights of both loves cease . . . is the same; and hence **scortatory** amatory things, and conjugal ones, in the extremes, are perceived as alike, although in internals they are altogether unlike . . .

440. That the delights of **scortatory** love begin from the flesh; and are of the flesh even in the spirit . . . Ex.

442. That the delights of **scortatory** love are pleasures of insanity . . . Ex.

—^e. With these (three degrees of natural men) **scortatory** love, and its insanities and pleasures, are of like degrees.

443. The quality of the delights of **scortatory** love, elucidated by comparisons.

444. Two Angels . . . said . . . Omit these (meditations about **scortatory** love) because they are nothing. I replied, This love . . . is not nothing, because it exists.

—³. I rejoiced because it had been granted me to speak with Angels of such innocence that they were quite ignorant of what **scortation** is.

—³. See MARRIAGE (OR CONJUGIAL) LOVE.

—^e. Those who die as infants . . . are quite ignorant what **scortation** is, or that it is possible.

455. See FORNICATION.

466. That (concubinage conjointly with a wife) is **scortation**, by which the Conjugal . . . is destroyed. Ex. . . It is a **scortation** more opposite to conjugal love than common **scortation**, which is called simple adultery. Ex. . . In polygamic **scortation** there is what is analogous to conjugal love . . .

477. I heard a certain (novitiate) Spirit boasting of his **scortations** . . .

—³. In his internal sight, in which **scortation** played the first part, he was not rational; (and the heavenly scenery) did not appear before his internal sight, which was **scortatory**, and turned heavenly into infernal things, seeing only the opposites. Des.

—⁸. As the evil of **scortation** defiles the internals of the mind more than any other evil . . .

—^e. Impotence is the lot which awaits those who glory from the potency of **scortation**.

483. I have heard in the Spiritual World that some married men have the lust of **scortating** with virgins; some with harlots; some with wives; some with those of noble family; and some with those not of noble family. Des.

500². Nine hundred out of a thousand (Christians) say . . . What is marriage but allowable **scortation**?

507. That by the lust of varieties is meant the utterly dissolute lust of **scortation**. Ex.

515. On the correspondence of **scortations** with the violation of spiritual marriage. Chapter.

523. On the imputation of each love, **scortatory**, and conjugal. Chapter.

530. That thus is **scortatory** love imputed to each one. Ex.

—e. The like is the case with **scortations**, whether they be fornications, pellicacies, concubinages, or adulteries; for these are imputed to everyone, not according to the deeds themselves, but according to the state of mind in the deeds.

531^e. No inference is to be drawn . . . from the appearances of **scortations**, as to whether anyone has conjugal love, or not. Therefore 'Judge not, lest ye be condemned.'

D. 1070. On fornicators who allure virgins to **scortations** with deceit.

4146. When spiritual Angels conversed about the things written by me not being true . . . I seemed to myself to **scortate**, and even to commit adultery, in my sleep.

4218. I have perceived . . . sometimes, a sphere of **scortation**, which sphere was around . . . It was from those who had persuaded themselves that faith alone saves . . .

4888. There were very many who are to be called **fornicators** and adulterers, who have said that they acknowledge true doctrine, yet have not done so with the heart . . . (Other kinds of **scortations** and adulteries, enum.)

4932. (Cities there where there is much **scortation** and adultery, almost as in Sodom.) The cause is that in the world such things are everywhere regarded as of no moment; and also because they place all the Church in doctrine alone; and also because they do not care whether doctrinal things are false or true; and falsifications of doctrine are **scortations**, and adulterations of good are adulteries.

5054. When those on a higher mountain . . . say that doctrine is false and evil, those lower down want to **scortate** and commit adultery with the women of others, whom they say are in the falsity or evil of doctrine; (this being) a representative which corresponds.

5070. See LAST JUDGMENT.

6106⁴. In those Hells which are under judges . . . they are allowed to conjoin with themselves some woman . . . but are not allowed to . . . **scortate** promiscuously.

—⁵. There are Hells full of harlots, into which novitiates come, and **scortate** to satiety. Penalties accrue from various shocking diseases; and on this account they desist. *Sunt ibi societates turpes, ubi conveniunt scorta et adulteri: coctus sunt ubi scorta quavis nocte sibi eligunt mares; non coctus sunt ubi mares eligunt scorta. Scorta ibi possunt per phantasias se facere pulchras.*

6110⁶. See ADULTERY. E. 1010⁴.

E. 141². 'To **scortate**' = to imbue falsities, and also to falsify truths. Ill.

—³. **Scortations**, in the spiritual sense, or spiritual **scortations**, are nothing else than falsifications of truth.

—¹⁶. That **scortations** and adulteries involve such things, has been evident from much experience . . . The spheres from Spirits who had been such, manifest them: from the presence of Spirits who have confirmed falsities with themselves, and have applied truths from

the sense of the letter to confirm them, there exhales a sphere of abominable **scortation**. Such spheres correspond to all the forbidden degrees (Lev. xx. 11-21), with a difference according to the application of the truths to the falsities, and according to the conjunction of the falsities with the evils, especially with the evils which spring from the love of self.

195⁷. 'To **scortate**' = to make doctrine and worship from falsities.

240⁴. 'To **scortate**' = to imbue Falsities. 242¹⁵.

—⁵. 'Scortations and adulteries' = falsities and the derivative evils.

283^e. 'Scortation' = the falsification of truth. 304¹⁷. 324¹⁵. 355²³. 376³⁸. —³⁹. 654⁵⁶. —⁶⁷. —⁶⁸. —⁶⁹. —⁷⁰. —⁷¹. 724³⁰. 725¹⁰. 727²². 730¹¹. —¹⁸. 805⁵. 811²⁸. 827⁷. 887^e. 1029¹⁵. 1045². 1047. 1130.

511². Conjunctions of truth with merely natural affections, correspond to **scortations** and adulteries of various kinds . . . It is conjunctions of the Truths of the Word with the love of self and the love of the world which correspond to them.

555⁷. 'To **scortate** in Egypt' = to falsify truths through the scientifics of the natural man; and to falsify truths there, is to turn holy things into magical ones, as the Egyptians did. 576⁶.

655⁷. 'To **scortate** with the daughters of Moab' = to adulterate the goods of the Church.

D. Conj. S2. On sacerdotal **scortation**, Gen. art.

Scotland. *Scotia.*

T. 812. The English have a twofold theology: one from their doctrine of faith, and the other from the doctrine of charity . . . from the doctrine of charity, with many of the laity, especially those who dwell in **Scotland** and its borders. The solidians fear to engage in controversy with these, because they fight with them from both the Word and reason.

E. 1070². See ENGLAND.

Scourge. *Flagellare.*

D. 3550. Occurs.

E. 655⁹. 'To scourge' (Matt. xxiii. 34) relates to the Word, which is 'a scribe.' . . . and = to pervert.

—¹⁰. 'To mock, and to scourge, and to crucify' (Matt. xx. 19) = the blaspheming, falsification, and perversion of the truth, and the adulteration and destruction of the good of the Church and of the Word.

Scrape. *Excoriare.*

A. 939. Like the vapour from swine scraped in a trough. **D. 1292. 1295.**

D. 1250. They suspend a sheep thus skinned . . .

Scrape together. *Corradere.*

A. 987². Until he had scraped together the wealth of all.

1008. Confirms by many things he scrapes together from the Word.

D. 3455. He then scraped together whatever he could from the Word . . .

Screech. *Ululare.*

See OWL-*ulula.*

T. 71. From those birds of night I heard a screeching-*ululatus*.

Scribe. *Scriba*.

M. 207⁵. They were taken to the abodes of the scribes (there), who wrote copies of the writings of the wise of the city; and they inspected the writings . . .

E. 447⁴. 'The sceptre of the scribe' (Judg.v.14)=intelligence.

453¹¹. 'Where is the scribe?' (Is.xxxiii.18)=when there is no intelligence.

655⁹. 'I send unto you . . . scribes' (Matt.xxiii.34)= . . . the Word from which is doctrine.

—¹⁰. 'The chief priests and scribes' (Matt.xx.18)=adulterations of good and falsifications of truth, both from infernal love.

746¹⁷. 'To abound over (the righteousness) of the scribes and Pharisees' (Matt.v.20)=that there must be internal life, and not external without internal. The scribes and Pharisees were solely in external representatives . . .

Scrip. See under BAG.

Scripture. See HOLY SCRIPTURE, and WRITE.

Scrivenerus. *Scrivenerus*. D.4831.

Scroll. See BOOK, at R.335.

Scrotum. *Scrotum*. D.Min.4582.

Scruple. *Scrupulus*.

A. 215. Then the least scruple prevails over a thousand Truths.

1072². When instructed . . . they advance a thousand scruples.

2249⁴. The scruples (of the Angels) are thus easily dissipated.

5386. (These Spirits) raise scruples in Things in which nothing of scruple ought to be, (and thus) oppress the consciences of the simple . . . for, where any scruple, or doubt, arises, if the mind is anxious . . . there are never wanting things confirmatory. 5724. D.1240.

6479. With (those in the negative) one scruple avails more than a thousand confirmations; for one scruple is like a grain of sand placed close before the pupil . . . But those in the affirmative . . . reject the scruples from fallacies . . .

M. 157^e. (This) admits of no doubt.

D. 2591. There arose this tender scruple . . .

3667. Against these things scruples can be excited to eternity . . . When they are such, the smallest scruple, before the eyes, causes them to see nothing.

Scrutiny. See under SEARCH.

Scum. See FROTH.

Scurf. *Porriago*.

A. 7524³. (Correspondence of the scurf of leprosy.) E.962¹⁰.

Scutiform. *Scutiformis*. A.9236.

Scylla. *Scylla*. Scia.33.

Sea. *Mare*.

See under DEEP-*abyssus*, DEEP-*profundus*, RED SEA, and WAVE.

A. 27. These Knowledges are 'the waters gathered together to one place' and 'called seas' (Gen.i.27.28).

28. Hence 'seas'=a collection of Knowledges and scientifics. III. 991^e.

953. I saw afar a great sea heaving with great billows . . . Those see such a sea, with a fear of being sunk in it, who have wanted to be great in the world, caring nothing whether by right or wrong.

994⁶. 'Seas' (Ps.civ.25)=spiritual things.

1267^e. (The antediluvians) roll those they meet in a cloth, and cast them into a certain sea.

1444³. See JORDAN.

1453. 'Bethel on the sea' (that is, on the west) (Gen.xii.8)=His state obscure.

1610. 'The sea'=what is spiritual of love.

1666². 'This is the sea of salt' (Gen.xiv.3)=the foul things of the Falsities thence. Ex.

1692^e. The Hells compared to a sea which presses on a dyke.

2120. 'The sea and the billows-*salum*-shall roar' (Luke xxi.25)=that heresies and controversies . . . will be thus in uproar.

2162⁷. 'The sea' (Rev.x.1)=natural truths; 'the earth.' natural goods.

—¹². The 'brazen sea.' Ex.

2702¹⁵. 'To go towards the sea' (Ezek.xlvii.8)=towards scientifics; 'the sea'=a collection of them.

2708⁸. 'The desert of the sea' (Is.xxi.1)=truth vastated through scientifics and the reasonings thence. (=the worthlessness of the knowledges which are not for use. 3048⁴.)

2761². 'Thou hast made Thine horses to tread in the sea' (Hab.iii.15). 'The sea'=Knowledges; and as these are of the understanding of the Word from God, it is said (as above).

2762⁴. When they described the god of the sea, as by the sea are signified knowledges in general, they gave him horses.

2832². 'I will set his hand in the sea' (Ps.lxxxix.25)=strength in the knowledges of truth.

2850. 'The sea'=scientifics in general, or a gathering together of them. 2967³.

3048⁵. 'The multitude (abundance) of the sea' (Is.lx.5)=an immense abundance of natural truth.

3693⁵. 'The great sea,' and 'the going down of the sun' (Josh.i.4)=the other (boundary of the Lord's Kingdom), by which is represented the ultimate, which is relatively obscure.

3708. 'Thou shalt break forth to the sea, and to the east' (Gen.xxxviii.14)=the infinite extension of good. . . 'The sea,' or west.=good as yet obscure, thus commencing.

—7. 'To wander from sea to sea' (Amos viii.12)= to seek out where there are Knowledges; 'seas'= Knowledges in general.

4255³. 'The sea saw it and fled' (Ps. cxiv. 3). . . 'The sea'=the Knowledges of truth.

4394. When man is in interior truths in faith and life . . . he regards exterior things as one who from a lofty hill regards the sea in tumult.

4735^e. 'Seas'=scientific truths in the complex.

5313⁷. 'The sea of glass before the throne' (Rev. iv.) =all the truth in the Natural; thus Knowledges and scientifics.

6015⁷. 'Seas'=gatherings together of scientifics.

6297³. 'Jehovah hath founded the world upon the seas' (Ps. xxiv. 2)=upon the things which are of knowledge.

6384. 'Shall dwell at the haven of the seas' (Gen. xlix. 13)=life where is the conclusion of truth from scientifics. . . 'The seas'=scientifics in the complex.

6385⁴. 'The sea'=the Natural where scientifics are.

—'. 'Creatures in the sea having souls' (Rev. viii. 9) =scientific truths with goods.

6723. 'To send ambassadors into the sea' (Is. xviii. 2) =to consult scientifics.

6745². 'To suck the abundance of the sea' (Deut. xxxiii. 19)=that they will imbibe scientific truth in abundance, or that it will be insinuated. 6762. (=to imbibe truths of doctrine from the Word, and thence intelligence. E. 445⁵.)

8099⁴. 'The people whom He made to ascend out of the sea' (Is. lxiii. 11)=those delivered from damnation.

8137². The Hell where are those who have lived in faith separated from charity . . . is circumfused as by the waters of a sea. The falsities of evil do not appear to them as waters, but to those who are outside. Above this sea . . . are the Hells of adulterers. Ex.

8185². 'To pass through the sea of straitness' (Zech. x. 11)=temptations.

—^e. 'Dry land' (relatively to the sea) is predicated of good; and 'the sea,' of truth.

8288. 'The heart of the sea' (Ex. xv. 8)=the evil of the love of self, and the falsities thence. . . (=the Hells where are Falsities from cupidities. —^e.)

8313³. 'Their voice roars like the sea' (Jer. vi. 23)=the ratiocination thence.

8452. A bird of the sea = what is natural.

8891². 'In six days Jehovah made heaven, and earth, and the sea' (Ex. xx. 11)=the regeneration . . . of the things in the internal and external man. . . 'The sea'=the Sensuous which adheres to man's Corporeal.

9050¹¹. 'The sea'=scientifics in the complex.

9340. 'The sea of the Philistines' (Ex. xxiii. 31)=interior truths of faith. Ex.

9341². See RIVER—*fluvius*. —³.

9653. 'The two thighs of the Habitation towards the sea' (Ex. xxvi. 22)=conjunction with Heaven where good is in obscurity. . . 'The west,' or 'sea,'=a state of good in obscurity.

9688⁴. 'The princes of the sea' (Ezek. xxvi. 16)=primary scientifics, which are called dogmas. . . 'The sea'=what is scientific in general.

9755. 'The breadth of the court at the corner of the sea' (Ex. xxvii. 12)=the state of that Heaven as to scientific truths. . . 'The sea'=where there is a collection of scientifics from which there is ratiocination about truths, thus also the Natural and the Sensuous, for these are the containants. 'The corner of the sea,' here means that of the west, and 'the west'=good in obscurity; but when the west is not mentioned, but 'the sea,' there is then signified what is scientific, which also is relatively in obscurity. . .

—³. The reason 'the sea'=a collection of scientifics, is that waters, springs, and rivers=truths; hence the collections of these are 'seas.' Ill.

—⁴. 'To tread the sea with horses'=to instruct the natural man. (=that the Lord is in the understanding of His Word in its natural sense. E. 355⁴.)

—⁵. 'The eastern sea,' and 'the hinder sea' (Zech. xiv. 8)=the Natural and the Sensuous, where are scientifics, [and] which are collections of truths.

—⁸. Seas appear (there), and ships on them. . . The seas there, in an evil sense, =the false things of scientifics.

—¹⁵. 'The sea,' in the opposite, =what is scientific looking to the world.

—¹⁶. The signification of what is scientific by 'the sea' is according to the density and blackness of its waters; or according to their tenuity and transparence. Hence what is scientific looking to Heaven . . . is called 'a sea of glass.'

—^e. No ratiocination about the truths of faith from scientifics . . . is signified by 'no more sea.'

10235⁶. The laver was called 'a sea,' because by 'a sea' is signified what is scientific in general. Refs. E. 275²².

10261^e. Those are said to be 'at the sea' (that is, the west) who are in evils.

10416⁴. 'The sea'=a gathering together of scientific truths, thus what is external with man, and in the Church.

J. 48. Outside the gentiles, there appeared as it were a sea, which was the boundary.

61. These Babylonians were cast into a sea, whose waters were black. —⁷. 64.

—⁷. That part of the sea was encrusted with dust and smoke . . . and therefore that sea no longer exists to the sight. . .

—^e. The gulfs and the sea are their Hells.

R. 238. 'In view of the throne a sea of glass like unto crystal' (Rev. iv. 6)=a New Heaven from Christians who were in general truths from the sense of the letter. . . Aqueous atmospheres appear where are the Angels of the Ultimate Heaven; and these are the seas which appear in the boundaries of Heaven; and there are those who are in general truths from the sense of the letter. 'Waters'=truths; hence 'the sea,' in which waters cease and are collected, =Divine truth in the boundaries. . . As 'the seven lamps . . . before the throne'=a New Church which will be in Divine truth

. . . it is evident that 'the sea of glass' which was 'in sight of the throne'=the Church with those who are in the boundaries. (=the appearance of truth in ultimates, where are its generals, and transparence from the influx of Divine truth united to Divine good in primes. E.275.)

[R.238]². (Those in the seas at the boundaries of the Heavens) have been seen by me as in the sea; but they said that they were not in the sea, but in an atmosphere; from which it is evident . . . that the sea is the appearance in the boundaries of the Divine truth which proceeds from the Lord. —³, Ill.

— . That there are seas in the Spiritual World. Ill.

—⁵. As by 'the sea' is signified Divine truth with those who are in the boundaries of Heaven, by Tyre and Zidon, because they were near the sea, is signified the Church as to the Knowledges of good and truth; and, on the same account also, by the islands of the sea are signified those who are in a more remote Divine worship. And therefore 'the sea,' in the Hebrew, is the west, that is, the place where the light of the sun passes into its evening, or truth into obscurity.

—^e. 'The sea' also=the Natural of man separated from what is spiritual, thus also Hell. 343⁴. 791.

290. 'Every creature . . . in the sea,' etc. (Rev.v.13) = . . . the Angels of the lowest Heavens. E.342.

—^e. See FISH.

343². 'The earth and the sea' (Rev.vii.1)=all the lower things. (=the ultimates of the earth there. E.420.)

398. 'The land (or earth) and sea,' everywhere in the Apocalypse, when both are mentioned,=the universal Church; 'the land,' the Church from those who are in its internals; and 'the sea,' the Church from those who are in its externals . . . Ill. 470. 475. 558. 680. E.600. 609.

—^e. In the Spiritual World . . . those in the externals of the Church are as in seas; but the seas are appearances from the general truths in which they are.

403. 'A mountain burning with fire cast into the sea' (Rev.viii.8)=the appearance of infernal love with those in the externals of the Church and in faith alone. . . . And those in externals are called by the general term laymen. 404. 405.

567. 'The beast out of the sea' (Rev.xiii.1)=the laity in the Churches of the Reformed . . . (=the things of the natural man. E.774.)

659. 'I saw as it were a sea of glass mingled with fire' (Rev.xv.2)=the last boundary of the Spiritual World, where were collected those who had religion and derivative worship, and no good of life. Ex. . . This is the 'sea' meant in Rev.xxi.1. (=the general truths in the Word transparent from spiritual truths which are from the good of love. E.931. 934.)

786². 'As many as work on the sea' (Rev.xviii.17)=all . . . who love . . . this religiosity . . . because by 'the sea' is signified that religiosity; for by 'the sea' is signified the external of the Church; and this religiosity is merely external. (Compare E.1170.)

869. 'The sea gave up the dead which were in it'

(Rev.xx.13)=the external and natural men of the Church called together to judgment. 'The sea'=the external of the Church, which is natural.

878. 'The sea was no more' (Rev.xxi.1)=that the external of the Heaven collected from Christians from the first instauration of the Church, after those written in the Lord's book of life had been taken out and saved, was in like manner dissipated. 'The sea'=the external of Heaven and of the Church, in which are the simple . . .

—^e. The reason the Heaven where are the external men of the Church, is called the sea, is that their habitation in the Spiritual World appears from afar as in the sea; for . . . the spiritual natural Angels, who are the Angels of the Ultimate Heaven, dwell as in an aqueous atmosphere, which from afar appears like a sea. Hence it is that the external of Heaven is meant by 'the sea' in many other places in the Word.

T. 71. I once heard beneath me as it were the roaring of the sea. Ex. See also 390.

123⁵. The subjugation of Hell by the Lord is meant by His calming the sea (Mark iv. Matt.viii. Luke viii.); for by 'the sea' there, as in many other places, is signified Hell.

614³. By 'the sea' (in which the swine immersed themselves) is signified Hell. E.659⁶.

D. 243. On a tumultuous sea at the time of the Last Judgment. Ex. 277.

2345. A state of cupidities . . . is turned, in the other life, into the state of . . . a rough sea.

3295. On a sea under the feet.

4453^e. A stagnant sea into which they were to be cast, in another universe.

4769. Many appeared as it were to rise out of the sea, that is, out of knowledges.

5296. See LAST JUDGMENT. 5300. 5328. 5331. 5345. 5363. 5409. 5502. 5636.

5847. The western sea.

D. Min. 4787. One immersed in a tumultuous sea there, and swimming.

E. 175¹². 'The sea and billows roaring' = fallacies and derivative reasonings. 304⁴⁷.

179⁷. The waters which 'went down into . . . the sea,' causing the waters of the sea to be healed (Ezek. xlvii.)=influx into . . . the Knowledges in the natural man. 342⁷.

275². That 'the sea'=(the generals of truth, such as is the truth in the ultimates of Heaven, and with man in the natural man, which is called scientific truth, because in the sea there is a gathering together of waters, and by 'waters' are signified truths). (Fully ill.)

—⁸. 'Thou rulest in the uplifting of the sea, when it lifts up its waves' (Ps.lxxxix.9)=the natural man because general truths are there; 'its waves'=falsities.

—¹¹. 'He gathereth the waters of the sea together as a heap' (Ps.xxxiii.7)=the Knowledges of truth, and truths in general, which are together in the natural man.

—¹³. 'Thy way is in the sea, and Thy path in many waters' (Ps.lxxvii.19)=such things as the Lord is in, which are the Knowledges of truth in general from the Word, and the truths there; 'the sea'=these Knowledges; and 'the waters'=truths; Knowledges being of the natural man, and truths of the spiritual.

—¹⁴. 'The sea of Babel' (Jer.li.36)=their traditions, which are adulterations of good from the Word.

—¹⁷. 'The wicked are like a troubled sea' (Is.lvii.20)=reasonings from falsities; 'its waters cast up mire and dirt'=the falsities themselves, from which are evils of life and falsities of doctrine.

—²⁰. 'The eastern sea'=the natural man as to good; and 'the hinder sea,' the same as to truth.

304¹⁶. 'The seas' upon which He has founded the Church=the Knowledges of truth in general.

—¹⁷. 'The mountains' (goods of love) are said to be 'shaken in the heart of the seas' (Ps.xlvi.2) when the essential Knowledges of truth are perverted.

316¹⁵. The beast (Dan.vii.) was seen to ascend 'out of the sea,' because by 'the sea' is signified the natural man separated from the spiritual . . .

326¹¹. 'The sea' (rejoicing)=the things which are of knowledge in agreement with truths and goods.

342³. The three degrees of the Ultimate Heaven are meant by 'those in heaven, on earth, and in the sea.'

—⁴. But the seas in which the lowest of this Heaven dwell, are not like the seas in which the evil dwell; they differ in the waves, (which) in the former are thin and pure; but in the latter are thick and impure.

— . I have seen the former seas, and have spoken with those in them, and found that those are there who in the world had been merely sensuous, but still upright; and, being sensuous, they could not understand what is spiritual, but only what is natural, nor could they perceive the Word and the doctrine from the Word, except sensuously. All these appear as in the sea; but they do not seem to themselves to be in the sea, but in an atmosphere like that in which they had lived here. That they are in the sea, appears solely to those who are above. At this day there is a vast number there . . . This ultimate part of Heaven corresponds to the soles of the feet. It is from this that 'seas' are so often mentioned in the Word, and also the 'fishes' there; and by 'the seas' there, are signified general truths, which are of the natural man; and by 'the fishes,' sensuous scientifics, which are the lowest things of the natural man . . . (Fully ill.) (Compare —¹⁰.)

—¹⁰. Thus 'seas'=the general things of truth.

—¹¹. The quality of those who are in that aqueous atmosphere, which is meant by 'the seas,' shown by an example.

355⁴. 'The sea,' in general, =all things which are of the natural man, and for the natural man. 406².

—³⁷. 'The sea'=damnation and Hell, where all are in proprium, because in the natural man separated from the spiritual, and thence in evils and falsities of every kind.

365²³. 'The sea,' in the Word, is predicated of truths.

376¹⁴. 'The sea'=what is scientific.

386¹¹. 'From sea to sea'=on every side; for the ultimate boundaries in the Spiritual World, where truths and goods begin and are terminated, appear like seas; and therefore 'seas,' in the Word, =the Knowledges of truth and good, and scientifics in general.

405²³. 'The western sea' (Zech.iv.8)=where are those who are in evil; for the sea in the western quarter in the Spiritual World separates.

—⁵³. See MOUNTAIN.

406⁴. 'The sea,' when it means the west, =what is natural.

—⁵. 'The sea,' and its 'fulness'=the natural man, and all things there.

—¹¹. 'The sea'=the natural man in general.

—¹².

—¹⁶. 'From sea to sea'=all things of Heaven and the Church as to goods; for the seas in the Spiritual World are the boundaries of the eastern and the western earth . . .

—¹⁸. 'The sea'=the general things of truth, or the truths of the natural man in general.

418⁸. 'The great sea' (Dan.vii.2)=the Hell whence these come.

447³. 'Seas'=scientifics, which are natural Truths.

483¹⁴. Babel's 'sea'=falsities in one complex.

511. 'Cast into the sea'=into the natural man; for 'the sea'=what is scientific in general, which is in the natural man, consequently the natural man as to what is scientific there. The reason is that 'water'=truth, and truth in the natural man is called what is scientific. Ex. 512. 513.

—². (Thus) by 'the sea,' relatively to its water, is signified what is scientific in general; but relatively to its waves, the disputing and ratiocination which is effected through scientifics; and, as both are in the natural man, by 'the sea' is signified the natural man himself. Ex.

—³. That 'the sea'=the natural man with the things which are therein, is also from correspondence; for in the Spiritual World seas appear in various places, especially near the ultimate boundaries, where cease the spiritual Societies, or Heaven itself; and this is because in the boundaries of Heaven, and outside them, are those who had been merely natural men, who also appear there in the depths, where their abodes are. But the natural not evil are there, whereas the evil natural are in the Hells. The quality of those in these seas is evident from . . . the colour of the water verging to obscurity or to clearness; if to obscurity, sensuous Spirits are therein, who are the lowest natural ones; if to clearness, interior natural ones are therein. But the waters of the seas which are over the Hells are dense, black, and sometimes red; and the infernal crew therein appear like snakes and serpents, and like monsters such as are in the seas. 538, Ex.

513³. To 'dry up the sea'=to deprive the natural man of scientific truths, and thus of natural life from spiritual.

514¹¹. 'This great and wide sea' (Ps.civ.25)=the external or natural man, who receives goods and truths scientifically; 'great' is said of the good, and 'wide,' of

the truth there. . . To 'play in the sea' = the delight of knowing and of being wise thence.

[E. 514]²¹. 'The walking of the Lord upon the sea' (Matt. xiv.) = His presence and influx also into (the ultimate of Heaven and the Church); and the derivative life from the Divine for those who are in the ultimates of Heaven. . . And their faith obscure and vacillating, was represented by Peter when walking upon the sea beginning to sink, but being caught by the Lord, was saved. 'To walk' = to live. . . That meanwhile the sea was in commotion with the wind, and that the Lord assuaged it, = the natural state of life which precedes, which state is unpeaceful and as it were tempestuous . . . —²².

518²⁰. A Glorification by the ultimates of Heaven, is signified by, 'Let the sea give forth a sound and its fulness.'

—²³. 'The seas' = the Knowledges and knowledges which are the ultimates of the Church; in special, Knowledges of truth and good such as are in the sense of the letter; (and therefore) it is said that 'He hath founded the world (the Church) upon the seas' . . . for there are seas and rivers in the boundaries of Heaven, represented by 'the sea Suph,' 'the sea of the Philistines' . . .

—²⁵. By 'the rivers,' and 'the sea,' are signified all things of the Church, because they are its ultimates. 684²².

537. The waters of these (infernal) seas are grosser or denser according to the falsifications; and the depths also vary according to the evils which have falsified.

—¹⁶. 'The heart of the seas' = the Hell where and whence are these falsities; similarly as 'the abyss.'

538. See WATER.

—². That by 'seas,' 'depths,' and 'abysses,' are signified the Hells where and whence are the falsities of evil. Ill.

—¹³. In these passages, by 'the abyss,' and 'the depth of the sea,' is signified the Hell where and whence are the falsities of evil, for the reason that those Spirits who are there, and who when they lived in the world as men, had been in falsities of evil, appear to dwell at the bottom of seas, and the more deeply there in proportion as the evil from which is the falsity had been more grievous.

600²¹. The 'brazen sea' represented the general purificatory.

601⁷. 'With honour shall the sons from the sea draw near' (Hos. xi. 10) = that those in natural good will accede to the Church.

606². In special, by 'the sea,' and 'the earth,' upon which he set his 'feet,' is signified the Ultimate Heaven, and the Church on earth. Ex.

609. 'Heaven,' 'earth,' and 'the sea' (Rev. x. 6) = in special, here, the higher and the lower Heavens. Ex.

650¹⁰. 'The sea great and broad in spaces' (Ps. civ. 25) = the Natural itself; 'wherein is creeping thing innumerable' = what is scientific there; 'both small and great wild beasts' = various affections. —¹².

654¹¹. The extension of truth from one end to the other is signified by, 'from sea to sea.'

—⁴⁹. 'The waters shall fail in the sea' = not any truth in the natural man.

706²³. 'The tumult of the seas, and the tumult of the waves' (which He maketh to cease) (Ps. lxxv. 7) = the disputings and ratiocinations of those who are beneath the Heavens, and are natural and sensuous.

752. 'Woe to the inhabitants of the earth and of the sea' (Rev. xii. 12) = a lamentation over those who become merely natural and sensuous. Ex.

774. By 'the sea' are signified various things which are of the natural man, which relate to its scientifics, both true and false, and to the thoughts and ratiocinations thence. Refs.

815¹⁰. 'Be thou (the sycamore) planted in the sea' (Luke xvii. 6) = such a faith of falsity from evil cast into Hell.

876. 'Adore Him who made . . . the sea' (Rev. xiv. 7). . . 'The sea' = Divine truth in ultimates, thus the Word in the letter . . . because in the ultimates of Heaven there appear as it were seas; and it is the Divine truth . . . which forms the Heavens . . .

965. 'The second Angel poured his vial into the sea' (Rev. xvi. 3) = the state of the Church manifested as to the Knowledges of truth in the natural man. . . 'The sea' = the generals of truth in the natural man, here, from the Word, in which the generals of truth are Knowledges. Hence by 'the sea' is signified the natural man as to the Knowledges of truth from the Word, and also as to the Knowledges of good thence; for Knowledges of good are also Knowledges of truth. Ex.

967. 'Every living soul in the sea died' (id.) = no longer anything from the spiritual in the natural man from the Word. Ex.

969^e. For man is like a black sea . . .

1182. 'To cast into the sea' (Rev. xviii. 21) = into Hell.

C. 170². Those who live upon the sea, who are charities . . . pray and sing morning and evening more devoutly than those who live upon the dry land; for they trust in the Divine Providence more. I counsel those who live upon the sea that henceforth they pray to the Lord, because He is the God of sky, and land, and sea, and no other is. (See CAPTAIN, and SAILOR.)

Sea. *Pelagus.* T. 342^e. D. 4203^e.

Sea. *Salum.*

A. 2120. See SEA-mare. E. 175¹². 304⁴⁷.

Seal. *Sigillum.*

See under SEAL-signare.

A. 4874. 'Thy seal' (Gen. xxxviii. 18) = a token of consent . . . because in ancient times decrees were confirmed by a seal, and therefore 'a seal' properly = confirmation itself, and testification that it is so.

— The external of the Church is signified by 'a seal,' etc.

7643⁹. 'Those who have a seal upon their foreheads' (Rev. ix.) = those who have been regenerated.

9846. 'The engravings of a signet' (Ex. xxviii. 11) = the heavenly form of all Truths such as is in the Intel-

lectual of a regenerate man; for therein the truths of faith are disposed into a heavenly form. 9877, Ex.

9931. 'The engraving of a **signet**' (ver. 36) = the heavenly sphere. Ex.

10522^o. The Holy Supper is the **seal** of this conjunction. T. 728, Ex.

S. 12. The opening of the **seals** of the Book by the Lamb = the manifestation of these states of the Church by the Lord.

R. 257. 'Sealed up with seven **seals**' (Rev. v. 1) = the Word completely hidden from Angel and man. E. 300.

259. 'To open the Book, and loose its **seals**' (ver. 2) = to know the states of life of all in the Heavens and on earth, and also to judge everyone according to his state. 295. 324. 330. 388. E. 303.

345. 'Having the **seal** of the living God' (Rev. vii. 2) = who alone Knows all and each, and can distinguish and separate them from one another. (= the Divine will. E. 423.)

388^e. To 'open a **seal**' = to explore the states of life; or, what is the same, the states of the Church and thence of the life.

426. 'Those who have not the **seal** of God in their foreheads' (Rev. ix. 4) = those not in charity and the derivative faith. . . 'To have the **seal**' = to know them and distinguish them from others. E. 546.

463^d. (Those represented by the turtles) carry a certain **small mark** on their garments. . .

E. 352. 'Opened the first of the **seals**' = the first manifestation; for 'to open a **seal**' = to reveal the hidden things which are written inside. 361. 369. 378. 390. 399. 486.

427⁷. 'The engraving of a **signet**' = permanence to eternity.

Seal. *Signare.*

See under SIGN.

S. 11. 'To be **sealed** in their foreheads,' or to be **sealed** *-obsignari-* (Rev. vii.) = to be acknowledged by the Lord and to be saved.

R. 347. 'Until we have **sealed** the servants of our God upon their foreheads' (ver. 3) = until those have been separated who are in truths from good from the Lord. 'To **seal** upon the foreheads' does not mean to **seal** them there; but to distinguish and separate those in the good of love. III. E. 427. R. 348. 349.

T. 241². The names of persons and places (in the celestial Word) are **marked with signs**.

E. 427². That 'to be **sealed**' is not to be **sealed**, but to be reduced into such a state that their quality can be acknowledged, consequently that they can be conjoined with those who are in a like state, and be separated from those in an unlike one. III.

429. 'I heard the number of the **sealed**' (ver. 4) = the quality of those in good and separated from the evil. 433. 434.

438². By 'the **sealed**' are meant those who have been separated from the evil, and received into Heaven. 443.

Seal up. *Obsignare.*

A. 3272. Occurs. 3923⁹.

9954¹³. 'To **seal up** the vision and the prophet' (Dan. ix. 24) = to conclude the things said in the Word about the Lord, and to complete them. E. 375¹³.

S. 11. See SEAL-*signare*.

R. 257. See SEAL-*sigillum*.

473. 'Seal up the things which the seven thunders have spoken, and write them not' (Rev. x. 4) = that these things are not committed to heart and received, until after the dragon . . . has been cast out of the World of Spirits. Ex. E. 604.

843. 'And set a **seal** upon him' (Rev. xx. 3) = that communication with the rest has been completely taken away.

947. 'Seal not up the words of this prophecy' (Rev. xxii. 10) = that the Apocalypse must not be closed up, but opened. —³, Ex.

T. 728. That to those who approach worthily, the Holy Supper is a **sealing up** and a seal-*sigillum*, that they are sons of God.

730². That by all means there must be a **sealing up** . . .

E. 624²⁰. Occurs. 684³⁵.

Search. See under INQUIRE.

Search. *Pervestigare.*

Searching. *Pervestigatio.*

See INVESTIGATE.

A. 4402⁷. 'In His hand are the **searchings** of the earth' (Ps. xcv. 4) = the truths of the Church.

7343. A **searching out** of truth which they might apply to falsities. Sig. and Ex.

—³. 'To dig' = to **search out**. Ex.

E. 434¹³. 'Statutes of heart,' and 'searchings of heart' (Judg. v. 15, 16) = all things which are from good in the spiritual man determined and ordained in the natural.

Search. *Scrutari, Scrutatio.*

Searcher. *Scrutator.*

Scrutiny. *Scrutinium.*

A. 192. Hence the serpent or Sensuous persuaded the woman to **search** the things which are of faith in the Lord as to whether they are so; which is signified by 'eating of the tree of knowledge.'

204. 'If they eat of the fruit of the tree' = that if from the Sensuous and Scientific, that is, from themselves, they **search** the things of faith . . .

4162. 'And he **searched**, and found not the teraphim' (Gen. xxxi. 35) = that they were not his. Ex.

4368². They who love to be instructed . . . and for this end **search** the Scriptures . . .

5381. They who constitute the province of the kidneys, etc. . . will nothing more than to explore and **search** of what quality others are. 5382.

5383. The methods by which they explore or **search** the dispositions of others. Des.

[A.] 5385. From these things it is evident what is signified by its being said that 'Jehovah proveth and searcheth the reins and the heart' . . .

5432¹. When such read the Word, they search it merely with the end to confirm doctrinal scientifics, for the sake of gain; and many of them search the Word to see the nakedness of the land. . . But they who are in the affection of truth for the sake of truth and for the sake of life . . . have indeed faith in the doctrinals of the Church, but still they search the Word for the sake of no other end than the truth . . . [knowing] that the Word is to be searched with devout prayer to the Lord that there may be illustration.

5769. 'And he searched' (Gen.xliv.12) [for the cup] = investigation.

6047². From this it is manifest that the Word is to be searched, and it is to be seen therein whether [doctrinal things] are true . . .

—³. Wherefore it is to be denied to no one to search the Scriptures from the affection of knowing whether the doctrinal things of the Church into which he has been born are true; for otherwise he can never be illustrated.

7178. Wherefore no one can search himself unless he knows what good is from its two loves, and also truth from good; and unless he knows what evil is from its two loves, and falsity from evil.

8648^e. There are very many such [appearances] in the Word, which are manifest to any one who searches the Scriptures from the affection of truth, and for the sake of the good of life; because he is illustrated by the Lord.

8993². When they arrive at an age when they begin to think for themselves, they search the Scriptures . . . for they know that without a searching of the Scripture from a genuine affection of truth, they would have remained in [any doctrine into which they might have been born].

9188¹. Such are called 'searchers of heaven' (Is. xlvii.13).

N. 257. That they who are in the affection of truth for the sake of truth, when they become adults . . . do not remain simply in the doctrinal things of their Church, but search whether they are true from the Word. Refs.

R. 79. 'And thou hast explored those who say they are Apostles' = that they search those things which in the Church are said to be goods and truths . . . E.100.

140. 'I am He who searcheth the reins and the hearts' (Rev.ii.23) = that the Lord sees the quality of truth and of good with every one. E.167.

224⁶. Search himself once or twice a year . . .

794. 'The voice of a mill' = inquiry, search, and confirmation of spiritual truth, especially from the Word.

797¹. That they who are in that Religiosity . . . have no inquiry, search, and confirmation of spiritual truth. Sig.

M. 186^e. Philosophical inquiries from the understandin .

T. 46. This may be clearly seen from a scrutiny and examination . . .

446. Without scrutiny into his quality as to his internal . . .

532². If he searches to find out whether he would do such things if fear . . . did not hinder, then after such scrutiny he . . . repents truly . . .

564. He who has not . . . looked into and searched himself, at last does not know what evil is . . . Gen.art.

580. Those in scrutinies concerning the externals of the Word, and concerning its internals . . .

E. 167³. 'To search the heart' (Jer.xvii.10) = to purify good by separating evil.

Search out. *Exquirere.*

A. 2760, Pref. Such do not search out the internal sense from other passages.

Seasonable. *Tempestivus.*

E. 375²⁹. See RAIN. 376⁹. 644⁶. —¹⁵.

Seat. See BENCH.

Seat. *Sedile.*

M. 13². (The seats in the Prince's garden). Des.

151a². The seats in the Palladium. Des.

Seat. *Sella.*

A. 6675. 'The seats' (Ex.i.16) = the things in the Natural which receive the goods and truths inflowing from the internal; thus they = scientific truths, for these receive.

8377. When (those in Jupiter) sit at table, they do not sit on seats, or benches . . .

Seat. *Solium.*

A. 255^e. 'His throne' (Ps.lxxxix.36) = His Kingdom.

5313. 'The seat,' or throne (Gen.xli.40) = the Natural; for the Natural is meant by 'a seat,' when the Celestial of the Spiritual is meant by him who sits on it; for the Natural is like a seat to the Spiritual. . . In general, what is lower is like a seat to what is higher.

—². 'A seat' is often mentioned in the Word where it treats of Divine truth, and of judgment therefrom; and by 'a seat' there, is signified that which is of the Divine royalty; and by him who sits upon it, the Lord Himself as a King, or a Judge; but the signification of 'a seat' is relative. (Examps. in which 'a seat' = the Divine truth which proceeds from the Lord; the universal Heaven which is infilled with the Divine truth; and Divine truth in the lowest Heaven, and also that which is in the Church.) The reason why by 'a seat' is signified that which is of Divine truth, is that by 'a king' is signified truth.

—³. What, in special, is meant in the Word by 'a seat,' or 'throne.' Ill.

R. 962. Around (the golden table) were three rows of seats. Des. T.188.

M. 20². The seat for the bridegroom and bride . . .

132. Seats were set in a square form, upon which sat the lovers of wisdom.

796. Luther's seat there. Des.

D. 5932. The seat of an infernal judge.

Seba. *Seba.*

See under SHEBA.

A. 117^e. Occurs.

1170. 'Seba, Havillah, Sabtah, Raamah, Sabteea' (Gen.x.7)=so many nations, with which were the Knowledges of faith; and by which are signified the Knowledges themselves.

1171. 'Sheba and Seba' (Ps.lxxii.10)=the internal things of worship; 'Sheba,' the celestial things of worship; and 'Seba' the spiritual things. (=the Knowledges of good and truth. 9293^d.)

—². 'Cush and Seba' (Is.xliii.3)=the spiritual things of faith. —.

E. 654²⁷. See EGYPT.

Second. *Secundus.*

Secondary. *Secundarius.*

See Two.

A. 900. 'The second month' (Gen.viii.14)=the whole state before regeneration. Ex.

4823^e. The mother named the second (son), because by him was signified evil (as distinguished from falsity).

P. 332. The secondary ends of creation.

Second Heaven. *Coelum secundum, vel alterum.*

Spiritual Heaven. *Coelum spirituale.*

Middle Heaven. *Coelum medium.*

See under ANGELIC SPIRIT, HEAVEN, SPIRITUAL ANGEL, and SPIRITUAL KINGDOM. FOR INTERIOR HEAVEN, see the Diary passages under HEAVEN.

A. 167. Whatever is represented . . . is perceived in the Second Heaven, by angelic Spirits, as to the more minute things . . .

1042^e. The Spiritual Heaven, or that of the spiritual Angels, is represented from the loins downwards. For (this part) in the Grand Man=natural things.

1053^e. The Lord . . . in the Heaven of the Spiritual Angels, is a Moon. 2034^e.

1525. All the angelic Spirits in the Second Heaven . . . are distinguished into celestial and spiritual.

1752². Angelic Spirits are in the Second Heaven. 1770. 1799².

1802. See FIRST HEAVEN.

2576⁶. The hanging for the door of the Tent=the (lower) appearances of good and truth, or those of the middle Rational, in which are the Angels of the Second Heaven.

3344^e. (The speech of the Second Heaven.)

3346. It has been granted me to speak . . . sometimes (also) with the Angels of the Second Heaven in their speech.

3474⁴. I saw others carried up into the Second Heaven among angelic Spirits . . . (This is called the INTERIOR HEAVEN in D.2061.)

3691³. There are three Heavens . . . which are dis-

tinged from each other according to degrees . . . Those in the interior, or Second Heaven, are more remote from the Lord (than those in the Third). (Continued under HEAVEN.)

—⁴. Those in charity . . . so as to have a perception of it, and not so much a perception of love to the Lord, are in a lower degree of good and truth, and are in the interior, or Second Heaven . . . and are called spiritual Angels.

3720. See TEMPLE.

3739. The Second Heaven . . . is an 'image' of the Lord, because in this Heaven are simultaneously presented, as in a certain General, those things which are in the higher Heaven.

3969⁴. See SPIRITUAL KINGDOM. 8797. S.6.

—¹⁰. The spiritual were saved by the Lord's advent: and are spoken of in John x.16 . . . and they constitute the Second Heaven . . . and, there, are one (with the celestial who constitute the Third Heaven), because the Celestial inflows into the Spiritual. For the Celestial Spiritual (in the Third Heaven) is charity, and this is the principal in the Second or interior Heaven, where the spiritual are. Sig.

4180⁵. Then, by (the Divine Human) He could illuminate . . . also the Spiritual Heaven . . .

4240. The Middle or Second Heaven is spiritual, because in love towards the neighbour.

4279. The Middle Heaven is called the Second Heaven . . . and therefore the Word, when it ascends, as it descends . . . in the Second Heaven is spiritual; for this Heaven is the Spiritual Heaven.

—². In the Second Heaven (the Word) is spiritual . . . The sense of the Word is circumstanced according to the Heavens . . . its internal sense, in which it treats of the Lord's Kingdom, is for the Middle or Second Heaven.

4286². The Middle or Second Heaven is spiritual; for the Angels there are called spiritual, because they are in charity . . . that is, in mutual love, which is such that the one loves the other more than himself; and, because they are such, they are in intelligence, and are therefore called Intelligences. These Angels also are distinguished into internal and external ones; and the internal are more spiritual than the external.

—³. Those are called the celestial spiritual who just above are called the spiritual, and they are in the Middle or Second Heaven . . . The internal there are represented by 'Joseph' . . . and the external by 'Israel' . . . the former partake of the Rational; and the external of the Natural; for they are intermediate between the Rational and the Natural . . .

4411. The light which proceeds from the Lord . . . when it inflows into the Middle or Second Heaven, mediately and immediately, is received as the truth which is from charity.

4605². 'Reuben' (here)=spiritual good, which is the same as the good of faith, such as is in the Second or Middle Heaven.

5145². The second degree is made by the exterior Rational: in this are the spiritual Angels, that is, in this is the Middle or Second Heaven.

5328. The Middle or Second Heaven relates to the

body (as distinguished from the head and feet) . . . because it is spiritual. 6436. (See 10005, below.)

[A.] 5344. The interior things of the interior Natural are those which are called spiritual . . . The spiritual things there are those which correspond to the angelic Societies in the **Second Heaven**. With **this Heaven** man communicates through remains. It is **this Heaven** which is opened when man is being regenerated ; and it is **this Heaven** which is closed when man does not suffer himself to be regenerated ; for the remains . . . are nothing else than correspondences with the Societies of **this Heaven**.

5922. The communication of the **Spiritual Heaven**, in the Natural, with spiritual good. Sig. and Ex.

—². That 'glory' = the **Spiritual Heaven**. Ex. . . The **Spiritual Kingdom** is the **Middle or Second Heaven** . . . its good is spiritual good . . . which is the good of love towards the neighbour. (Continued under CELESTIAL KINGDOM.)

—⁹. 'The glory of the God of Israel' (is said) relatively to the **Middle or Spiritual Heaven** . . . For truth itself in the **Spiritual Heaven** appears before the eyes as a bright cloud . . . and the good in that truth appears there as a fieriness.

6013. The **Middle or Second Heaven** is the Heaven of charity, in which is the innocence from the Inmost Heaven.

6065. In good from an origin in the understanding were the Ancients of the **Spiritual Church** . . . in this good are those in the **Middle or Second Heaven**.

6366². Therefore also . . . His **Spiritual Kingdom** is the **Middle or Second Heaven** ; thus is more remote from the Lord.

6417². The **Middle or Second Heaven** constitutes the **Spiritual Kingdom**.

6524³. Those are called intelligent who are in the **Middle or Second Heaven** ; thus who are not so near the Lord.

6832². The Lord appears to those in the **Middle or Second Heaven** as a Moon, because there they are more remotely in love to the Lord ; for they are in love towards the neighbour.

6854². After the Lord . . . had made His Human Divine, He liberated those in the 'pits,' and elevated them to Heaven ; and from them He formed the **Spiritual Heaven**, which is the **Second Heaven**. Sig.

7836⁵. But, into the **Second Heaven**, where are the spiritual, the Lord inflows with innocence mediately, namely, through the **Third Heaven**. It is this influx through which are disposed or ordained the Societies in the **Second Heaven** as to their goods ; and therefore the states of good are changed according to the influx of innocence ; and, consequently, are varied the conjunctions of the Societies there.

7877². But the spiritual, who are 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 truth or not, because they do not perceive whether it is ; hence truths with them become knowledge, and are called doctrinals of faith.

8054². Before the Lord's advent . . . there was as yet no **Spiritual Heaven** : the region where the **Spiritual Heaven** was to be was occupied by those who were in falsity and evil, but who could be kept in some good and truth by external means . . . The reason that region of Heaven was then occupied by such, was that good [Spirits] were lacking, and those of the **Spiritual Church** had not as yet been prepared, and yet every place had to be filled up with Spirits, in order that there might be what is continuous from the Lord down to man, (otherwise) man would have perished . . .

8443². Truth Divine in the fourth degree is such as is in the **Middle or Second Heaven** ; and this also is not intelligible to man.

8794⁴. The extension of life of those of the **Spiritual Church** is to the angelic spheres in the **Second Heaven**, which is called the **Spiritual Heaven** . . .

8796. See CELESTIAL KINGDOM.

8827. The Angels in the **Second Heaven** are called spiritual Angels ; hence the Divine . . . in **this Heaven** is called the Divine Spiritual.

8920². The form of truth Divine in the **Middle or Second Heaven**, in like manner transcends that in the First, and still more the form of truth Divine in the world. Hence the things uttered in (the Third and Second) Heavens are such as no human mind has ever perceived, or ear heard.

9186⁴. All the ideas of thought of the Angels who are in the **Second Heaven**, and are called spiritual, are from truths which, through life, have been made goods.

9216³. The **Third Heaven** inflows into the **Second Heaven** ; and the **Second Heaven** inflows into the First . . .

9404^e. See THIRD HEAVEN. H.227. W.179. 202. R.744^e. D.4670.

9407. The Word . . . in the **Second or Middle Heaven** is spiritual . . .

9408. 'Throne' = truth Divine from the Lord received in the **Middle Heaven**.

9457². In the **Middle Heaven** reigns the good of charity towards the neighbour.

9466. The good of love reigns in the Inmost Heaven, and presents, in the **Second Heaven**, a crimson and a hyacinthine colour . . .

9468³. The Word is the Divine truth proceeding . . . and appears . . . in the **Middle Heaven**, as a bright *white* light. 9865².

9543^e. By the habitation and court of the Tent, and by the curtains and veils there, are represented the things in the Lord's **Spiritual Kingdom**, which is the **Second or Middle Heaven**.

9548. 'The candlestick' = the **Spiritual Heaven**. Ex. —⁴. That the Lord would come and restore the **Spiritual Heaven** and Church. Sig.

9549. The Lord inflows through the **Celestial Heaven** . . . into the **Spiritual Heaven**, which is in the truth of faith in Him. Hence the candlestick was of pure gold.

9561. The power of truth from good as to all things in the **Spiritual Heaven**. Sig. and Ex.

9570. The light of the **Spiritual Heaven**. Sig. and Ex.

9592. In (Ex.xxvi.) is represented the **Second or Middle Heaven** by the habitation and the Tent; and the celestial and spiritual things there, by the things of which they were constructed; and the medium uniting **this Heaven** and the Inmost one, is represented by the veil . . .

9595. The habitation = the **Second Heaven**, which is Heaven from the reception of the Divine truth which is from the Lord's Divine good.

9596. In such an order follow the . . . truths and goods with a man and Angel who is in the **Second Heaven**: first, truth from a celestial origin; then the affection of truth; afterwards the derivative affection of good; and, at last, spiritual good. Sig.

9615^e. The Lord inflows into all the Heavens both mediately and immediately: mediately, through the Inmost Heaven into the **Middle** one; and through the internal of this into its external.

9622. The communication of all things of **this Heaven** with the extremes there, and influx thence into the Ultimate Heaven. Sig. and Ex.

9634. The good supporting **this Heaven**. Sig. and Ex.

9639. The consequent conjunction of the Lord with those in **this Heaven**. Sig. and Ex.

9670. The medium uniting **this Heaven** and the Inmost Heaven. Sig. and Ex.

— The good of charity . . . makes the **Middle Heaven**. 9687^e.

—². The Angels of the **Middle Heaven** correspond to the things pertaining to the provinces of the lungs and the cerebrum; (which) are called voluntary (as distinguished from involuntary) things. The intermediate Angels, who accede to both (the Inmost and Middle) Heavens, correspond to the cardiac and pulmonary plexuses . . . and to the medulla oblongata . . .

9673. The guard to prevent the commingling of . . . the **Middle Heaven** and the Inmost one. Sig. and Ex.

9680. The good of charity . . . is the internal in the **Middle Heaven**; and the good of faith in the Lord is the external good there. In each Heaven there is an internal and an external, as in the Church.

—². The Lord is in the **Middle Heaven** also; but is more present in the Inmost one . . . In the **Middle Heaven** there is conjunction with the Lord through faith implanted in the good of charity.

9684². Of this good (of charity) and truth (of faith) consists the **Middle Heaven**, which is called the **Spiritual Heaven**.

9712. It treats, lastly (in Ex.xxvii.) of the good of charity, through which the **Spiritual Heaven** is illuminated by the Lord in the truths of faith. (Sig. by the oil of olive, and the luminary. 9782.)

9741. Those in the Ultimate Heaven are called angelic Spirits; those in the **Middle Heaven**, spiritual Angels . . .

—⁶. 'The throne of Jehovah' = the **Spiritual Heaven**.

9780. The **Spiritual Heaven** on earth is the **Spiritual Church**.

9811. The Divine Spiritual is the Divine truth proceeding from the Divine Celestial; thus is the Divine of the Lord received in the **Middle or Second Heaven**. This is represented by the two first born sons of Aaron . . .

9812. Divine spiritual good, which makes the **Middle or Second Heaven**, is the good of charity towards the neighbour.

9815. The **Spiritual Heaven**, which is here meant by 'the garments of holiness' which are 'for glory and beauty,' is 'glory' in so far as Divine truth is there in an internal form.

9832. 'Gold' was interwoven everywhere, because by the garments of Aaron was represented the **Spiritual Heaven**; and, in **this Heaven**, as in all the rest, good reigns . . .

9868. In the **Second Heaven** there is the spiritual love of good, which is its internal; and the spiritual love of truth, which is its external. The one inflows into the other . . . and they constitute as it were a one. (Sig. by the third and fourth rows of stones in the breastplate.)

9870. The internal of the **Second Heaven** is the good of charity; and the external is the good of faith.

9933². In the **Second or Middle Heaven** is the good of spiritual love, which is the good of charity towards the neighbour; and in the First Heaven is . . . the good of faith and of obedience.

9992. In the **Second or Middle Heaven** is the **Spiritual**. 10005².

10005⁴. The breast down to the loins corresponds to the **Middle or Second Heaven**, where is spiritual good. (See H.65, below.)

10062. 'Upon the thumb of their right hand' = the Intellectual thence in the **Middle Heaven**. Ex. . . For the things of the **Middle Heaven** are signified by the body (trunk) and the things of it. (Compare H.65^e.)

10130³. All are consociated according to loves . . . Those in love towards the neighbour from the Lord, are consociated in the **Middle Heaven**.

10181³. The things in a more interior degree are more perfect . . . hence those in the Inmost Heaven are more perfect than those in the **Middle one** . . .

H. 15. There are two distinct loves in heaven . . . In the **Second or Middle Heaven** is love towards the neighbour. Ex.

29. (The **Middle Heaven** is like) the middle of man called the body (trunk), and the middle things of a house.

31. The Divine which inflows from the Lord and is received in the **Second or Middle Heaven**, is called the **Spiritual**, and, thence, the Angels there, spiritual Angels.

—². (Those in the First Heaven) are called spiritual natural who receive influx from the **Second Heaven** . . . (There are internal and external Angels in each Heaven. 32.)

[H.]33. Those with whom the second... (degree has been opened) are in the **Middle Heaven**. 267. W.67. E.739⁴. 1125².

—². Those who do not at once admit Divine truths into the will, but into the memory, and thence into the understanding, and, from this, will and do them, are in the **Middle or Second Heaven**.

34^e. Therefore the perfection of the Angels of the Inmost Heaven immensely surpasses that of the Angels in the **Middle Heaven**, whose interiors have been opened in the second degree; and in like manner the perfection of the Angels of the **Middle Heaven** surpasses that of the Angels of the Ultimate one.

65². The **Middle or Second Heaven** forms the breast down to the loins and knees (exclusive of the arms).

100. To the Third Heaven corresponds the **Second Heaven**; and to the **Second Heaven** corresponds the First.

207. There is no communication of one Heaven with another, but influx; (for) the Third Heaven is above; the **Second or Middle one** is below...

208. With those in the **Middle Heaven**, the second degree is open, and the first and third closed.

210. The thoughts and affections, and also the discourses, of the Angels of the Inmost Heaven are never perceived in the **Middle Heaven**...

280. Those in the **Middle or Second Heaven** are in the second or middle degree of innocence.

295. In adolescence and young manhood (Spirits) are present who are in the affection of truth and good, and thence in intelligence, thus who communicate with the **Second or Middle Heaven**.

N. 49. That the light with the Angels in the **Second Heaven** is like light from a Moon. Refs.

S. 90². Harshness-*asperitas*—in the letters is in use in the **Spiritual Heaven**, because they are in truths... De Verbo 4².

W. 85^e. The Angels of the **Second Heaven** (see the Sun) frequently.

428. (Those who constitute the **Second Heaven**. Des.) 429².

R. 49². The **Second or Middle Heaven** is in the Divine Spiritual... and makes the body (of the Grand Man).

390. 'The seven Angels standing before God' = the universal **Spiritual Heaven**, in the Lord's presence, hearing and doing what He commands. (See 387².)

396^e. Communication opened... between those in the **Spiritual Heaven**, and those below in faith alone.

443. A command from the Lord out of the **Spiritual Heaven** to those who should explore and manifest. Sig. and Ex.

—, 'The golden altar' = the **Spiritual Heaven**. E.567.

615. When the Lord speaks through Heaven, He speaks from the Third Heaven through the **Second Heaven**; thus from love through Divine wisdom...

926³. When they opened the **Heaven of the Spiritual Angels**, who are in wisdom... that Tabernacle appeared

like a Temple. Des... (Therefore) the way was again opened for the light from the **Second Heaven**...

I. 16⁵. Those in the **Middle Heaven** are in the love of understanding truths and goods...

T. 119. Unless the Lord had wrought redemption, this Man would have been destroyed... as to the chest (exclusive of the gastric region) by the falling away of the **Second Heaven**...

121. At the time of the first Advent, the Hells had... also assaulted the **Middle Heaven**, which they had infested in a thousand ways, and which would have gone to destruction unless the Lord had protected it.

212. There are three Heavens... the **Middle Heaven** makes His Spiritual Kingdom...

221. The 'Temple' represented the **Heaven in which are the Spiritual Angels**; the 'Tabernacle,' that in which are the celestial.

580². There are three Heavens... into the **Middle one** come those who through regeneration receive love towards the neighbour.

D. 4639. (When this lucidity of the Sun adds itself to the Moon) it becomes morning in the **Spiritual Heaven**... For when it is morning in the Inmost Heaven, it is evening in the **Second or Spiritual Heaven**. Ex.

4640. Between the Third Heaven and the **Second**, there is an intermediate-*medium*, (which) is represented by 'Benjamin;' the internal **Second Heaven**, by 'Israel,' and the external, by 'Jacob'...

4826^e. He was then elevated into the **Second Heaven**...

5032^e. The inmost ones in the **Spiritual Heaven**—through whom is the communication of the Spiritual Kingdom with the Celestial—are also in this perception when they turn themselves to the Celestial Kingdom.

5137. On love in the Inmost Heaven, and faith in the **Second Heaven**.

5549. (In reference to the seven degrees of the Heavens) the Angels in the **Spiritual Heaven** are not in internals, but in externals: this external is also tripartite: internal, middle, and external; the external, which accedes to the external Sensuous in the World, is quiescent; in the middle they live as to thought and perception; the internal is like a soul to them. They indeed have the Internal mentioned above, but it is closed. Communication is effected with these through the Celestial Spiritual Heaven, across the Celestial one. Hence the Spiritual Angels are in the internal Natural.

5561. In the **Spiritual Heaven** there is writing like the writings in the world, in Roman letters; but quite unintelligible to those in the natural world; for the language, which is a universal one, is quite different... I have seen their books... and often read them. They have the Word in like manner; some, according to its internal sense; some according to its external, but more spiritual.

5775. The **Second Heaven** forms the breast...

E. 62². In the **Spiritual Heaven** appear candlesticks in great magnificence, by which is represented their **Heaven**,

219. The Heavens in a lower degree support those in a higher, therefore by the Lord 'making him a pillar in the Temple' is signified that they will be in a lower Heaven. Moreover, those in the faith of charity are in a lower Heaven, which is called the **Spiritual Heaven** . . .

283². The **Second Heaven** consists of those in spiritual good, that is, the good of charity . . . 313.

304². The Angels in the **Second Heaven** dwell upon hills . . .

307². The Angels of the **Second** and of the **Ultimate Heaven** have illustration of the understanding (as distinguished from perception). Ex.

313. 'The elders' = those in truths from good; here, therefore, those in the **Second Heaven** . . . 462.

322. The **Second Heaven** is where are Angels who are in spiritual love . . . (and is one of the higher Heavens).

326. The **Middle Heaven** is formed according to affections of truth (as distinguished from affections of good).

342³. Each Heaven is distinguished into three degrees . . . and therefore in each Heaven there are higher, middle, and lower Angels . . . Upon the hills there dwell those in the **Second Heaven**. —⁴.

—¹⁰. Those Societies which are in the **Second Heaven** appear in an atmosphere less pure, such as is the aerial one . . . 726⁴.

353. The voices which fall down from the **Middle Heaven**, being attended with illustration, are heard sonorously only as words of speech (and not as thunders) . . . because they enter man's Intellectual (not his Voluntary).

375². The **Second Heaven** is in lower goods and truths, that is, those of the second degree . . .

438². By these three tribes (Asher, Naphtali, and Manasseh) are meant those received into the **Second Heaven**, where all are in charity . . . 443.

443². Those in the **Second Heaven** are all in the spiritual affection of knowing and understanding truth and good, and in the affection of doing it . . .

445². In the **Second Heaven** are those who are in goods of life from spiritual affection . . .

447. The 'tribe of Joseph' = the conjunction with the Lord of those in the **Second Heaven** . . . 448, Ex.

465. The reception of Divine truth in the **Second Heaven** is called 'glory' . . .

529^e. 'To fly' = to illustrate the **Middle Heaven**. Ex.

567. Revelation by the Lord from the **Spiritual Heaven**. Sig. and Ex.

600. The breast down to the loins corresponds to the **Second Heaven** . . .

627⁵. Divine truth of the second degree is that which arrives at the perception of the Angels of the **Second Heaven**, and makes their wisdom and intelligence . . .

638⁶. In the **Second Heaven**, vines, and many kinds of fruit trees, make (their paradises and forests).

700³³. The Tent itself, outside the veil, represented the **Second Heaven** . . .

817¹². The spiritual goods and truths in which are

the Angels in the **Middle Heaven**, are signified by 'rams' . . .

S31². Spiritual love, in which are the Angels of the **Second Heaven**, is the love of truth, and, in the supreme sense, the love of the Divine truth which proceeds from the Lord; thus also is love to the Lord, but in a lower degree . . . for the spiritual Angels are in love to the Lord from the reception of the Divine truth from Him. The difference (between them and the celestial Angels) is like that between love in the will and love in the understanding, or like that between a flame and its light . . . In like manner differs their life . . . that of the Angels of the **Second Heaven** consists in affections of truth.

—⁵. The Angels of the **Second Heaven** also . . . dwell distinguished into Societies; (which are beneath those of the **Third Heaven**) on account of the influx of celestial love into spiritual; for spiritual love derives its essence from celestial . . .

—⁶. In the **Spiritual Heaven** there are magnificent palaces. Des. Art there is in its art, especially that of architecture. From **this Heaven**, many arts in the world derive their laws and harmonies . . . The silver found with those who dwell beneath these Heavens is given by the Lord from **this Heaven** . . . The spiritual Angels are clad in garments of fine linen and silk, in general, in things resplendent; and as the **Spiritual Heavens** correspond to the eyes, there are paradisaical things there, and rainbows also of ineffable beauty are seen in many places. They know nothing of the sense of the letter of the Word, but its spiritual sense, in which sense they have a Word which is read by everyone. Justice, sincerity, Truth, chastity . . . reign there. **These Heavens** constitute the Lord's Royalty . . .

S32⁶. There are three degrees of life with man . . . the second degree is that in which are the Angels of the **Second Heaven** . . .

—⁷. To ascend from the **Second Heaven** into the **Third**, would be like a bird flying above its own atmosphere . . .

S37¹⁰. The Angels of the **Second Heaven** see truths from the light of truth, by which their understanding is illustrated, and do not acknowledge the word faith. They laugh when they hear anyone saying that . . . we must have faith in things not perceived and not seen . . .

1073. In the **Second Heaven** Divine truth is more received than Divine good . . . and therefore the **Second Heaven** is called the Lord's 'royalty' . . . and the Angels in the **Second Heaven** are called 'sons of the kingdom,' and 'the king's sons,' thus also 'kings.' Ill.

1074. The Angels of the **Second Heaven**, who are in love towards the neighbour, are called the 'elect' (as distinguished from the 'called,' and the 'faithful.')

De Verbo 2. The natural sense of the Word (when read) becomes spiritual in the **Second Heaven** . . . and it then lives from the light of truth there . . . for the spiritual ideas with the Angels of the **Second Heaven** partake of the light there, which in its essence is Divine truth . . . for in the **Second Heaven** there is a bright white light, from which the Angels there think . . .

3. There are three Heavens . . . In the **Second Heaven** they are spiritual . . .

[De Verbo 3]². It was granted to some Angels of the Middle Heaven to be together with Angels of the Third Heaven, and to think there, and to speak with them, and also to retain in the memory the things they had thought and spoken, and afterwards to return into their own heaven; and they said to me thence that they could not express any idea, or any word, of the previous state . . . and at last they said that there is no ratio, or approximation.

—⁶. But the thoughts of the Angels of the Middle Heaven are all devoid of space, time, and what is personal and material, and therefore they are unlimited and untermiated. The objects of their thoughts are as it were thoughts themselves, spiritual objects, and therefore they think about them spiritually, and not naturally . . .

—⁷. The speech of the Angels of the Middle Heaven is like the ideas of their thought . . .

D. Wis. xii. 5². The Angels of the Middle Heaven live as it were in the ether . . .

De Conj. 108. The Spiritual Heaven is in the communication of the thoughts of truth . . . Hence filthy . . . thoughts close it.

C. 94. The Second Heaven is from a lower love which is called charity, and from a wisdom which is called intelligence.

Coro. 17³. The Angels of the Middle Heaven dwell in a spiritual ether beneath (the highest Heaven).

Secret. *Secretus*.

See under ARCANUM, and HIDE.

A. 6354. 'Into their secret let not my soul come' (Gen. xlix.6)=that spiritual good does not want to know the evils which are of their will. . . 'Not to come into the secret'=not to want to know. E.443⁶.

M. 103². That they might solve the secret concerning the origin of conjugal love . . . —³.

252². The cupidty of divulging the secrets of the house (a cause of lawful separation). 472.

T. 508⁵. In the New Church it is allowable to enter and penetrate with the understanding into all its secrets, and to confirm them by the Word.

D. 3780. (The Quakers have) a species of secret deceit.

Secretion. *Secretio*.

Secretary. *Secretorius*.

A. 5380. There are secretions and excretions. Ex. D.999.

D. 925. All who explore Spirits, and have . . . pleasure therein, pertain to the provinces of the secretories, and therefore there are as many kinds of them as there are viscera; for there is no viscus which does not discharge also a secretory function, each in its own way . . .

Secretly. *Clam*. A.4227.

Secretly. *Clanculum*. T.317.

Sect. *Secta*.

Sectary. *Sectarius*.

A. 337. The heresies and sects (of the Most Ancient Church). Tr.

6222². Everyone (of these heresies) is confirmed by the sectaries from the literal sense . . .

C. J. 72². (Christians make the soul like wind); but those not of this sect believe (quite differently).

R. Pref. xia. (Christian sects enum.) T.378². (Their cause.)

224². When we have spoken with . . . sectaries, they appeared [equally] learned.

M. 5. In others they spoke of ecclesiastical things and sects.

D. 6043². Their sensation was from Spirits of the same sect.

—³. Those who secede from their sect, they want to kill.

E. 1177³. (Why there are so many sects and religions.)

Secular. *Saecularis*.

R. 341^e. The king saw most of the bishops in a secular dress.

716^e. Their ardour of dominating exceeds that of those in secular Power.

784. Dispensations . . . without any authority of the secular [rulers].

Secure. *Securus*.

Security. *Securitas*.

Securely. *Secure*.

See PLEDGE-*hypotheca*.

A. 2220³. That they had acquiesced in them, is signified by 'security of ease' (Ezek. xvi.49).

3384³. 'To make to dwell in safety-*securum*' (Ps. iv.8) = a state of peace.

9942¹⁰. 'To strip the coat from those who pass by securely' (Micah ii.8)=to deprive of their spiritual truths those who live in simple good.

N. 325. On this depends the public security.

P. 340⁴. Faith in instantaneous Salvation . . . induces security of life. Ex.

—, Every man who is in this security makes nothing of adultery, etc.

R. 306. Charity, spiritual security, and internal rest, taken away. Sig. and Ex.

—, In protection against the Hells . . . is spiritual security.

M. 290^e. Occurs.

B. 93. Faith alone . . . induces security, etc. T.182³.

D. 1934. To 'lie down safely, none making afraid' (Lev. xxvi.). Ex. E.650⁵⁸.

2678. On those who live securely, not fearing any God. Ex. 2777. 2778.

3614. (Such) are secure from evil Spirits. Ex.

E. 365¹³. 'Thou alone makest me dwell in safety-*securum*' . . . By 'security' is signified external delight.

—²⁷. Security from evils and falsities. Sig.

—⁴⁰. 'Security to eternity'=thus no infestation and fear from evils and falsities . . . 'The tents of security' (Is. xxxii.17,18)=thence goods of love and worship without infestation from evils and falsities.

395¹⁰. 'To pass by **securely**' = to live well.

555⁸. 'Those who pass by **securely**' = all who are in truths.

—²⁰. 'Ye **careless** women' (Is. xxxii. 10) = the cupidities with those who have no care that the Church is laid waste.

650⁷. 'The joyous city that dwells **carelessly**' (Zeph. ii. 15) = the doctrine of what is false with which they are delighted, and in which they rest.

687¹¹. 'To sit **securely**' (Is. xlvii. 8) = to be in confidence that their empire will endure, and that they will not perish.

706⁷. The Jews . . . had lived **securely** in falsities from evil. Sig.

734⁴. 'I will make them lie down **safely**' (Hos. iii. 18) = (the cessation of) infestations from the evils and falsities which are from Hell.

802⁴. Predestination, from which flows . . . **security** of life with the evil.

Sedge. *Uva.*

See FLAG.

A. 5201. 'They fed in the **sedge**' (Gen. xli. 2) = instruction. . . The **sedge**, or larger grass which is near rivers, = the scientifics which are of the natural man. . . Thus 'to feed in the **sedge**' = to be instructed in scientifics, and, through scientifics, concerning truths and goods.

E. 518⁷. That there will no longer be . . . even natural and sensuous truths, is signified by 'the reed and **sedge** shall wither . . .' (Is. xix. 6). 627⁹. (= that all perception of truth and good from the sense of the letter, which otherwise belongs to the sensuous man, will vanish. 654⁴⁹.)

Sediment. *Sedimentum.*

A. 4769⁴. 'They drink the **sediment** of the waters' (Ezek. xxxiv. 18, 19). Ex. E. 632⁴.

Sedition. *Seditio.* D. 5426.

Seditious. *Seditiosus.* D. 5093.

Seduce. *Seducere.*

Seduction. *Seductio.*

Seducer. *Seductor.*

A. 2449³. Lest any goods with them should **seduce** the upright.

2468⁹. As those in natural good are easily **seduced**, Moab is called . . . 8315.

3469⁴. Those in the natural good of evil love . . . suffer themselves to be easily **seduced** . . .

3488⁵. 'And shall **seduce** many' (Matt. xxiv. 11) = that there will be derivations from (false doctrine). E. 734²⁴.

—⁷. 'He that persevereth unto the end' = him who does not suffer himself to be **seduced**.

3529. 'I shall be in his eyes as **one who seduces**' (Gen. xxvii. 12) = rejection because apparently contrary to order.

—, 'One who seduces,' or 'a seducer' = contrary to order: all **seduction** is nothing else.

4335. Truths which they pervert in order to **seduce**. Sig.

5555. Such, when they lived here, suffered themselves to be much **seduced** by the deceitful . . .

7332. Lest they should **seduce** simple upright Spirits.

7356. The delight of their life will be to ratiocinate . . . and thus . . . **seduce** others.

8950. When any want to **seduce** (the Spirits of Saturn) . . . they say they would rather die.

9424³. Falsities from the fallacies of the senses do not **seduce** them . . .

10641. **Seduction** thence in the Word itself. Sig. and Ex.

H. 364. Poverty equally **seduces** . . .

506^e. By appearances of good . . . they would **seduce** the simple . . .

P. 217². Dignities and wealth **seduce** some, and some they do not **seduce**. Ex.

328⁷. For in all evil there is the lust of **seducing**.

R. 325. Lest (the souls under the altar) should be **seduced**. Sig.

551. 'That **seduces** the whole world' (Rev. xii. 9) = that they pervert all things of the Church. E. 741.

562. On account of the cunning of **those who seduce** (the New Church grows cautiously). Sig. and Ex.

565. Accosting novitiates with the design of **seducing** them. Sig.

600. 'To **seduce**' (Rev. xiii. 14) = to lead into errors. (= to persuade of falsities. E. 826.)

800. 'By thy sorcery were all the nations **seduced**' (Rev. xviii. 23) = their wicked arts . . . by which they have led away the minds of all . . . E. 1191.

834. 'With which he **seduced** them that received the mark of the beast . . .' (Rev. xix. 20) = . . . by faith alone have induced others to receive that faith . . .

—². Have **seduced** the laity and the common people.

858. 'To **seduce**' (Rev. xx. 8) = to draw to their party.

864. 'The devil that **seduced** them' (ver. 10) means the dragon (that is) those who are in evils as to life and in falsities as to doctrine.

M. 513. On the lust of **seducing** innocences. Gen. art.

T. 320. Those who . . . **seduce** (by fallacies) may be compared to . . .

D. 776. Such, who are **seducers**, are let out to men in the world . . .

1355. Spirits can be greatly **misled** in their judgments concerning Souls. Ex.

2502. Thus the human race is especially **seduced** by these . . .

3206. Sirens who . . . delude and **seduce** . . .

3614. Spirits complained that (thus) they have nothing by which to **seduce**; for by such (objections) they very greatly **seduce** men.

3997. Such (Sirens) can **seduce** also the upright.

5207^e. These are interior **seducers**.

[D.] 5835. Thus they can **seduce** even the intelligent.

E. 160. 'To **seduce**' (Rev.ii.20) is predicated of goods or evils.

556⁹. The spiritual sense of these words (is) for men in the world who are in good, when the evil try to **seduce** them.

739⁶. Their **seduction** by the serpent, means their **seduction** by the Sensuous . . .

1190². Man is led to such things as do not **seduce**.

See. *Conspicere.*

Sight. *Conspicere.*

Visible. *Conspicuous.*

Clearly. *Conspicue.*

See CLEAR-*perspicuus.*

A. 1274. No Spirits are so far away that they cannot be **seen**; yet no more come into **view** than the Lord permits.

—e. Under his **view** and Providence.

1379^e. Are there presented to **view**-*conspicua.*

1382. Are instantly present under the Lord's **sight**.

1628. They are so **clearly seen**-*conspicua*, that nothing can be more **clearly seen**.

1756². They represented Divine things by those which were **visible**-*conspicua*-on earth.

6122. If they no longer have any **visible** truth. Sig. and Ex.

6134. Good (also) was no longer **visible** on account of the desolation. Sig.

8939². Invisible before the bodily eyes; but **visible** there . . .

8947. A multitude of Spirits (then) comes into **sight** . . . They are **seen plainly** . . .

9108. Spirits of Saturn came into **sight** . . .

H. 14. They are all as one in the Lord's **sight**.

479⁴. When the spirit in man turns itself away from another, it is no longer in his **view**.

W. 93. The Sun which is **visible** to the Angels . . .

T. 312². There came into my **sight** . . .

343. May be more **clearly**-*conspicue*-comprehended.

E. 25. 'In **sight** of -*in conspectu*-His throne' (Rev.i.4) = presence and Providence.

275. 'In **sight** of the throne' (Rev.iv.6) = appearance. See R.238.

974². This difference does not appear to the **sight** of men; but manifestly to the **sight** of the Angels.

See. *Pervidere.* A.6921.

See. *Videre.*

Sight. *Visus.*

Visual. *Visualis.*

See under BLIND, EYE, LIGHT, LOOK, OBJECT, REUBEN, SENSES, VIEW, and VISION.

A. 194^e. The third posterity . . . would not believe unless they **saw** and felt . . .

241. The Most Ancients **saw**, but . . . their **sight** was merely instrumental. Ex.

322. (The **sight** of Spirits: its perfection.)

896. 'Noah . . . **saw**' (Gen.viii.13) = the light of the truths of faith.

— . 'To **see**,' in the Word, = to understand, and to have faith. Ex.

897. 'To **see**' (when predicated of the Ancient Church) = to acknowledge and have faith. Ill.

994⁴. Unless there were an interior **sight**, the eye could never **see**. The **sight** of the eye comes forth from the interior **sight**; and therefore after death man **sees** much better than here; not worldly things, but those in the other life. Those who have been blind here, there **see** . . . Therefore when man is asleep, he **sees** equally well in his dreams . . . By the internal **sight** it has been granted me to **see** the things in the other life, more clearly than I **see** those in the world. From which it is evident that the external **sight** comes forth from an interior **sight**, and this from a **sight** still more interior, and so on. The like is the case with every other sense, and pleasure. 1378².

1054. 'I **see** (the rainbow)' (Gen.ix.16). . . 'To **see**' anyone, when predicated of the Lord, = to know of what quality he is. . . When he cannot be regenerated, it is not said that the Lord '**sees**' him. Ex.

1277^e. If many had the internal **sight** open, they could be together . . .

1321². They **seem** to themselves to . . .

1409. When they **saw** these objects, they did not think about them, but about . . .

1446. 'Jehovah **seen** . . .' (Gen.xii.7) = that He appeared to the Lord . . .

1521. If only the [interior] **sight** were opened to anyone . . .

1524. That light dazzled . . . not only the **sight** of the eye, but also the interior **sight** . . .

1529^e. The Celestial and Spiritual is manifested before their external **sight** as light. 1530^e.

1530. Their interior **sight** had been opened.

1531. The interior **sight** was opened to me . . .

1532. Man cannot **see** them with the eyes of the body; but the moment the interior **sight**, which is the **sight** of his spirit, is opened by the Lord, like things can be presented to **view**. The visions of the prophets were nothing else than openings of their interior **sight**. Ill. 1619.

1563. These organic vessels . . . are opened . . . especially by the senses of hearing and **sight**.

1589². The external Sensuous, here, is the **sight** and hearing.

1594². Interior things can **see** what is exterior, but not (the reverse); thus the internal **sight** can **see** what the external **sight** is; but not the external **sight** what the internal **sight** is. 1914².

1619. When the interior **sight**, which is the **sight** of his spirit, is opened to man, the things in the other life appear, which can never be presented to **view** before the **sight** of the body.

1622. Paradises are presented (there) with such life before the external **sight**, that they not only **see** them,

but also perceive each thing much more vividly than the **sight** of the eye does on earth. Examp.

1806. The **sight** of the interior man which from things external **sees** internal ones. Sig. and Ex.

— . When man **sees** anything with his eyes, and **sees** them as if he does not **see** them, but from them **sees** or thinks of (spiritual) things, then his interior **sight** . . . is 'led forth abroad.' The eye itself is properly nothing but the **sight** of his spirit 'led forth abroad,' to the end especially that from external things he may **see** internal ones. Ex. . . Such was the **sight** in the Most Ancient Church; such is the **sight** of the Angels with man; and such was the Lord's **sight**.

1807⁴. Those in Divine ideas never stay in the objects of the external **sight**, but constantly from and in them **see** internal things. . . Such was the Lord's **sight**.

1869². The rays of the vision of the **sight** of the eye are dull and obscure . . . but when the same things are looked at through a microscope, interior things are presented to **view** . . . (So is it) with the internal **sight**, the rays of which are nothing but ideas . . .

1880. Spirits cannot (and still less Angels) **see** anything in the world by their own **sight**, that is, by the **sight** of the spirit . . . just as man, by his **sight**, that is, by the **sight** of the body, cannot **see** anything in the other life . . .

—². Still, Spirits and Angels, when the Lord pleases, can **see** the things in the world through the eyes of a man, (but only when the man is speaking with them). Through my eyes . . . they have **seen** their husbands and babes . . .

—³. When the interior **sight** was first opened to me, and they **saw** the world through my eyes . . . the Spirits and Angels were astounded . . . but now that it has become familiar, they marvel nothing. . . With other men, Spirits and Angels **see** not a whit of anything in the world . . .

1885. All these things are not visions, but ordinary things **seen**. . . They are not visions, but things **seen** in complete wakefulness of the body. 1972.

1925³. The lowest of nature, in which is man as to the **sight** and hearing.

1953. See HEAR. 3869. —⁵. — 8.

—². So in **visual** things: the first ideas taken from the objects of **sight** are material . . . but there is a **sight** still more interior, which views them, and thus thinks.

1954. 'Thou God **seeing** me' (Gen.xvi.13)=influx. View from the higher into the lower . . . is called influx, for it is effected by influx; as [for instance] the interior **sight** with man: unless this continually inflowed into his external **sight**, or that of the eye, the latter could never apprehend or discern any object; for it is the interior **sight**, which through the eye apprehends the things which the eye **sees** . . . It is the **sight** of man's spirit . . . which **sees** through the eye. The Spirits with me have **seen** through my eyes the things in the world as well as I do; and some of them, who were still in the fallacies of the senses, supposed that they **saw** through their own eyes . . .

—². In his dreams, man sometimes **sees** as in day.

— . Still, this interior **sight** does not **see** from itself, but from one still more interior, or that of the Rational; nor does this **see** from itself, but there is a **sight** still more interior, which is of the internal man. But still it is not this, but the Lord through the internal man, who alone **sees**, because He alone lives, and gives to man to **see**. however much it may appear to him that he **sees** from himself. Such is the case with influx.

1955. To 'see after Him that seeth' (id.)=to see from what is interior, or higher. . . The Lord saw (this) from His interior man in the Exterior, without the Rational as a medium. 1957.

1972. The things I have **seen** in the World of Spirits, I have **seen** in clear light; more obscurely those in the Heaven of angelic Spirits; and still more so those in the Heaven of Angels, for the **sight** of my spirit has rarely been opened so far . . .

2150. 'He **saw**' (Gen.xviii.2)=when he apperceived this. 'To **see**'=to understand and apperceive, also to be illuminated.

2196¹³. Cannot apprehend that Spirits and Angels can be **seen** . . . when yet they appear more manifestly before the internal **sight**, than a man to a man.

2242. 'I will **see**' (Gen.xviii.21)=visitation. . . 'To **see** if it is so' cannot be predicated of the Lord.

2245. 'To **see**,' in the internal sense, as in common discourse, =to understand; for the understanding is internal **sight** . . . 2271.

2325. 'Lot **saw**' (Gen.xix.1)=conscience. . . 'To **see**,' in the Word, =to understand; but, in the internal sense, it=to have faith; (and) those who have faith have conscience . . .

2309^e. Things **seen** and heard.

2485. By the interior **sight** he was led by me through the cities where I had been . . .

2487^e. The interior memory . . . is formed from the objects of the interior **sight** . . . 2490.

2520⁶. 'Seeing they **see** not' (Matt.xiii.13). 'Those who **see** and hear'=those within the Church, who, although they **see** and hear, do not understand. (Compare 2542^e.)

2534⁴. 'The **seers-videntes**' (Is.xxix.19)=those who **see** truth, and who are said to be 'covered' when they . . . **see** no truth. . . The prophets were called '**seers**,' because 'to **see**'=to understand. III.

2588⁷. **Sight** is not of the eye, but of the spirit . . . as may be confirmed by the fact that spoken things which are heard refer themselves to a certain interior **sight**, and are transmuted into it . . . and also that whatever is thought, is **seen** by an interior **sight** . . . and also that unless the spirit which is within the body, **sees** that which the eye as its organ takes in, it can **see** nothing in the other life. (Further confirmed.)

2641. 'To hear' is predicated of the things of affection; 'to **see**,' of those of thought.

2651. 'Sarah **saw**' (Gen.xxi.9)=the Lord's view from the Divine Spiritual. 'To **see**'=to understand, which is the same as to view from the **sight** of the mind.

2699². Spiritual light enlightens both the **sight** and the understanding.

[A.] 2701². The **sight** of the body corresponds to the **sight** of the spirit, which is the understanding.

—³. 'Blessed are your eyes which **see**' (Matt. xiii. 16) = intelligence and faith. Ex. For understanding is the Spiritual of **sight**; and faith is the Spiritual of understanding. The **sight** of the eye is from the light of the world; the **sight** of the understanding is from the light of Heaven inflowing into the things which are of the world; but the **sight** of faith is from the light of Heaven . . .

2789. 'Abraham . . . **saw**' (Gen. xxii. 4) = . . . mental view from the Divine.

2790. 'To **see** from afar' = to foresee.

2807. 'To **see** for Himself' (ver. 8). when predicated of God, = to foresee and provide. For 'to **see**,' in the proximately internal sense, = to understand; but in a sense more interior, to have faith; and, in the supreme sense, to foresee and provide.

2837. 'Jehovah shall **see**' (ver. 14) = the Lord's Providence.

2839. In the mountain Jehovah shall **see**' (id.) = charity through which it is provided . . . that the spiritual shall be saved.

2896. Whatever they **saw** was representative.

3132. 'To **see**' (Gen. xxviii. 30) = to apperceive.

3138. The internal man has his **sight** and understanding from the light of Heaven; the external, from that of the world.

3310^e. The most arcane thing of faith . . . is there, if the man wishes, presented before the **sight** . . .

3342. Whatever Spirits are thinking, they present to the life before the internal, and at the same time before the external **sight** of him to whom they speak.

3391. 'A window' = the Intellectual, thus the internal **sight**. Ill.

3425. They did not **see** it. Sig. and Ex.

3451. 'Seeing we have **seen**' (Gen. xxvi. 28) = to apperceive and thus know for certain.

3493. 'To **see**' = to apperceive and understand.

—². The Rational has its **sight** from the light of Heaven; and the Natural has its **sight** from the light of the world; and, unless there is correspondence, the Rational can **see** nothing which is in the Natural . . .

3628³. So with the organ of **sight**: unless there were an interior light . . . there could be no **sight**.

3679. 'Esau **saw** . . .' (Gen. xxviii. 6) = thought . . . for to think is nothing else than to **see** inwardly.

3686. 'Esau **saw**' (ver. 8) = foresight and providence.

3674. '(Jacob) **saw**' (Gen. xxix. 2) = perception.

3796. 'Jacob **saw**' (ver. 10) = acknowledgment.

3854. 'Jehovah **saw**' (ver. 31) = the Lord's foresight and providence.

3863⁴. 'To **see**,' in the external sense, = **sight**; in the interior sense, understanding . . . for the **sight** of the internal man is understanding; and therefore in common discourse the understanding is called the internal **sight**, and light is predicated of it, just as of external **sight**. . .

'To **see**,' in the internal sense, = faith from the Lord . . . for the interior understanding, or internal **sight** . . . has for its objects the truths of faith . . . 'To **see**,' in the supreme sense, = foresight . . . for infinite intelligence is nothing but foresight. Fully ill.

—¹⁴. From all these passages it is evident that 'to **see**' = to have faith in the Lord. Ex. —¹⁵.

3901. Birds which fly high and **see** sharply = rational things. Ill.

3993⁷. Every regenerate man **sees** goods and truths in his natural lumen from the light of Heaven; for the light of Heaven makes his intellectual **sight**, and the light of the world his natural **sight**.

4038². The sensuous things of the **sight** and hearing are what perfect the intellectual faculty.

4186. 'To **see**' (Gen. xxxi. 43) = to perceive and understand.

4198. See LOOK AT.

4224. There are organic forms still purer . . . as those of the internal **sight** . . . Still they are forms, that is, substances; for no **sight**, not even intellectual **sight**, can come forth, except from something.

4247². Everything belonging to knowledge is insinuated through the **sight** or hearing into the thought . . . or else from the memory, which is like . . . an internal **sight** . . .

4251. So long as truth dominates in the Natural, it cannot **see** what is (true and good); but, when good dominates there . . . then it **sees** it.

4301³. In proportion as man is affected with them, so he **sees** them . . .

4339. 'Jacob lifted up his eyes and **saw**' (Gen. xxxiii. 1) = the perception and intention of the truth of good. . . To 'lift up the eyes' is an external which corresponds to the elevation of the mind . . . thus to perception; hence to **see** corresponds to intention (or directing of the mind).

4404^e. The sense of **sight** corresponds to the affection of understanding and being wise. 4405, Ex.

4405, 4406. The **sight** of the body corresponds exactly to the **sight** of its spirit, thus to the understanding. Ex. . . And therefore **sight** is attributed to the understanding, and is called intellectual **sight**; and the things which man apperceives are called the objects of this **sight**; and, in familiar discourse, it is said that these things are **seen**, when they are understood . . .

4407. The **sight** penetrates to the internal sensory by a shorter and more interior way than speech . . . Man (differently from animals) has a large brain, in order that his Intellectual may not depend upon his **sight**, but his **sight** upon his Intellectual. That the **sight** of man depends upon his Intellectual, is evident from the fact that . . . the interior affections, which are of the thought, appear in the eyes, from a certain flame of life . . .

4408. That there is a correspondence of ocular **sight** with intellectual **sight**, appears (from the fact that) the objects of the world . . . enter through the eye, and store themselves in the memory . . . under a like **visual** form. . . Hence imagination . . . When these objects appear still more interiorly, they present thought, also

under some **visual** form, but a purer one . . . There is an interior light . . . which illuminates the interior **sight**, and meets the things which have entered through the external **sight** . . . The things which enter through hearing are also turned within into like forms of **visual things** . . .

4409. As ocular **sight** corresponds to intellectual **sight**, it also corresponds to truths . . . Moreover, all things of the external **sight** relate to what is true and good, because to the symmetries of objects . . . 4426^e.

4411². Thus the correspondences (in the three Heavens) succeed each other even to the external **sight** of the Angels. Ex.

4429. 'To see the daughters of the land' (Gen.xxxiv.1) = to know the affections of truth . . .

4526. The correspondence of the **sight** of the eye . . . is with the things of the understanding; for the understanding is the internal **sight**; and this internal **sight** is in a light above that of the world. (Continued under LIGHT.)

4527^e. As men see each other with their eyes, so Spirits see each other with theirs; and man cannot see Spirits except with the eyes of his spirit; and he sees them, when the Lord opens the internal **sight** . . .

4528. Gladden not only the **sight**, but the understanding.

4533². As soon as the Angels remove their **sight** (the infernals) appear in their own form.

4567. 'God seen' (Gen.xxxv.9) = interior perception. Ex.

4618². (So) the **sight** of the eye perishes unless it has objects outside of itself . . . (In like manner) the **sight** of the Rational perishes . . . for the scientifics in the Natural are the objects of **sight** of the Rational . . .

4653a. See EAR. 4658.

4679. 'His brethren saw' (Gen.xxxvii.4) = the things of faith; (for) 'to see' = to apperceive and understand.

4723. 'They saw him from afar' (ver. 18) = a perception of the Divine Human remotely.

4783⁶. Those not in the affection of charity are in external **sight** only . . .

4862. 'She saw' (Gen.xxxviii.14) = a clear view-*perspectio*.

4864. 'Judah saw her' (ver. 15) = how that religiosity . . . considered the internal things . . .

4903. There must be internal **sight** which shall judge of the things of external **sight**; and the internal **sight**, in order to judge of the things of external **sight**, must be in the light of Heaven (which it cannot be) unless it is in faith in the Lord, and, from this faith, reads the Word.

4974. 'His lord saw' (Gen.xxxix.3) = perceived in natural good. . . 'To see' = to understand and apperceive. Refs.

5010. 'She saw' (ver. 13) = perception about this Thing.

5077³. The Sensuous which is subject to the intellectual part is especially **sight** . . .

5078³. When a man sees and touches himself (there) he says that he is a man just as (here). (Continued under EYE.)

5094³. A rational natural man comprehends that there are Spirits . . . who are invisible; but a sensuous man does not, supposing that to be nothing which he does not see and touch.

5098. 'He saw them' (Gen.xl.6) = perception. 'To see' = to understand and apperceive.

5114. The Intellectual in general is the Visual of the internal man, which sees from the light of Heaven . . . and that which it sees is all spiritual and celestial. But the Sensuous in general is of the external man, here, the Sensuous of **sight**, because this corresponds and is subordinate to the Intellectual. This Sensuous sees from the light of the world . . . and that which it sees is all worldly, corporeal, and earthly. Further ex.

5127². What the exterior man sees from phantasy.

5140. 'The prince of the bakers saw' (ver. 16) = apperception of the Sensuous subject to the Voluntary. 'To see' = to understand and apperceive.

5165². For man sees interior things in the sensuous things of the exterior Natural, almost as he sees affections in the face, and still more interior ones in the eyes . . .

5172. They have an interior perception which is not made so visual by meditations . . .

5188³. (The artful) have the most intense **sight**. Des.

5274. 'Made Pharaoh see' (Gen.xli.28) = the apperception of the Natural.

5286. 'Let Pharaoh look out' (ver. 33) = the looking forward of the Natural; for 'to see,' here, involves what is active, that it may do; but when 'to see' does not involve what is to be done, it = to understand and apperceive. Refs. 5496.

5343². (Such things) can be presented to the very **sight** (there) . . . but with a man whose interiors have not been opened, they can only be acknowledged from rational view, and thus be seen rationally from the light of Heaven.

5400. 'He saw' (Gen.xlii.1) = the things which are of faith; for **sight**, abstracted from the things of the world—that is, spiritual **sight**—is nothing else than the perception of truth, that is, of such things as are of faith.

5421. 'Joseph saw his brethren' (ver. 7) = perception.

5427. The Angels in the Heavens . . . can see everything taking place in the World of Spirits . . . and also in the Lower Earth, and in the Hells; but not conversely. Moreover, the Angels of a higher Heaven can see all things taking place beneath them in a lower Heaven, but not conversely, unless there is a medium . . . Examp.

—³. (Just as) the soul can see everything . . . in the exterior man, but not conversely, unless there is correspondence and a medium . . . But, when there is correspondence, then even the exterior man sees through the medium what is going on in the interior one. Ex.

5433. 'To see the nakedness of the land' (ver. 9) . . . To 'come to see' = to desire to know that it is so.

[A.] 5477². (Thus it is) that the Lord, who is Light itself, **sees** everything in man's thought and will, nay, in universal nature. Ex.

5508⁵. That at this day man ought to believe things he does not **see**, is evident from . . . 'Blessed are they who do not **see**, and believe' (Johu xx.29).

5510³. In the light of Heaven such things are presented manifestly to the **sight**.

5639. 'Joseph **saw**' (Gen. xliii. 16) = apperception. 5685. 5845.

5664a. That it will seem like truth procured by them. Sig. and Ex.

5816². For, when man is in good, then from good, he **sees** truths . . .

5849². They say, If I **saw** (Spirits) I would believe: that which I **see**, is; but that which I do not **see**, I do not know whether it is: when yet they know that man's eye is so gross that they do not even **see** the comparatively more extant things in ultimate nature . . . How, then, could the eye **see** the things which are within even purer nature, where are Spirits . . . These man cannot **see**, except with the eye of his internal man; for this has been accommodated to **seeing** such things; but, for many reasons, the **sight** of this eye is not opened to man while he is in the world.

5919. 'Your eyes **see**' (Gen. xlv. 12) = testification from perception.

5923. 'All that ye **see**' (ver. 13) = whatever is apperceived and perceived there.

5975. 'I will go and **see** him before I die' (ver. 28) = a longing for conjunction . . . 'To go and **see**' = to be conjoined. The reason 'to **see**' = to be conjoined, is that in the Spiritual World the interior **sight** conjoins. The interior **sight** is the thought . . . and thought conjoins. Ex.

6032. 'Became visible unto him' (Gen. xlvi. 29) = perception. 'To **see**' = to understand, to apperceive, and to have faith. Refs. and Ex. (See LIGHT, here.)

—². Hence it is that by 'to **see**,' in the spiritual sense, is signified not only the understanding, but also whatever belongs to it; as thought, reflection, mental advertence, prudence, and many other such things; and so also not only faith, but whatever belongs to it, as truth, what is doctrinal from the Word, and the like things.

6037. 'Since I have **seen** thy faces' (ver. 30) = after the apperception of mercy.

6068. As with the **sight** of the eye: the things directly under it are in the middle . . . (other things) appear obscurely. For the internal eye, which is the intellectual mind, and which has its **sight** from the light of Heaven, looks at the things in the Natural [as] outside itself . . . The internal **sight** is determined to the things which delight the most, and which are at heart; and at these it fixes a direct view, as does the external **sight** at the like things in the fields of objects. Thus the internal **sight** [is determined] to the scientifics which are most in accordance with the truth and good in which the man is . . . The reason the internal **sight** regards scientifics, is because it is spiritual, and hence is deter-

mined to spiritual things, thus to scientifics, for these fall under the spiritual view. 6084².

6229. 'God Shaddai was **seen** by me' (Gen. xlviii. 3) = that the Divine appeared . . .

6249. 'Israel **saw** Joseph's sons' (ver. 8) = apperception about the Intellectual and Voluntary . . .

6258. 'He could not **see**' (ver. 10) = no mental advertence.

6287. 'Joseph **saw**' (ver. 17) = a perception that . . .

6310². Such are to be called the sensuous; for . . . they believe that only which they **see** and touch.

6311^e. For Sirens . . . cannot **see** any other Spirits than those who are in sensuous lumen . . .

6322. It is according to all appearance that . . . the **sight**, hearing, etc., inflow into the thought, and there excite ideas . . . but this is a fallacy. Ex. It is the internal sense . . . which sensates through the external sense, and disposes the external sensory to receive objects according to its bidding; and therefore . . . the sensory of **sight**, or eye, accommodates itself in a moment to all objects according to their quality. Ex.

6541. 'The inhabitant of the Land **saw**' (Gen. i. 11) = apperception by the good of the Church.

6557. 'Joseph's brethren **saw** . . .' (ver. 15) = apperception that the Church was raised up.

6583. 'Joseph **saw**' (ver. 23) = the instauration of the Church by the Internal.

6601². The extension of thought from the objects which are the subject of thought, is circumstanced as with the objects of **sight**, from which a sphere of rays diffuses itself . . . which falls into man's **sight**, and this at a greater or a less distance according to the flamminess in the object . . . So the internal **sight**, which is that of the thought, [in regard] to its objects. The objects of this **sight** . . . are spiritual, and therefore they diffuse themselves to such things as are in that World, thus to the truths and goods there, and consequently to the Societies which are in them . . .

6608. (This intellectual) light itself has been perceived by me as an illumination which illustrated (or enlightened) the substances of the interior **sight**, as the lumen of the sun does the organs of **sight** . . .

6675. 'When ye **see** them upon the stools' (Ex. i. 16) = the apperception of the inflowing truth and good.

6720. 'She **saw** him that he was good' (Ex. ii. 2) = apperception that it was through Heaven. 6732.

6757. 'He **saw** their burdens' (ver. 11) = apperception that they were infested.

6805. 'God **saw** the sons of Israel' (ver. 25) = that He gifted the Church with faith.

6833. '(Moses) **saw**' (Ex. iii. 2) = apperception.

6836. 'I will turn aside and **see** this great vision' (ver. 3) = reflection upon this revelation. Ex.

6849². Therefore the Ancients feared to see God. Ill.

6851. 'Seeing I have **seen** the affliction of My people' (ver. 7) = mercy towards them . . . For when the Lord **sees** anyone in misery, He has mercy on him . . .

6893. 'Became visible unto me' (ver. 16) = presence

. . . For by 'to be seen' (or visible) in the internal sense, is not signified to be seen with the eyes, but with the thought; and thought itself makes presence; for he who is thought of appears as if present before the internal sight. In the other life this takes place actually.

6945. 'Jehovah seen' = the appearing of the Divine of the Lord in His Human. 'To be seen' = to appear.

6945^e. They will not believe . . . unless they see that it is so, thus unless they see signs. Sig.

6990. 'Or the seeing, or the blind' (Ex. iv. 11) = faith through Knowledges, and no faith through no Knowledges. . . In the Original, 'to see' is a word which means what is open, namely, the eyes; thus one who sees from Knowledges; for Knowledges open.

7001. 'He shall see thee' (ver. 14) = perception.

7017. 'I shall see whether they yet live' (ver. 18) = a perception of that life.

7038². The delight of hearing, and that of sight (as compared with the delights of the other three senses) are in the last place, because they only receive the things which are to be of service to uses; and they serve the Intellectual, and not so much the Voluntary.

7155. 'To see' = to apperceive.

7160. 'Jehovah look upon you and judge' (Ex. v. 21) = the Divine disposing . . . For what Jehovah sees . . . He disposes; for 'to see' = the Divine perception, properly, foresight.

7187. 'Thou shalt see what I will do to Pharaoh' (Ex. vi. 1) = a manifest perception of what will happen . . .

7298². (The presenting of opposite things) effects extension to the spiritual sight, as to a truth, even to its opposites . . .

7503². For the understanding is the internal sight . . . which, in proportion as it is illustrated by the light of Heaven, apperceives, sees, and acknowledges the truths of faith.

7612. 'Pharaoh saw' (Ex. ix. 34) = apperception.

7645. 'Cannot see the land' (Ex. x. 5) = the obscuration of the whole natural mind; that is, no perception of truth.

7716. 'They saw not a man his brother' (ver. 23) = they did not perceive the truth of any good. 'To see' = to understand and perceive. Refs.

7877. 'I shall see the blood' (Ex. xii. 13) = the apperception of that truth . . .

8172. 'Stand still and see' (Ex. xiv. 13) = to have faith.

8237. 'Israel saw the Egyptians dead' (ver. 30) = the aspect of the damned.

8237^e. To look into the Hells, and see . . . is sometimes granted to good Spirits; for it is from order that lower things can be seen from what is higher, but not (the reverse); thus the Hells can be seen by those in Heaven . . . Hence it is that evils can be seen from good, but not goods from evil.

8460. 'The sons of Israel saw' (Ex. xvi. 15) = apperception.

8514. 'See ye' (ver. 29) = that they should advert to

and reflect. 'To see' = to understand, thence to perceive, and also to reflect. Refs.

8628. Terms, which are like motes and dense clouds before the intellectual sight . . .

—². On this Earth, knowledges are the means of opening the intellectual sight, which sight is in the light of Heaven.

8688. To 'see all he did' (Ex. xviii. 14), when said of the Divine good, = omniscience. 'To see,' in the internal sense, = to understand and perceive; in the supreme sense, foresight and providence. Refs.

8707². So the sight of the internal eye . . . in order to see, must have a light . . .

8709. 'To look out from' (ver. 21) = to choose.

8725. Such things as delight the intellectual sight.

8763. 'Ye have seen' (Ex. xix. 4) = remembrance.

8767^e. For (the commandments) thus open . . . the sight to the Lord.

8780². This revelation is effected by the illustration of the internal sight . . .

8830. 'To see Jehovah' (Ex. xix. 21) = to perceive the Divine.

8861. It is this Light which illuminates our internal sight . . . As this sight sees . . . spiritual things, it has truths for its objects . . .

8914. 'All the people seeing' (Ex. xx. 18) = a perception of Divine truths from good.

8946^e. 'No one can see Jehovah and live.' Ex.

9079^e. When those meet who have never seen each other, if they are in like good, it is as if they had seen each other from infancy.

9103³. Thus man sees these objects within himself almost as the eye sees them . . . When light from Heaven inflows into these, the man begins to see them spiritually . . .

9128. If he should see this (evil and falsity) clearly from the interior. Sig. and Ex.

—². As to sight from the interior: man sees with himself whether what he thinks, wills, speaks, and does is good or evil, true or false, which would be impossible unless he saw from the interior. To be seen from the interior is [to be seen] from the sight of the internal man in the external. (So) the eye cannot see the things in itself, but those out of itself. Hence it is that man sees the good and evil which are in himself . . . These . . . can see the evils and falsities in themselves; for evil can be seen from good, and falsity from truth, but not the reverse. Ex.

—³. To see from the interior, is to see from the Lord. Ex.

— (Thus may be apprehended) that the Lord sees each and all things, even to the most singular things with man.

9160^e. 'The seer-videns,' and 'the prophet' (1 Sam. ix. 9) = truth Divine, and the doctrine thence.

9165. 'No one seeing' (Ex. xxii. 10) = of which the mind is not conscious. . . As the understanding is the sight of the mind, 'to see' = that the mind is conscious.

9213⁵. For thought is internal sight.

[A.] 9248². See VISION.

9266. 'To see' = to know, understand, and acknowledge truths, and also to have faith. Refs.

9297. 'To be seen' (Ex.xxiii.17) = appearance and presence.

9394. The internal **sight**, which is the understanding, sees nothing in the fields . . . of its memory except what agrees with the loves . . .

9405. 'They saw the God of Israel' (Ex.xxiv.10) = the advent and presence of the Lord in the Word. 'To see,' when said of the Lord, = His advent and presence. Refs.

9411. 'They saw God' (ver.11) = faith; for 'to see God' = to be gifted with intelligence and faith; for 'to see,' in the internal sense, is to see spiritually, and to see spiritually is to see in faith.

9577. 'Which thou wast made to see in the mount' (Ex.xxv.40) = which had been seen in Heaven with the eyes of the spirit. Ex. . . That 'to see,' when said of the representatives which appear in Heaven, is to see with the eyes of the spirit, it is to be known that the angelic Spirits who are in the First Heaven continually see forms of Things like such as are in the world. Enum.

—². Such things cannot be seen with the eyes of a man, while (here). Ex.

9723. The things man loves, he sees in light; but those he does not love, he sees in shade.

9969. The inhabitants of (the Second Earth) relate to the keenness of the external **sight** . . .

9996. The sensuous Scientific, which is the ultimate of the Intellectual, is imbibed through the two senses of hearing and **sight**.

10130⁵. When an Angel determines his **sight** to others, his interiors are transferred into them . . . Therefore if he determines his **sight** to the good, it causes joy; but if to the evil, torment.

10189⁴. Thus their external **sight**, determined by their internal **sight** . . . and this by the love . . . looks whither the love carries it.

10199. Hence **sight** = the understanding of the truths of faith. —³, Refs.

10227³. Those who do not ascribe all things to the Lord . . . do not see anything except what is of others . . .

10396. 'To see,' when concerning the understanding of the Word, = apperception. Refs.

10410. 'Aaron saw' (Ex.xxxii.5) = approbation.

10479. 'Moses saw' (ver.25) = that it was perceived from the Internal.

10574. 'Make me to see Thy glory' (Ex.xxxiii.18) = the apperception of internal Divine truth . . .

10578. 'Thou canst not see My faces' (ver.20) = that Divine interior things . . . cannot appear to (that) nation.

10675^e. He sees nothing within himself, but without himself. To see within self is from Heaven; to see without self is from the world; and he who sees from the world only, sees from fatuous lumen . . .

10692. 'Aaron saw . . .' (Ex.xxxiv.30) = their apperception . . .

10705. 'The sons of Israel saw' (ver.35) = that nation acknowledged . . .

10712. Such as the thought of man is, such is his **sight**; for it is the interior **sight** which is of the thought which sees in the exterior, and through it.

10751. The interior **sight** (of the inhabitants of the Fifth Earth) is then opened.

H. 35. One who ascends from a lower Heaven into a higher . . . cannot see those there.

76. Angels cannot become visible to man through the eyes of his body . . .

— . Still, these things are seen by man, when he is withdrawn from the **sight** of the body, and the **sight** of his spirit is opened; which is done in a moment when it pleases the Lord that they be seen; and then the man knows not but that he sees them with the eyes of the body. Thus were Angels seen by Abraham, etc. So was the Lord seen after His resurrection . . . As the prophets saw in this way, they were called 'seers,' and 'those who had their eyes open.' Ill.

—^e. That making them see in this way is called 'opening the eyes' (is evident from): 'Elisha prayed, Jehovah open his eyes that he may see,' and on Jehovah opening the eyes of his boy, he 'saw that mountain full of horses and chariots of fire' (2 Kings vii.17).

85². Everyone knows how greatly the **sight** of the eye extends itself—to the sun and stars; and he who thinks more deeply knows that the internal **sight**, which is that of the thought, extends itself still more widely; and thence that a **sight** still more interior does so still more widely. What then must the Divine **sight** do, which is the inmost of all!

121. This presence is called the presence of the internal **sight**.

128. The spiritual see from their own Sun . . . and it is the Divine truth from which the Angels have understanding, and the understanding is their internal **sight**, which inflows into their external **sight**, and produces it.

144. All see the Lord before them.

— . Their aspect to the other three quarters is from their interior **sight**.

145. The Angels see the Lord in one way, and the Lord sees them in another: they see the Lord through the eyes, but He sees them in the forehead. Ex.

196. The **sight** of the Angels acts as one with their thought, and their thought as one with their affection . . .

203². As the **sight** of the eye has extension to remote things . . . so the interior **sight**, which is the understanding, has extension in the Spiritual World . . . The difference is that the **sight** of the eye is affected naturally . . . but the **sight** of the understanding spiritually . . .

209. The Angels of a lower Heaven . . . cannot see those of a higher one; whereas the latter can see the former, but are not allowed to join in conversation with them . . .

266. The light of Heaven simultaneously illustrates

their internal **sight**, which is of the mind, and their external **sight**, which is of the eyes.

270². As soon as (the celestial Angels) hear genuine Divine truths, they at once acknowledge and perceive them, and afterwards as it were **see** them within them . . .

—⁴. Those who ratiocinate about truths . . . as they do not **see** truths from the light of truth . . . say that we must have faith, into which they then do not want the interior **sight** to enter.

271². The (celestial) Angels are perfected in wisdom by hearing, and not by **sight** . . . The things which these Angels **see** with their eyes, enter into their memory, and about *these* things they ratiocinate and speak.

292. (The Spirits who are with man) do not **see** him, because the things in our solar world do not fall into their **sight**.

351². True intelligence and wisdom is to **see** and perceive what is true and good . . . from an interior view and perception. . . As the interiors (with man) have been formed, and make a one, with the exteriors, so does the man **see** and perceive. Ex.

—^e. The simple whose interiors have been opened . . . perceive truths when they hear them, but do not **see** them in themselves; whereas the wise . . . both **see** them in themselves and perceive them.

353². Hence they cannot **see** what is true and good.

402. Each sense has its own delight . . . the **sight** from beauty and forms . . . **sight** has such delight from the use which it performs to the understanding, which is the internal **sight**.

427². (When they come into Heaven, or Hell) they **see** each other no more . . . unless they are of a like mind . . . 481².

462. Those in Heaven . . . **see** and hear much more exquisitely than (when here) . . . For the light of Heaven, being Divine truth, gives to the **sight** of the Angels [such power] that they apperceive and distinguish the most minute things; moreover their external **sight** corresponds to their internal **sight** . . . for with the Angels the one **sight** inflows into the other, so that they act as a one; hence such keenness of vision . . . The rest of their senses are not so exquisite as those of **sight** and hearing; for the reason that the **sight** and hearing are of service to their intelligence and wisdom. (Continued under SENSE.)

481⁴. The more interiorly they come into the light of Heaven, the more clearly they **see** all things.

532. The thought is the internal **sight** of man, which, like the external **sight**, turns and stays wherever it is bent and strained. If therefore the internal **sight** is turned to the world . . . the thought becomes worldly; (and so on).

582. Spiritual [beings] **see** things which are from a spiritual origin, and natural ones those which are from a natural origin; and therefore man cannot possibly **see** the things in the Spiritual World, unless he is permitted to be in the spirit . . . Neither can Angels and Spirits **see** anything whatever in the natural world, if they are not with a man who is permitted to speak with them . . .

583. The Heavens do not appear to Spirits . . . except when their interior **sight** is opened . . . The Spirits, however . . . **see** each other. But . . . when they are let into their interiors, the evil Spirits do not **see** the good ones; although the good ones can **see** the evil ones; but they turn away from them; and Spirits who turn away, become invisible.

584². Therefore when (the infernals) come out of their caverns, they **see** nothing.

598. Evils can be **seen** from good; but not goods from evil.

J. 24². A spiritual man cannot appear before a natural man; for the Natural cannot **see** the Spiritual, but the Spiritual can **see** the Natural; for this is according to order . . . for there is an influx of the Spiritual into the Natural, and so also of **sight**; for **sight**, too, is influx. . . A spiritual man is what is called the spirit of man . . .

27³. All things of the spiritual mind are (there) presented in forms before their **sight**.

C. J. 36. A spiritual man **sees** a spiritual man equally clearly as a natural man **sees** a natural man; but a natural man cannot **see** a spiritual man, nor a spiritual man a natural man, on account of the difference between the Natural and the Spiritual. M. 31².

F. 4. The Angels say, What is to believe, and not **see** whether the thing is true? If anyone says that still it is to be believed, they reply, Do you suppose you are a God whom I must believe, or that I am insane that I am to believe a dictum in which I do not **see** truth? Make me **see** it therefore. . . Angelic wisdom consists solely in this: that they **see** and comprehend what they think.

10. By (the Lord's words to Thomas) is not meant faith separated from an internal acknowledgment of truth: but that those are blessed who do not **see** the Lord with the eyes, and still believe that He is; for this is in the light of truth from the Word.

W. 41². So with **sight**: when man **sees** objects at a distance, it appears as if the **sight** were there; yet it is in the eye . . . and is an affection of it . . . Thus the **sight** does not go out from the eye to the object; but the image of the object enters the eye, and affects its substance and form.

91. Thus those in one world cannot **see** those in the other. Ex.

96. For, when the mind thinks, it **sees** its objects in light . . . (Hence the expression) to **see** that a thing is so: (yet) the understanding cannot **see** from natural light.

271. For evil delights the sense, especially the **sight** and hearing.

352². As the **sight** of the eye is so gross . . .

361³. The simple **see** more clearly . . . This common perception is from influx . . . and falls into the thought even to the **sight**; whereas thought separated from common perception falls into the imagination, from the **sight**, and from proprium.

363³. The understanding **sees** through the eye.

404³. That the third conjunction (of the will and

understanding) is through the affection of **seeing** truth, from which is thought. Ex.

[W. 404]⁴. Thought is nothing but internal **sight**.

P. 34. Perceptions and thoughts present themselves in the internal **sight** of the mind, which corresponds to the external **sight** of the body.

74. Instead of thought (beasts have) internal **sight**, which makes, by correspondence, a one with their external **sight**.

117^e. (Such there) **see** in the dark, and nothing in the light, like owls.

150². What the Lord teaches, He gives to man to perceive with the reason, and this in two ways; one, that he **sees** in himself that it is so as soon as he hears it . . . To **see** in himself is in his internal man . . .

166. The understanding, which is the internal **sight**, is enlightened by spiritual light, as the external **sight** by natural light. . . The internal **sight** is taught from spiritual objects; and the external **sight**, from natural ones.

189. (Such a one) **sees** the Divine Providence in everything. (In) natural things, he **sees** it; (in) civil things, he **sees** it; (in) spiritual things he **sees** it . . .

—^c. Such . . . if raised into Heaven . . . do not **see** anything.

219². Reasoning about Divine things (results from) the reasoner not **seeing** them from the Lord, but wanting to **see** them from himself; and what man **sees** from himself is evil. Still, the Lord wills that man . . . should reason about them, to the end that he may **see** that it is so or is not so; and this . . . reasoning, provided the end is to **see** truth, may be said to be from the Lord with man; but it is from the man until he **sees** the truth . . .

298. Own intelligence . . . **sees** nothing but falsity . . . Ex.

—⁴. The Divine Providence continually causes man to **see** truth . . . Ex.

310. They believe nothing but what they can perceive with the sense . . . especially that of **sight**.

314. The idea that the **sight** of the eye inflows into the internal **sight**.

R. 7. 'All things that he **saw**' (Rev.i.2)=their illustration in all things in this Revelation. Ex. (=to understand from illustration. E.II.)

—'. 'To **see**'=to understand . . . for man has a **sight** as to his spirit also . . . The **sight** of the spirit of a man is what is called understanding.

25. 'To **see**' (ver.7)=to acknowledge.

351². Spiritual natural **sight** is knowledge; spiritual **sight** is intelligence; and celestial **sight** is wisdom.

449. 'To **see**' (Rev.ix.17)=to disclose their quality.

460. 'Can neither **see**, hear, nor walk' (ver.20)=in which is nothing of spiritual and truly rational life.

505. 'They shall **see**' (Rev.xi.9)=when they have heard and shall hear of them.

564². In the New Church is rejected the dogma that the understanding is to be kept under obedience to faith, and in place of it is received, that the truth of the

Church must be **seen** in order to be believed; and . . . truth can be **seen** no otherwise than rationally . . .

867^e. I do not say that a rational man can **see** (this) from the light of his own understanding; but he can if he will . . .

896. That John was translated into the Third Heaven, and his **sight** opened there . . . Sig. and Ex.

914. The delight of love and wisdom elevates the thought, so that it **sees** as in the light that a thing is so, although it had not before heard it.

920. That all (such) will **see** Divine truths within themselves, as the eye **sees** objects. Sig. and Ex.

926². The interiors of my mind were opened; and then instead of the magnificent temple I **saw** a house full of chinks . . . —³.

945. 'I John **saw** these things, and heard' (Rev.xxii.8) . . . For whatever John **saw**, he **saw** with the eyes of his spirit . . . and no one can come into this state . . . except through Angels who are closely adjoined to the man . . .

M. 2³. The seventh company was from the east, which, on account of its light, was not **seen** by the rest.

115². (They all said they could not **see** the Angel, except some simple ones.)

210. Every love has its own sense: the love of **seeing**, from the love of understanding, has that of **sight**; and the amenities of this are symmetries and beauties.

220. Natural **sight** flows from spiritual **sight**, which is understanding.

231⁴. It was found that they could not **see** what is just.

233⁵. If heavenly light does not inflow into natural light, man does not **see** whether any truth is truth, or falsity falsity.

—⁷. To be able to **see** that truth is truth, and falsity falsity, and to confirm it, is [the part] of an intelligent one.

—³. All these are in posterior vision, and not in any prior **sight**.

477². In his external **sight**, such as he had been in here (he could **see** the garden) and in this **sight** he was rational. But in the internal **sight**, in which scortation played the first part . . . he was not rational; and . . . when the internal **sight** was opened, he (**saw**) straw and dry wood . . . For his internal **sight**, being scortatory . . . could **see** only the opposites. Ex.

—'. As is the mind, so does man (there) **see** objects.

—⁴. The Angel then closed his internal **sight**, and opened his external **sight** . . . and he **saw** magnificent palaces. Des. . . He said, I **see** magnificent things . . . Then the Angel again closed his external **sight**, and opened his internal one . . . and he then exclaimed, What do I **see** now? . . . I **see** ruins . . . (The experiment repeated with other things.)

I. 1². The cogitative mind (inflows) into the **sight**, according to the state induced on the eyes by the objects, which state that mind disposes at its pleasure.

4³. The internal **sight** of man . . . receives influx from the spiritual Sun; but the external **sight** . . . from the

natural sun ; and in operation they conjoin themselves together, in like manner as does the soul with the body.

T. 61. (Hence) the Angels can see whatever is going on in Hell . . . But the Spirits of Hell cannot see a whit of what is going on in Heaven . . . **D. 4759.**

64². The sight of the body emulates this same presence . . . Such presence (of distant objects) has each sight, intellectual and corporeal, because the spirit sees through the eyes ; but no beast has the like, because these have no spiritual sight.

66. When the inmost sight (of the Angels) is opened, they recognize their own image in (the surrounding objects.) **Ex.**

344. The manifestation—*cristentia*—of the faith of the New Church is spiritual sight, etc.

346. As spiritual sight . . . and natural sight . . . mutually correspond, every state of faith may be compared to some state of the eye and its sight.

— The correspondences of these two sights, as to the perverted states of both (shown and enum. in various diseases of the sight).

354³. Every true worshipper . . . as soon as he hears any truth . . . at once sees, acknowledges, and receives it. **Ex.**

361. When he thinks, reads, or hears anything, he sees within himself whether it is the Truth or not. **Ex.**

504. I was in interior spiritual sight, in which are the Angels of the higher Heaven ; but was then in the World of Spirits ; and I saw two Spirits not far from me, yet distant from each other . . .

— From that freedom in their minds there appeared a lucidity, from the first sight which was of perception, to the ultimate sight which was of the eye.

759^e. For falsity does not see truth, but truth sees falsity ; and every man is such that he can see and comprehend truth, when he hears it . . .

767. Every Angel looks at the Lord . . . before him : it is the Sun . . . which appears before their eyes while they are in spiritual meditation. It is the like with a man . . . in whom is the Church, as to the sight of his spirit ; but, as this is veiled over with the natural sight . . . this state of his spirit is not known. **Ex.**

839. Interior men . . . think from the spirit . . . and therefore see truths in light ; but exterior men . . . think from the fallacies of the senses, and therefore see truths as in a mist ; and, when they revolve them, they see falsities as truths.

—^e. The Africans, from the interior sight, in which they excel, acknowledged that it is so.

Ad. 3/3783. How it is with internal hearing and sight, which are not at all different from external hearing and sight. **Ex. 3784.**

D. 651. On the sight of Spirits. **Ex.**

— There are four kinds of sight . . . First, the sight of sleep . . . Second, vision with the eyes closed, which is as vivid as with them open . . . Third, in a state in which the eyes are open, when the things in Heaven are represented : this is representative vision . . . Fourth, when the man has been separated from the

body, and is in the spirit . . . this is a sight greater than that of being awake, being exquisite . . . (It has been conceded to me four or five times. **653.**) (All these are states of Spirits. **652.**)

2163. That the Lord provides, sees, etc. everything . . .

2191^e. Hearing is the corporeal Sensuous, but sight is the natural Sensuous.

2533. As sight is intermediate between hearing and thought.

3344. There are visual spheres, distinct from those of odour . . . **4220^e.**

3427. A visual experience.

3470². Thought is internal sight (and cannot exist without an organ). **Ex.**

3574^e. The internal sight, or thought, regards a common end . . .

4159. The sight of Spirits among themselves is so exquisite that . . .

4556. When I was in a city, awake, the evil Spirits with me saw nothing but serpents and monsters. So that evil Spirits in a city where the good are, cannot see them . . . because there is light from Heaven there.

4627⁸. The interior understanding sees by the light of Heaven : the exterior, by the influx of the light of Heaven into that of the world . . .

4860. I was let down into a Hell of Genii . . . but was permitted to see little : for it would have been dangerous to unclose that sight, because their operations would have at once inflowed . . .

4893². In the Heavens they saw grass and shrubs ; but not the gardens and paradises, nor the palaces, still less did they see the Angels there having and doing differently from elsewhere. The reason was that when they are in worldly and corporeal things, they cannot possibly see such things as are with the Angels . . . The cause is that their interiors do not correspond. So is it in the Spiritual World : (all) see with their eyes things which conform to . . . the internal sight, and to the affection of truth and good.

4916. When (such ascend by a way which is not right) they do not see any Angel, nor their abodes ; but some see sandy places ; some a little grass, and they advance to the front in order to see those who are below. The reason they do not see the Angels there, is that their eyes have been closed by conceit . . . The Angels see them, and let them pass, knowing that they will shortly descend.

5154. When one not in heavenly love comes to (the Angels), he sees nothing there with his eyes : merely something obscure, without any beauty . . .

5528. The Angels see also at the sides and behind when they turn their faces to the Lord : thus they see to the south, north, and west at the same time as to the east ; but within themselves. It is as if their sight were also all around . . .

5531. When Spirits not yet vastated turn themselves about, they . . . vanish out of sight . . .

— Also those who do not agree (in sentiment) do not see their houses, nor anything from their dwelling

places. They at once vanish, although they are there. The reason is that their mind is elsewhere, and also their love. Hence, in a city, there are many who do not appear . . . likewise their houses. The evil may ascend mountains where Heaven is, and see nothing at all there, just as if those mountains were devoid of men, when yet they are full. The cause is the disagreement of the loves; and, where the loves are, there they turn their interiors, and therefore they do not see those things.

[D.] 5587². What (the celestial) see with their eyes, they know, and speak of as well as others; for these are such worldly visible things . . . as pertain to their body . . . But they must be seen by them; (for) the things which enter through the hearing into the perception, enter into the interior man, thus into the Voluntary . . . but those which enter through the sight, enter only into the exterior man, and into the external Intellectual. 5941. E. 14².

5784. Heaven was seen, and the palaces there; and it was said by some . . . that they had ascended thither, but had seen no one there, and very few houses, not magnificent ones. The cause was that they were in externals . . . Moreover, those who are in more interior things see more magnificent things than those who are not so much in interior things; because all things increase in perfection according to the interiors, and are presented to view . . .

5789². The extension of sight there (also) is wider in proportion to the elevation.

5825. (The English have) an interior sight, which is a receptive sight of mental view. This appears with them in the Spiritual World, and therefore they are in the middle there, among Christians; for those are in the middle who are in interior light. (This is not an active, but a receptive sight. 5357.)

5869. The evil who are below, see clearly all the approaches to others . . . They have this light from those on high . . . These see thence all the approaches, and, when they look to the evil, and have delight in what is being done by them, their sight is communicated to the evil, and the evil see all things round about equally as well as they . . . Those who are below can (otherwise) see nothing around them, except what meets them . . . (See also 5902.)

5905. On those who see like birds of night.—Many of the spiritual cannot see those who are in the interior Heaven, or, if they see them, they see them in an obscurity like that of evening, and then they see them as unbeautiful, and some as one sees an object in the dark, which he sees in a different form according to his imagination. The same, in the light itself, in which are the interior Angels, can see little, if anything. Their eyes are such as is their thought; because, with Spirits, the thought and the sight of the eye act as a one. (Thus) the sight of everyone in the Spiritual World is such as is his intelligence. As to those in Hell . . . as their thought is of what is false . . . they believe what is false to be true, and therefore their sight makes the same, and they see things which are not, exactly as if they were; which is the reason why there are mere phantasies there, and nothing real.

5923. (When Melancthon) ascended into that Heaven,

he saw nothing; but, when his eyes had been opened, he saw magnificent things.

6030. (Magic) by the sight being determined to certain quarters.

6086. Although not in the light of Heaven (these worldly Spirits) saw. When he came there, he at first saw nothing; afterwards he saw as they did; for his eyes were [fitted] for darkness . . . and he then saw as in the light; (but) on being brought back . . . where there was spiritual light, he did not see, until the previous sight had been removed.

D. Min. 4602. When these spirits rose up and applied their ears (so as to see what is going on in the World of Spirits) my sight was kept in the World of Spirits . . .

4647. The speech of Spirits [as compared] to that of men, is like sight to hearing, and still more excellent: it sees the Things themselves . . .

E. 8². Those who receive (things revealed from Heaven) in love, see them in their understanding: there is the sensation of their internal sight.

14. Two senses are given man which . . . receive the things by which the Rational is formed, and also those by which man is reformed: sight and hearing . . . The things which enter through the sense of sight, enter into his understanding, and illustrate it; and therefore by the sight is signified the understanding illustrated . . .

—^e. (Thus) hearing has been given to man chiefly to receive wisdom; but sight to receive intelligence.

37. 'Every eye shall see Him' (Rev. i. 7) = that all will acknowledge who are in truths from good. 'To see' = to understand, perceive, and acknowledge. Refs.

53². Man sees not things in Heaven, unless the sight of his spirit is opened . . . So saw John, etc. . . This sight is the spiritual sight of man . . . Angels, when seen by man, did not assume a human form . . . When the Lord was seen (after His resurrection) the eyes of their spirit were open; and, when He became invisible, they were closed.

—^e. All the things I have seen in the Heavens, have been seen by this sight; and I was then in a like state of waking as when they were not seen. But this sight is rarely opened by the Lord at this day.

61. 'I turned to see the voice' (ver. 12) = the understanding illustrated. . . The Divine influx is into the will, and through it into the understanding; (that is) into the cerebellum, and thence towards the anterior things in the cerebrum where is the understanding; and, when it comes through this way into the understanding, it comes also into the sight; for man sees from the understanding. . . Hence it is said that John 'heard the voice behind him,' and then 'turned to see it.' . . . It is different if the influx comes by the way of the understanding alone. It is said 'to see the voice,' because 'to see' = to understand from illustration . . .

76. 'I saw Him' (ver. 17) = the presence of the Divine majesty.

—². 'To see,' here, = their now inmost presence. Ex.

—³. Man has two sights; one from cogitative faith, the other from love. When he has only (the

former) **sight**, the **sight** is devoid of amazement at His Divine majesty ; but when he has **sight** from love, it is attended with amazement. Ex.

84^e. 'Ye **see** Me' (John xiv. 19). 'To **see** the Lord' is to believe in Him.

87. 'Write the things thou hast **seen**' (ver. 19). Ex.

152². All the **sight** of the eyes with men and Angels is from the understanding. Ex.

235⁷. '**Seers**' = those who should **see** truths.

239¹⁸. 'Those who **see** not' = those outside the Church and do not know truths . . . 'Those who **see**' = those within the Church, and have the Word . . .

242⁵. In Heaven no one believes any truth, unless he **sees**, or has **seen** it ; for they say, Who can believe that it is so unless he **sees** ! . . . The evil, from evil, **see** falsities ; but the good, from good, **see** truths ; and, as good is from the Lord, the **sight** of truth from good is also from Him. The reason the Angels **see** truths, is that the light of Heaven . . . is the Divine truth proceeding from the Lord. Hence all in the world also, with whom is this light, have the **sight** of truth. Ex.

245. 'Anoint thine eyes with eye-salve, that thou mayest **see**' (Rev. iii. 19) = that the understanding may be somewhat opened. Ex.

—^e. For the understanding **sees** nothing of truth unless the will is in good . . .

260. 'After these things I **saw**' (Rev. iv. 1) = the understanding illustrated. 'To **see**' = to understand. Ex.

— . Truths from good . . . are **seen** as manifestly in Heaven as are objects before the eye . . . but those truths are **seen** intellectually, that is, are perceived ; the quality of which **sight**, or perception, cannot be described . . . and can be comprehended only by this : that there is in it a consent and confirmation from the inmost that it is so ; for there are confirming reasons in immense abundance which present themselves as a one in the intellectual **sight**, (and which) are in the light of Heaven . . . which operates into each Angel according to the state of his reception. This is spiritual or intellectual **sight**. As this **sight**, with the Angels, operates into the **sight** of the eyes, and presents the truths of the understanding in corresponding forms, which appear in Heaven in forms not unlike those (here) which are called objects, 'to **see**' = to understand. —². Ill.

294². 'That they may **see**, Know, attend, and understand together' (Is. xlii. 20) = Knowledges, understanding, perception and affection . . .

351. 'I **saw**' (Rev. vi. 1) = a manifestation of the states of those who are of the Church . . .

376³¹. 'They err among the **seers**' (Is. xxviii. 7) = they do not **see** truths.

—³². 'The **seers**' (Is. xxix. 10) = the intelligent ; and, abstractedly, intelligence. 577⁷.

391. 'To **see**' (ver. 9) = to make manifest.

416. 'After this I **saw**' (Rev. vii. 1) = a new perception concerning the state of Heaven.

529. 'To **see** and hear' (Rev. viii. 13) = to open the understanding to perceive. Ex.

588. 'To **see**' (Rev. ix. 20) = to understand truth.

624⁷. 'Many . . . have desired to **see** the things which ye **see**, and have not **seen** them ; and to hear . . .' (Matt. xiii. 17). . . 'To **see**,' and 'hear' = to understand and to perceive ; here, the interior truths which proceed from the Lord ; for to understand and perceive these reforms man, when he also does them.

657. 'To **see**' = to know, perceive, and understand.

667. 'Upon those who **saw** them' (Rev. xi. 11) = those who could not endure their presence.

671. 'Their enemies **saw** them' (ver. 12) = Knowledge and acknowledgment with those who are interiorly against the goods and truths of the Word. 'To **see**' = to understand ; consequently, to Know and acknowledge.

759⁵. In Heaven nothing is acknowledged as truth except what is **seen**, that is, understood ; for the light of Heaven is such that, from it, truths appear before the understanding of the mind as do the objects of the world before the **sight** of the eye ; and therefore those who (here) have **seen** truths merely from the **sight** of a blind faith, when carried into Heaven to the Angels, **see** nothing at all . . . and become stupid as to the understanding . . .

768⁸. 'All that **see** them' (Is. lxi. 9) = illustration.

783². Thousands of cohorts of evil Spirits can be led, coerced, conquered, and dispersed by one Angel by truths from the Lord ; and this merely by **sight** from a directing at them of the will.

831⁴. The spiritual Angels do not admit any truth into the memory, and thence into the understanding, unless they **see** it ; for the Angels in that Heaven **see** truths from the light of truth, thus from illustration from the Lord ; for truths in the Heavens are spiritual objects, which appear more clearly before the Angels, than natural objects do before men. Therefore they do not know that faith is anything but an acknowledgment of truth, because they **see** that it is truth . . . (Thus) intellectual **sight** with them is spiritual **sight**.

832⁴. Thus man, in order for his love to become spiritual, must **see** his truths, that is, apprehend them with the understanding. If you say that spiritual truths cannot be **seen** . . . while man is in the world ; know, that he who loves truth from truth, that is, because it is truth, can **see** them, and those which he does not **see** (here), he **sees** in Heaven. The love itself of truth receives the light of Heaven, which illustrates the understanding . . .

904. 'I **saw**' (Rev. xiv. 14) = a prediction about . . . 'To **see**' involves the things which he **saw**.

1080². The **sight** of man's thought, which is called the understanding, corresponds to the **sight** of his eyes ; and therefore from the light and flame of the eyes appears the quality of the thought from the understanding. The **sight** of the eye is a correspondence . . . and the action of the understanding into the eye . . . is an influx.

1081³. 'To **see**' = to understand and believe.

1100^e. Be it known that all the truths of the Word . . . can be **seen** with the understanding ; in Heaven spiritually ; in the world rationally ; for an understanding truly human is the **sight** itself of them ; for it is

separated from what is material : and, when it has been separated, it sees truths as clearly as the eye sees objects : it sees truths as it loves them ; for, as it loves them, it is illustrated. From the fact that they see truths, the Angels have wisdom ; and therefore when anyone says to an Angel that something is to be believed although it is not understood, the Angel replies, Do you suppose me to be insane, or yourself a god whom I am to believe ? If I do not see it, it may be what is false from Hell.

[E.] 1119^e. 'To see the Son' (John vi.40) = to see Him in spirit.

Ath. 166^e. In the Spiritual World, no one receives anything which he does not see . . .

J. (Post.) 6. The English . . . have an interior sight as to religion ; but they have a receptive sight, but not an active one so that they themselves see, until it has been confirmed with them by an illustrious leader. Their interior sight is called an intuitive receptive and affirmative sight, and also a confirmative one . . . Therefore they are in the middle ; for those are in the middle who are in interior light.

De Verbo 64. An Angel can see a Spirit grosser than himself : but this Spirit cannot see an Angel purer than himself. Ex.

D. Wis. x. 4^e. The organ of sight corresponds to intelligence.

C. 202^e. Say (this to any common person who has some rationality) and he will see it clearly ; but say the same to anyone who has confirmed himself in faith alone . . . and he will not see it ; for falsities have closed the rational sight of the latter ; but not that of the former.

5 M. 2. I looked into the eyes (of the satan), and behold, their pupils sparkled as with rays of light ; afterwards they became opaque, and the irises green, and finally were seen to be covered with a coat, by which the whole crystalline lens in the pupil appeared like a film. I then asked him whether he saw anything ; and he said, I see clearly, and more things than before. . . I said . . . Perhaps you see something from a fatuous light within . . . and I asked him, What are you thinking from your light ? He said, I am thinking in clear vision that a beast thinks as rationally as a man : that God is nature, and nature God ; also, that religion is vanity . . . I then advanced some genuine truths, which before, when in externals, he had seen and confirmed. As soon as he heard them, he inverted his eyes, acknowledged and turned them over in his mind, and, with a certain border of the coat which covered the pupil, he sucked in those truths, and injected them into his fatuous light, and then he called those truths falsities.

Seed. *Semen.*

Sow. *Seminare.*

Semination. *Seminatio.*

Seminal. *Seminalis.*

See INSEMINATE, SEED-TIME, SEMINARY, & SOW-*semen*.

A. 29. 'The herb yielding-*seminificans*-seed' (Gen. i.11). When man is so prepared that he can receive heavenly seeds . . . the Lord causes . . . something more

useful, which again seeds-*proseminat*, and is called (as above) ; and at last something good, which is called 'the tree bearing fruit, in which is its seed' . . .

—². That it is the Lord who sows ; that the seed is His Word ; and that the earth is man. III.

43. Fruit which is of love has seed, by which it multiplies itself.

55³. See SELF, here.

57. 'The herb yielding-*seminificans*-seed' (ver.29) = all truth which regards use.

—. 'Fruit' = what the Lord gives to the celestial man ; and 'seed' from which is fruit, is what He gives to the spiritual man.

250. 'The seed of the serpent' (Gen.iii.15) = all infidelity ; 'the seed of the woman' = faith in the Lord. 254, 255, Ex. and III.

254. 'Seed' = what produces and is produced, or what begets and is begotten.

255^e. 'Seed' = faith.

256. Not only faith is called 'the seed of the woman,' but also the Lord Himself . . .

268. When man has been regenerated, he is called . . . 'ground,' because heavenly seeds have been implanted in him. . . It is the external man, that is, its affection and memory, in which are implanted the seeds of good and truth ; and not the internal man. Ex.

310. Thus celestial seeds were inseminated in them, and their descendants had in them seed from a celestial origin. Seed from a celestial origin is such that love rules the whole mind, and makes (the will and understanding) one mind . . .

—². With those in whom there is not celestial seed, but spiritual seed, as with . . . men now, there is no love . . . but faith is possible . . .

437. 'God hath appointed me another seed instead of Abel' (Gen.iv.25) = that He gave another faith.

653². Then first can be inseminated celestial seeds, which are seeds of charity. The seeds of charity can never be sown in ground where falsities reign, but where truths do.

726. 'To vivify seed upon the faces of the whole earth' (Gen.vii.3) = the truths of faith ; (for) by this Church seed was vivified : 'seed' = faith.

880. This is like seed which is cast into the earth in winter time . . . So with spiritual seed . . .

932. 'Seedtime and harvest' (Gen.viii.22) = the man who is to be regenerated, and thence the Church. . . Man is compared, in the Word, to a 'field,' thus to a seedtime, and the Word of the Lord to 'seed' . . . It here treats of every man : that there will never be lacking to him the inseminating of seed by the Lord, whether he is within the Church, or without it . . . Without seed inseminated by the Lord, man cannot do a whit of good. All the good of charity, even with the gentiles, is seed from the Lord . . .

1025. 'With your seed after you' (Gen.ix.9) = those who are being created anew. . . 'Seed,' in the literal sense, = posterity ; but, in the internal, faith ; and as there is no faith except where there is charity, charity

itself is meant by 'seed' . . . Wherever there is charity . . . there is seed; for celestial seed is charity.

— The 'seed' of God = faith, (that is to say) the charity from which is faith.

—². So 'the seed' of Abraham, of Isaac, or of Jacob, = love, or charity. Ex.

—³. Thus when 'seed' is mentioned in the Word . . . by 'seed' the Angels understand charity . . . And when 'the seed' of Abraham, etc. is mentioned, they understand not their descendants, but all in the universe . . . with whom there is celestial seed, or charity; nay, the interior Angels perceive love itself, abstractedly, which is celestial seed. 1416³. —⁴.

—⁴. That 'seed' = love, and also every one who has love. Ill.

—⁹. 'A seed of truth' (Jer.ii.21) = the charity, or faith of charity (of the Spiritual Church).

—¹¹. 'A seed of holiness . . .' (Is.vi.13) = remains which are holy.

—^e. Those in His Kingdom, being regenerated from love, are called 'the seed of the blessed of Jehovah' (Is.lxv.23).

1123. 'The seed of the woman . . .' a most ancient saying.

1438. The celestial things of love (were) first imbued; thence, as from their seed, all things were fructified. The seed itself in Him was celestial . . . and He was the only one who had this seed . . . All men have no other seed than what is filthy and infernal . . . therefore unless they receive from the Lord new seed . . . they must be accursed to Hell.

1447. 'To thy seed will I give this land' (Gen.xii.7) = that celestial things should be given those who would have faith . . . 'Seed' = faith in the Lord. 1608.

1610. 'Seed as the dust' (Gen.xiii.16) = multiplication immeasurable.

—². As to the Human essence, He is called 'the seed of the woman.'

1798. 'To me Thou hast not given seed' (Gen.xv.3) = no internal to the Church. 'Seed' = love and faith.

1803. 'Seed as the sand' (Is.xlviii.19) = good.

1810. 'So shall thy seed be' (Gen.xv.5) = the heirs of the Lord's Kingdom. 'Seed' = love and the derivative faith; or, what is the same, those in love and faith, both Angels and men. 1865.

1843. 'Thy seed shall be a sojourner' (ver.13) = charity and faith rare.

1937^e. All good and truth must be **inseminated** in freedom . . . there is no other soil in which the seed can grow.

1940. 'I will multiply thy seed' (Gen.xvi.10) = the fructification of the rational man . . . 'Seed' = love and faith; here, to 'multiply seed' = the fructification of the celestial things of love in the Rational . . .

1941. With the man in good . . . the seed is not so multiplied by the Lord (here); but in the other life incredibly; for so long as man is (here) the seed is in corporeal soil . . . but when this is put off . . . the seed is set loose, and grows, as the seed of a tree is wont to do when it rises from the soil . . . For all knowledge, intelligence, and wisdom, and their delights . . . are thus multiplied . . . to eternity, from the smallest seed, as the Lord teaches of the grain of mustard.

2019. 'Thy seed after thee' (Gen.xvii.7) = those who have faith in Him. 2023, 2027, 2034, 2038, 2085.

2023. 'Seed' = the faith of charity. 2027, 2038, 2670, 2853.

2049. 'A stranger not of thy seed' (Gen.xvii.12) = those outside the Church.

2085. 'Seed' here = those who have the faith of love, that is, have love to the Lord, consequently the celestial . . . for it treats of seed from Isaac . . . 2666.

2343³. The good of charity is the very soil of the seeds of faith. 3324². —⁴.

2666. 'In Isaac shall seed be called to thee' (Gen.xxi.12) = from the Divine Human is all salvation to those in good. 2670.

— The spiritual also are seed, but from the son of the handmaid. Ill.

2813⁴. 'The good seed' = truth.

2826⁶. 'The seed of Israel' = the Spiritual of the Church, or the good and truth of faith.

2848. 'Thy seed' (Gen.xxii.17) = the spiritual who in the good of faith are saved by the Divine Human.

— 'Seed' = the faith of charity, or, those of the human race who are in it, that is, the spiritual; for these are called 'seed,' and 'the sons of the kingdom,' in Matt.xiii.37,38.

2851. 'Thy seed shall inherit the gate of thine enemies' (Gen.xxii.17) = that charity and faith shall succeed in the place where before were evil and falsity. 3187.

2853. 'In thy seed shall all the nations of the earth be blessed' (ver.18) = the Salvation of all who are in good. 3380.

2971. Good is what receives the truths of faith, which are called 'seeds.' 3030⁴.

3038. 'To thy seed will I give this land' (Gen.xxiv.7) = the Divine truth pertaining to the Lord's Human. 'Seed' = the faith of charity, and those in it; and, as all the good and truth of faith are from the Lord, it is the Divine truth itself which is meant by 'seed' in the supreme sense.

3187. 'Seed' = those called the spiritual: thus, in a universal sense, all who constitute His Spiritual Kingdom, or this Kingdom itself; for 'seed' = charity and faith, consequently those who are in charity through faith, who are the spiritual.

3310². 'The seed' (Matt.xiii.) = the Lord's Word, thus the truth of faith.

3324². Such as is the ground, such is the reception of the seeds, that is, of the truths of faith. Truths may be stored up in the memory, like seeds in a pod . . . but they do not become the man's until the ground has been prepared . . .

3373. 'To thy seed' (Gen.xxvi.3) = truth . . . thus the truth which is from the Lord's Divine, which is 'thy seed.'

— In the internal sense, by 'seed' is not meant any posterity from Isaac; but all who are the Lord's sons, thus the sons of His Kingdom, or, what is the same, those who are in the good and truth which are from the Lord; and, as these are 'seed,' it follows that

the good and truth itself from the Lord is 'seed;' for thence are the sons; and therefore the truths themselves which are from the Lord are called 'the sons of the kingdom,' in Matt. 'He who sows the good seed is the Son of Man; the field is the world; the seed is the sons of the kingdom.'

[A. 3373]^e. 'The seed of Abraham,' etc. . . means all who are the Lord's seed, that is, who are in the good and truth of faith in Him.

— That from the Lord alone is heavenly seed, that is, all good and truth. Refs.

3378. 'I will multiply thy seed' (ver.4)=increase of truths. 3379. 344^o.

3404. 'Isaac sowed in that land' (ver.12)=interior truths appearing to the Rational. . . 'To sow,' in the supreme sense, = the Divine truth which is from the Lord who is the sower; in the internal, the truth and good with man which is thence.

3648. Unless the Spiritual from the Lord continually acted into their primitive forms which are in their seeds, they would never vegetate; but the forms there are such that they do not receive anything of life. It is from this influx that they have in them an image of the Eternal and the Infinite, as is evident from the fact that they are in the continual endeavour to propagate their kind. . . This is in every seed.

3671. 'Seed' = the good and truth of faith.

— It is with good and truth as with seeds and soil: interior good is like seed which produces, but not except in good soil: exterior good and truth is like the soil in which it is produced: the seed, which is interior good and truth, can in no other way be rooted. Hence it is that the Rational must be regenerated first of all—for the seeds are there—and then the Natural, in order to serve as soil. . .

—². Perceptions of good and truth thence are like seeds. . . scientifics and works are like the soil; and, when man is affected with scientifics which confirm good and truth. . . the seeds there are as in their soil, and grow. . .

3703¹³. Their goods and truths in the Church are called 'the seed which God chose' (Deut.x.15).

3706. 'Seed' = the truth of faith. 3710.

3707. 'Thy seed shall be as the dust of the earth' (Gen.xxviii.14)=that Divine truth natural should be as natural good. 'Seed' = truth, hence 'the seed of Jacob' = Divine truth natural.

3855². Like seeds, which are more perfect within than without. . . The external forms thence produced can be easily injured; but not so the inmosts of the seeds, which are in a more interior and perfect nature.

3941. The seeds sown—*seruntur*—in a field = things which are of good and truth.

4259. 'Thy seed as the sand of the sea' (Gen.xxxii.12) = fructification and multiplication. . . 'Seed' = the faith of charity, and also charity itself.

4266^e. Would be like easting seed—*sementem*—into water or sand.

4577. 'To thy seed after thee I will give the land' (Gen.xxxv.12) = to Divine truth Divine good appropri-

ated. 'Seed' = the truth of faith; in the supreme sense Divine truth. . . (Thus) 'to thy seed after thee' = Divine truth appropriated to Him. . .

4686^e. 'To carry a easting of seed' (Ps.cxxvi.6) = instruction in truths.

4835^e. 'Raise up seed to thy brother' (Gen.xxxviii.8) = lest the Church perish. 'Seed' = truth from good, or the faith of charity.

4904. For seed is the truth of faith, and conception is reception.

5056². Such are afterwards received into. . . the province of the seminal vesicles. For in the vesicles is collected the seed with a suitable serum with which it is combined, and by the combination is rendered fit so that after it has been emitted it is resolved in the neck of the uterus, and thus serves for conception; and there is in such a substance a conatus and as it were longing to perform use, and thus to put off the serum with which it is invested. Rep. 8847². D.875. 884.

5084². It is a fallacy. . . that from the first creation there has been impressed on seeds the quality of growing. 5116³.

5096. 'Seeds' (Matt.xiii.) = Divine truths.

5113⁵. 'The seed of the land' (Ezek.xvii.5) = the truth of the Church. E.281².

—⁸. 'The seed of peace' (Zech.viii.12) = good in the interior man. (=remains: those who are in truths of good. 5897⁷).

—^e. The man of the Celestial Church is regenerated by. . . seed implanted in the Voluntary; but the man of the Spiritual Church, by seed implanted in the Intellectual.

5115². Man when reborn, also begins from seed; and therefore by 'seed,' in the Word, is signified the truth which is from good.

5116². A representation of the eternal and infinite in seeds. J.13². W.60. 318, Des. P.56³. T.32³, Des.

5135⁷. 'Seed' = the truths which are of faith from charity.

6019. 'Jacob and all his seed with him' (Gen.xlvi.6) = natural truth and all the things of faith belonging thereto. . . 'Seed' = the faith of charity. 6022.

6125². Before (adult age) the good of love and truth of faith fall like seed into barren ground.

6139. 'Give seed' (Gen.xlvii.19) = influx of the good of charity and truth of faith.

6154. 'Lo seed for you, and ye shall sow—*seratis*—the ground' (ver. 23) = the good of charity and truth of faith which were to be implanted. 'Seed' = truth from good, thus both.

6158. 'For seed of the field' (ver. 24) = for the nourishment of the mind. 'Seed' = truth and good, thus faith and charity.

6233. 'I will give this land to thy seed' (Gen.xlviii.4) = the Lord's Kingdom to those in this good and truth. 'Seed' = the truth of faith and the good of charity.

6264. 'God hath made me see thy seed' (ver. 11) = . . . the good and truth thence.

6297. 'His seed shall be a fulness of nations' (ver. 19) = that the truth which is of faith shall reign. 'Seed' = faith and charity; here, faith, because it is predicated of Ephraim.

7056. Good is the soil; truths are the seeds.

7112^e. But seeds, barley, wheat, and the like, = interior truths and goods.

7131. Seeds, in the Word, = truths and goods.

7966^e. This is represented (there) as a tree . . . its leaves are truths; its fruits are the goods of truth; its seeds are goods themselves, from which are all the rest.

8326². Man is compared to 'a tree' . . . and its seeds from which are new trees, to truths which are from good, or to the faith which is from charity.

8505. Man is called 'a field' because he receives the truths of faith, which are seeds, and produces the fruits of the seeds, which are goods.

8521. 'Like coriander seed, white' (Ex.xvi.31) = the truth therein that it was pure. 'Seed' = the truth of faith.

8603². Still more interior (in fruits) are the seeds, which are encompassed with cases, and the seeds themselves with membranes; and underneath these is the interior flesh (or pulp), in which is the first form, like a soul, from which again come new trees . . . The first form, which is the inmost one in the seed . . . must be successively opened . . .

9258². This is like the germ in the seed of a fruit; all the fibres (of which) look to this germ, which they nourish and form by the percolating sap; but after it has been formed, the fibres retreat, and convey the sap from the seed. Then the pulp of the fruit rots, and serves the germ for soil; and the case is the same with the seed itself. . . The germ in plants corresponds to the good in man; the seed itself to the internal things; and the pulp of the fruit around the seed, to the external things. (The correspondence of this with regeneration.) This is meant by: 'the Kingdom of the heavens is like a grain of mustard . . . which is the least of all seeds . . .'

9262⁵. 'Seed' = the truth of faith. Refs.

9294. 'To sow' = to instruct.

9295². 'The seeds which are sown in a field' = the truths of faith which are implanted in good.

—⁴. 'Good seed' (Matt.xiii.37) = truths of faith from the Lord. (= Divine truth. 9807⁸.)

—^e. 'Seed of Sihor' (Is.xxiii.3) = scientific truth.

9666². Seeds are in a more perfect state than the pulp outside them; (for) when the pulp rots, the seeds remain entire. So in the seeds—the germ within them is in a more perfect state than the parts outside it . . .

10030⁵. 'The seed of man' (Dan.ii.43) = truth of faith from proprium; thus truth falsified and adulterated by application to evils from a looking to self and the world. (= the truth of the Word. R.913^e. M.79.)

10181³. The inmosts of a seed (are in a degree discrete from) its exteriors.

10249. 'To him and to his seed, to their generations' (Ex.xxx.21) = all who receive the things which proceed

from the Lord, thus who are being regenerated by Him. 'Seed' = those who are born from the Lord . . .

—². 'The seed of Aaron,' in special, = those in the Celestial Kingdom; and 'generations,' those in the Spiritual Kingdom.

— . That 'seed,' sons, etc. = those who are in love and faith in the Lord; and, in the abstract, the goods of love and truths of faith. Ill.

—⁴. 'Seed of man' (Jer.xxxi.27) = the internal good of these Churches; 'seed of beast,' their external good. E.280⁷. (Compare E.433²⁵. 768⁴.)

—⁵. 'Seed of David' = those who have been regenerated by the Lord; and, in the abstract, those things with them which are from the Lord, which are the truths of faith and the goods of charity.

—⁶. 'Seed' = those who are regenerate, thus those who are of the Church; in the abstract, the things which make a regenerate man, or which make the Church with man, which are faith and charity from the Lord.

—⁸. 'Seed,' in the opposite, = those who are against the things of the Church, thus who are in evils and falsities; and, in the abstract, evils and falsities. Ill.

10445. 'I will multiply your seed as the stars' (Ex.xxxii.13) = goods and truths, and their Knowledges.

— . 'Seed,' when predicated of Heaven and the Church, = the good and truth there. 10446.

10527. 'I will give it to thy seed' (Ex.xxxiii.1) = to those who are in the good of love and truths of faith from the Lord.

H. 111. Foods, especially those from the seeds of harvest, correspond to affections of good and truth . . .

567³. Natural heat . . . merely disposes seeds into their natural forms, by expanding and opening them, in order that the influx from the Spiritual World may act as the cause (of vegetation) there.

S. 66. A tree extracts . . . the purest sap for its seeds.

Life 90. Truth is meant by 'seed in a field' (in the parable of the sower). 'The sower-seminans' = the Lord; 'the seed' = His Word, thus the Truth: 'the seed upon the way' = with those who do not care for Truth; 'the seed upon the stony places' = with those who care for Truth, but not for its own sake, thus not interiorly; 'the seed in the midst of thorns' = with those who are in the concupiscences of evil; and 'the seed in good ground' = with those who love the Truths which are in the Word from the Lord, and do them from Him, thus the fruits.

W. 60. That the Divine is in each and all things of the universe actually . . . may be seen from the wonderful faculty which is in every seed. Des.

61². For as soon as a seed falls into the bosom of the earth, it cherishes it, and from all sides gives from itself resources-copius, in order that it may germinate, and present itself in a form representative of man.

204^e. Unless there were such a pre-eminent perfection in prior and simple things, neither man nor animal could come forth, and afterwards subsist, from seed; nor could the seeds of trees and shrubs vegetate; for the more prior and simple a thing is, because it is more perfect, the more exempt it is from injury.

[W.] 207. There is a like (simultaneous) order of discrete degrees in every seed.

269. For the seed which is from the father is the first receptacle of life, but such a one as it was with the father; for it is in the form of his love, and the love of everyone is like itself in the greatest and in the least, and there is in it a conatus into the human form . . .

310². That there is such a conatus . . . in the substances and matters of earths, is evident from the fact that seeds of every kind, opened by means of heat even to their inmost, are impregnated by the most subtle substances—which must be from a spiritual origin—and by this are in the power of conjoining themselves with use, from which is their Prolific, and then, by conjunction with matters from a natural origin, are in power to produce their forms, and then send them forth as from a womb, that they may come into the light, and thus germinate forth and grow.

312. The first production from these earths, when they were still recent, and in their simplicity, was the production of seeds. The first conatus in them could not be anything else.

314. The primes (of plants) are seeds . . . and, through the bark, which is the ultimate of the stems, they tend to seeds . . .

—². In all their progression there is the end of producing fruits and seeds, which are uses.

315. The heat, light, and atmospheres of the natural world only open seeds, keep their productions in expansion, and induce matters on them, which fix them; but this not by forces from their own sun . . .

316. (So in the animal kingdom) a body is formed from seed introduced into a womb or ovum, which body is the ultimate of the seed; and this body . . . produces new seeds. (The parallel with the vegetable kingdom.)

P. 3. The Prolific is not from the seed, nor from the sun . . . but is in the seed from God the Creator . . .

144². An adulterer commingles his life with that of the husband; for a man's life is in his seed.

211. 'The seed of the woman' = the Lord.

277³. In the seed is the soul; for impregnation is effected by it; and it is that which is clothed with a body by the mother. The seed is the first form of the love in which the father is: it is the form of his reigning love with the proximate derivations, which are the inmost affections of that love. T. 92.

296². (This conversion can only be done by) eradicating evil from its seed, and implanting good seed instead thereof.

321⁷. Like the Prolific in a seed, which accompanies it within even to new seed.

332³. The procreations of wisdom from love are like seeds . . .

R. 565. 'The remnant of her seed' (Rev. xii. 17) = . . . novitiates who receive . . .

—³. 'The seed of the woman,' here, = those who are of the New Church and are in the truths of its doctrine. Ill. E. 768, Ill.

936. By the seeds (of a tree) are signified the ultimates and primes of man.

M. 127. Semination corresponds to the power of truth.

183⁴. Love and wisdom together with use . . . propagate man; for in the seed of a man is his soul in a perfect human form, covered over with substances from the purest things of nature, from which (substances) is formed a body in the womb.

220. Virile semination is from a spiritual origin . . . being from the truths of which the understanding consists. . . Nothing is received by males from the spiritual marriage . . . except truth, and that which relates to truth; and this, in its progress into the body is formed into seed; and hence it is that seeds, spiritually understood, are truths.

—². The masculine soul is truth . . . and therefore when the soul descends, truth descends . . . and, when this takes place, the entire soul forms itself, and clothes itself, and becomes seed; and this can be done thousands and thousands of times, because the soul is a spiritual substance. Ex.

245. Hence the soul (in spite of conjugal disjunction) is still procreated, but in the descent, when it becomes seed, it is veiled over with such things as are of his natural love. From this springs hereditary evil.

389². The protection of seeds by shells (is analogous to the love of infants).

T. 94². (Otherwise) all the noble seed of the Church would be turned into ignoble seed; as the seed of an olive into the seed of a pine, etc.

103². For in the seed of everyone . . . there is a graft or offset of the soul of the father, in its fulness, within a certain envelope of elements from nature: by these its body is formed in the womb . . .

290². That there is such an infinity of spiritual seeds, or of Truths, in the Word. Ex.

347². Faith without Truths, is like seed bereaved of its medullary substance . . .

—³. Like one who scatters seed . . . and does not harrow it in . . .

348. Faith is (then) like barren seed . . .

374³. In the seed of a tree lies hidden as it were the end, intention, and purpose to produce fruits: in these things the seed corresponds to the will . . .

470³. Unless there were spiritual substances together with the material ones, no seed could be impregnated from the inmosts, and grow . . .

499². From this sphere about every particle of earth the inmost of each seed is impregnated, and the Prolific vegetates. Ex. 585². 785². D. 1847.

584. The seed of man is conceived interiorly in the understanding, and is formed in the will, and is thence transferred into the testes, where it clothes itself with a natural covering . . .

Ad. 1008. On seeds. 1009. 1011.

D. 1436. On the insemination and rooting of the seeds of faith.

1440. The seeds are innumerable . . . but the universal and one only seed, in which all the rest are

ordinated . . . is that the Lord alone rules the universe . . .

2628^e. For everything is like a **seed** from which grows a tree.

3122. I have sometimes perceived the odour of human **seed**: it is from those who relate to the **seminal vesicles**, and to the spermatic vessels.

4372. When I was collecting **seeds**, the angelic Spirits thought about the last times, when the good **seeds** should be separated from the evil. So in all other things.

6110⁶³. The **seed** dispersed on all sides through the body, is received by the soul which is in the whole body, thus in the fibres and vessels on all sides, and then delicates the wife . . .

—⁶⁸. What is purest of touch causes that the interiors, which are the **seed**, are excited. Ex.

E. 31². 'The **seed sown** in a field are the sons of the kingdom'=the truths from good from the Lord with man. 48².

176². 'The **seed** of man'=the Divine truth which is in the Word. 237^e. 411⁴. 1029⁵.

205⁴. 'The **seed** of David'=those in truths from good from the Lord; or, truths from good.

223¹⁶. '**Seed**'=truth. 600¹². 740⁶.

340²². '**Seed**'=Divine truth . . . 401⁸. 594⁹. 632⁶. 683⁶. 684²⁰. 768⁵. —⁶. —⁸. —⁹. —¹¹. —¹³. —¹⁴. —¹⁵. —²⁰. 911⁶. —¹⁷.

374¹⁵. 'The good **seed** in a field'=the truths of the Church which are from good: 'to sow'=to inflow and receive, thus to instruct; 'the man who sowed'=the Lord by the Word where are all the truths of the Church.

401³⁵. 'The **seeds**'=truths from the Word, or those which man receives from the Lord.

405¹⁶. '**Seed** from Jacob'=the Knowledges of good and truth.

422⁵. 'Their **seed**'=all of that Church.

426². 'The good **seed**'=the good.

433²¹. '**Seed**'=charity and faith.

—²⁵. 'To sow . . . '=to reform . . .

543¹¹. 'The **seed** of the field'=the truth of the Word.

644¹². '**Seed**'=the truth of the Word.

—¹³. '**Seed**'=the truth of doctrine. 768¹². —¹⁹. —²¹. —²⁵.

695¹³. '**Seed** of peace'=the truth of the Church which . . . protects against the Hells . . .

768¹⁸. 'His **seed**' (Jer. xxii. 30) = infernal falsity. —²³. —²⁴.

—²⁵. 'The **seed** of evil-doers' (Is. xiv. 20) = direful falsity of evil.

—²⁶. '**Seed** given to Moloch'=such infernal falsity.

911³. 'The man sowing good **seed** in his field'=the Lord as to Divine truth, which is the Word, in the Church. . . 'To sow tares'=to insinuate and implant falsities.

1005². That adultery is Hell . . . everyone may conceive from the commixture of diverse **seeds** in the womb

of one woman. Man's **seed** is that in which lies hidden the inmost of his life, and thence the beginning of a new one, which, from this, is holy . . . J.(Post.)341. De Conj.37.

—^e. But in chaste marriages the man's life through the **seed** adds itself to that of the wife. Hence an inmost conjunction, from which they become one flesh . . .

1159³. 'The rain of thy **seed**' (Is. xxx. 23) = the multiplication of truth.

1203². Plants resemble the animal kingdom in that they come forth from **seed** . . .

1209³. It matters not that continuations (of creation) are effected by **seeds**: it is still the same creative force which produces. Angelic Idea.

1211⁴. In the inmost Heaven there are fruits and **seeds** of pure gold; in the middle one of silver; and in the lowest one of copper . . . All these are growths from the earths there . . . But nothing is produced there from **seed sown**, but from **seed** created; and creation there is instantaneous . . .

D. Wis. iii. 2. Nothing in nature comes forth except from **seed** . . .

viii. 5. **Seed** is the first of a tree . . . and it returns to (**seed**) . . . **Seed** also is the first of an animal . . . and, when it matures, it has **seed** in it.

De Conj. 37. The man's **seed**, as to its Spiritual, and also as to its interior Natural, adds itself to the body of the woman . . .

Can. Trinity iv. 4. The Divine truth, which is the Word, in which is the Divine good, was the **seed** from the Father, from which the Human was conceived. From the **seed** is the soul, and through the soul is the body.

5. The spiritual origin of all human **seed** is truth from good.

Docu. 302. I. 6. There is not a single object in the mineral kingdom which does not give out an odour, and, indeed, in the form of an impalpable powder, by which **seeds** are impregnated.

Seedtime. *Sementis.*

A. 932. See SEED.

E. 610². '**Seedtime**' describes and signifies the instauration of the Church.

—⁶. '**Seedtime** and harvest'=the state of the Church as to the implantation of truth and good, and as to the fructification of good thence.

Seek. *Conquirere.*

See INQUIRE—*Disquirere.*

N. 180. He **seeks** reasons in himself.

W. 241². The love **seeks** means in the understanding.

D. Min. 4735. Confirmations sought.

Seek. *Quaerere.*

See under INQUIRE, and QUESTION.

A. 1008. 'To **require** the life of man' (Gen. ix. 5) = to avenge profanation.

3058². 'Those who **seek** water' (Is. xli. 17) = those who long to be instructed in truths.

[A.] 4367. 'Nay, I pray' (Gen. xxxiii. 10) = the origin of affection.

4718. 'What seekest thou?' (Gen. xxxvii. 15) = foresight.

5610. 'Of my hand thou shalt require him' (Gen. xliii. 9) = that it shall not be separated.

6513. 'Speak, I pray' (Gen. i. 4) = solicitation.

6563. 'Remit, I pray' (ver. 17) = supplication.

7021. 'Those who seek thy soul' (Ex. iv. 19) = those who endeavour to destroy the life.

7043. 'To seek to kill' (ver. 24) = not to receive.

H. 563². Reduced to seek alms.

W. 342. This shall now be [a matter] of investigation-*questionis*. T. 796². De Just. 59.

P. 101^e. It is not asked, What has thy faith been . . .

R. 429. 'Men shall seek death' (Rev. ix. 6) = that they want the understanding to be closed up in the things of faith. . . 'To seek' is predicated of the understanding; and 'to desire,' of the will. E. 550.

D. 4676. Do not care for these intricate questions.

E. 386¹⁹. 'Those who seek Jehovah' (Ps. xxxiv. 10) = those who are therefore loved by the Lord.

706²⁴. Occurs. 750¹².

Seem. See under SEE.

Seethe. *Elixare.*

A. 8496. 'To seethe' (Ex. xvi. 23) = preparation for the conjunction of truth. 8497.

10681. 'Thou shalt not seethe a kid in its mother's milk' (Ex. xxxiv. 26) = that the good of innocence of a posterior state is not to be commingled with the truth of innocence of a prior state. 3519⁷.

Coro. 47^e. Occurs.

Segment. See PIECE.

Seir. *Seir.*

A. 1673. 'The Horites in mount Seir' (Gen. xiv. 6) = false persuasions which are from the love of self. 1675. —⁶, Ex.

1675. Why the Horites were expelled from mount Seir.

—³. 'Mount Seir,' and 'Paran' = the things of His Human essence, namely, the celestial things of love. Ill.

2714². 'Seir' is said as to celestial love; 'mount Paran,' as to spiritual love.

—³. The Lord's Divine Human is signified by 'mount Seir.'

3322². 'Edom,' and 'Seir,' the 'inheritance' (Num. xxiv. 18) = the Divine good of the Lord's Divine Natural.

—⁹. 'Seir,' in the opposite. Ill.

3527². Mount Seir, where Esau dwelt, has a similar signification, namely, what is shaggy; and, on this account, there was a mountain by which there was an ascent to Seir, which was called 'the smooth mountain' (Josh. xi. 17; xii. 7) which was representative of truth ascending to good.

4240. 'The land of Seir' (Gen. xxxii. 3) = celestial

natural good. 'The land of Seir,' in the supreme sense, = the celestial natural good of the Lord; because mount Seir was the boundary of the land of Canaan on one side (Josh. xi. 16, 17), and all boundaries . . . represented ultimate things. —², Ill.

—³. 'The land of Seir,' in the relative sense, properly = the Lord's Kingdom with those outside the Church.

4384. 'Until I come unto my lord in Seir' (Gen. xxxiii. 14). . . 'Seir' = the conjunction of spiritual with celestial things in the Natural; that is, of the truth of faith with the good of charity. The good to which truth is conjoined in the Natural; and, in the supreme sense, the Lord's Divine Natural as to good conjoined with truth there, is what is properly signified by 'Seir' in the following passages. Ill.

4387. 'Esau returned on his way to Seir' (ver. 16) = the state of Divine natural good to which were adjoined the truths of good. . . 'Seir' = the conjunction of truth with good.

4645^e. 'Esau dwelt in mount Seir' (Gen. xxxvi. 8) = the truth of natural good.

4646. 'In mount Seir' (ver. 10) = the truths of good.

10134¹¹. 'Seir,' out of which the watchman 'calls' (Is. xxi. 11) = the illumination of the gentiles who are in darkness.

E. 594¹³. 'To go out of Seir . . .' (Judg. v. 4), when said of Jehovah, = the illumination of the gentiles by the Lord when He assumed the Human.

Seize. *Arripere.*

A. 1016³. What a man loves he freely seizes on . . . H. 479⁵.

1482. The knowledge He learned with avidity in early childhood.

1515. Sirens learn with avidity all things. 1983³. D. 4307.

5135². In childhood . . . man learns easily . . .

9188². Instead of these, they learned falsities with avidity. 10283⁹.

H. 352. They can learn with avidity falsity equally with truth. 464⁴. 479⁵.

M. 133. (An infant) seizes whatever comes to hand, and puts it into his mouth.

T. 377². Snatches fruit from the trees.

D. 4243^e. As soon as they perceive anything delightful, they seize it.

Seize. *Corripere.*

A. 1573⁶. They are seized with horror . . . 1740^e. 2132. 7193².

2057³. They are seized with anguish. H. 525^e.

E. 406¹¹. Occurs. 734². 850⁶.

Seize. *Rapere.*

See RAPACIOUS, and SPOIL-*rapina*.

A. 6441. See WOLF.

—². A lion also is a rapacious animal, of which it is said that he seizes spoil.

6442. 'He seizes in the morning' (Gen. xlix. 27) = . . . that when the Lord is present, there is a snatching and deliverance of the good. Ill.

9348⁴. 'To seize spoil, and devour men' = to destroy truths and goods. E. 280¹.

E. 728. 'Snatched up to God and His throne' (Rev. xii. 5) = protection by the Lord.

Selenite. *Selennites.* M. 443. T. 320².

Self. *Se, Semet.*

See under AS, FREE, HIMSELF-*ipse*, LEAD, LIFE, LOVE OF SELF, and PROPRIUM.

A. 9. The goods he (now) produces are inanimate, because he supposes [that they are] from **self**. 29, Ex. 39.

32². Those in love . . . perceive that . . . they have not a whit of love, life, and happiness from **themselves**.

39. For man, from **himself**, is dead.

42². Want to enter into the mysteries of faith from **themselves**.

47. At first man produces as if from **himself**.

55³. It is 'the least of all seeds,' because the man supposes that he does good from **himself**. What is from **self** is nothing but evil; but, as he is in a state of regeneration, there is something of good, but the least of all.

80. [The celestial man] is not allowed (to know what is good and true) from **self** and the world. 126.

105. No one can do what is good from **self**.

138. That he desired to be led by **self** and the world. Sig.

150. Evil Spirits (are thus compelled to) confess that they do not live from **themselves**.

—². Of **myself**-*memet*-I do not think the least thing. (From experience.)

—^e. By believing that he lives from **himself**, man appropriates all evil and falsity. 4151⁶. 4319. 6324. H. 547.

155². When Angels do not reflect, they know not but that they live from **themselves**.

189. Without the acknowledgment of **self**-*sui*-no one can be led to Heaven.

198. 'Not to eat of that tree' = not to think of the good and truth of faith from **themselves** . . .

204. 'To be as God' = that if they did so from **themselves** . . . they could lead **themselves**.

233². Man, of **himself**, cannot but do evil . . . yet the man does not do it . . . but still he is to blame. Ex.

546. Those who want to be innocent from **themselves**. Rep.

—^e. Such is the state of those who believe that they are spiritual from **themselves**, or that they can have faith from **themselves**.

552. Angelic Spirits made a beautiful candelabrum, as they supposed from **themselves**. . . I told them that they had invented and formed nothing from **themselves** . . . Being then illustrated, they confessed it was so. D. 2646.

557. Direful persuasions about the greatness of **self**. Tr.

735. If he believes in simplicity that he can do good from **himself** . . .

874. At first they suppose that they do good and think truth from **themselves** . . . and the Lord leaves them so to think . . . But whatever man produces from **self** cannot be good, because it is from **self**, which is an impure fount . . . for he is always thinking about the merit and righteousness of **self**.

876². Whatever good a man supposes he does from **self**, returns to him; for it regards himself-*ipsam*. (Sig. by the return of the dove to Noah.) SS2, Ex.

904³. Man (supposes) that he thinks from **himself**; but has not the least of an idea from **himself** . . .

1044. Man, from **himself**, is in Hell. 1049.

1124. Said they could adore the Lord, but from **themselves**.

1153². Humiliation consists in the acknowledgment of **self**-*sui*: that with **self** there is nothing alive, or good . . . 2327². 2694^e.

1316. How **self** is substituted for the Lord.

— The sphere of one who regards **himself** in everything, appropriates everything to **himself** . . . thus all the delight of the Spirits around . . .

1321². As there is present a continual reflection upon **self** . . .

— Their very end being the worship of **self** . . . they acknowledge truth only so far as **self** is in it. 1322². 1326⁴.

1384. They perceive what is from the Lord, and what from **self**. Ex. 2882^e.

1386. So long as Spirits suppose that they lead **themselves**, that they think from **themselves**, and know, understand, and are wise from **themselves**, they cannot have perception.

1505. The sphere of one who has formed (a high) opinion of **himself** . . . Wherever he goes, looks at others, and speaks with them, he has an intuition of **self** . . . This forms a sphere. 1506, Examp. 1507.

1557². (Holiness with the Angels dwells in the acknowledgment) that they know nothing from **themselves**.

1661³. At first, every man . . . attributes to **himself** (the good and truth from which he combats), and also the power . . . This is permitted . . . Before regeneration, no one can know . . . that nothing of good and truth is from **himself** . . . The Lord supposed the same.

1712². Man must do good as from **himself**. D. 2733.

—^e. (Although) man does not live of **himself**, unless he appeared as if he lived from **himself**, he could not live at all.

1879^e. They were dispersed of **themselves**.

1909. When (the life of the internal man) inflows into affections which have **self** for their end . . . there results corporeal life.

—^e. If his end is **self** and the world, let him know that his life is infernal.

1953. No one can look into **himself**: there must be something higher . . .

2057³. As they exhale a filthy idea of **self**-*sui*, their delight is turned into a cadaverous stench, by which they are sensible of the Hell of **self**-*sui*.

[A.]2335². From **himself**, man does, thinks, and intends nothing but evil; and, from **himself**, rushes to Hell. 2410².

2371². They who strive to do good from **themselves**, because the Lord has so commanded, are those who at last receive this good. . . They are then averse to the merit of **self**.

2520⁴. Man does not live from **self**, does not do good from **self**, does not believe truth from **self**, does not think from **self** . . . and, what is more, those in Hell do not think from **self** . . .

2694³. When there is anxiety (even to despair) because they can do nothing from **themselves**, the Persuasive is broken.

—⁴. When they . . . perceive Hell in **themselves** . . .

2761⁴. The Divine Providence lest man should enter into the mysteries from **self**. Sig.

2882. (Argument from man's not doing good from **himself**.)

—^e. So far as it is from **themselves**, the Angels are not in happiness.

2883. The reason it is given to man to suppose that (good and truth) are from **himself**, is that they may become as his Own.

2886. No man, Spirit, or Angel can will and think from **himself**, but from others; nor these others from **themselves**, but from others again, and so on; thus every one from the Lord. 4319. 5986. From experience.

2891. (Man not a machine, although he does not act from **himself**.)

— . By all means men ought to think, will, and do good from **themselves**.

2892^e. He who believes that he rules **himself** is continually disquieted, is carried into cupidities . . . and causes (evils and falsities) to adhere to him.

2946. Not to want to be redeemed by the Lord, but by **themselves-seipsis**. Sig. and Ex.

— . At first . . . all believe that they are reformed by **themselves** . . . and are left in this state by the Lord; for otherwise they cannot be reformed; for if they were told (then) that they cannot do anything of good of **themselves**, nor think anything of truth of **themselves** . . . they would await an influx . . . Or they would suppose that nothing is imputed to them justly. Or that they were like machines . . . and therefore it is granted them to think, at that time, that what is good and true is from **themselves-seipsis**. 2960. 4145². 4151³.

2954². The spiritual are introduced through truth into good; but not into any will of good from **themselves-sometipsis**; because (this) has been destroyed with them.

3069². Truth is given gratis, so as not to be from **self**. Sig.

3417^e. An Angel has power from the Lord in proportion as he believes he has none from **self**.

3425². As with a man who is in opposition in **himself** . . . he sees what is of the internal man as opposed to **himself** . . .

3463³. He who acts from this precept . . . begins from **himself**, and . . . thinks of merit.

3570². If man studies the neighbour and the Lord more than **self**, he is in a state of regeneration; but if he studies **self** more . . . he is not.

3607. Privation of the life of truth from **self**. Sig. and Ex. 3610.

3701². (By hereditary evil) man, as to what is from **himself**, is nothing but evil . . . and, of **himself**, wills nothing of good . . .

— . Loving **self** above others . . . studying for **self** alone, and not for others except for the sake of **self** . . . he calls goods . . .

—⁴. Such ideas are (first) insinuated as are not quite contrary to those he has had: as that all love begins from **self**; that **self** is first to be regarded, and then others . . .

3743. Are indignant when told that they do not live from **themselves**.

—². Good cannot be appropriated to them, because they believe it is from **themselves**.

3769³. These loves have **self** for the end, which end kindles natural lumen, but extinguishes heavenly light; so that they see acutely the things of **self** and the world, but not a whit those of the Lord and His Kingdom . . .

3796². If affections of truth and good are for the sake of **self** and the world, they are not genuine . . .

—³. Sometimes it appears as if his ends were for **self**, when yet they are not; for man is such that in everything he reflects upon **self** . . . Let a man attend to the delight he perceives in **himself** from the praise and glory of **self**, and to that . . . from use separate from **self**. (This will show whether he is in genuine affection.)

3816. Good becomes no good when reward is thought of; for an end for the sake of **self** at once adjoins itself, (which) induces denial that it is from the Lord . . . and thus removes the influx . . .

3863¹⁴. Faith from **self**, or from man's proprium, is not faith; for it causes falsities to be seen as truths, and truths as falsities; and, if the man sees truths as truths, still he does not see them, because he does not believe; for he sees **himself** in them, and not the Lord.

3901⁵. See CHERUB.

3906². Has (then) a perception that good from proprium must regard **self**, thus the preference of **self** before others, consequently contempt for others, and a feeling of merit. (External and internal truth) cannot be conjoined until the intuition of **self** begins to cease, and the intuition of the neighbour begins to be felt.

3913². The natural man regards **self** and the world; but the spiritual man does not regard **self** and the world, except so far as conduces to promote uses in the Spiritual World.

—⁴. For man to become spiritual . . . ends for **self** and the world must be put off . . .

3938². Man believes that he *is*, and that from **himself**; when yet he *is* not from **himself**; but comes forth . . .

3993⁵. When anyone does good, not from the good of truth, he always wants to be recompensed; for he does it for the sake of **self**.

3994. The proprium of innocence is that he knows, acknowledges, and believes, with the heart, that nothing

but evil is from self . . . Then the Lord inflows with good and truth, and insinuates into him a heavenly proprium . . . He is then in the annihilation of self, nay, in aversion for self, and thus in absence from self, and so is in a state of receiving the Divine of the Lord. Hence it is that the Lord inflows with good into a humble and contrite heart.

—². He who places merit in goods, acknowledges and believes that all good is from self; because in the goods he does he regards self, and not the Lord . . . Therefore such a one despises others, and even condemns them . . .

3996. That which is from self. Sig.

4044^e. There is not anything which can subsist from itself . . .

4104. The Lord acts from himself—*se ipso*.

4174. See MERIT.

4179. 'Reward,' predicated of the Lord, = from himself.

4215^e. For he who regards self as the end, and not as an end intermediate to good . . . is in evil.

4221. Did good to the neighbour for the sake of self . . . 4226. 5807^e.

—^e. Lot of those who regard themselves alone in everything. 5395.

4249³. Almost every man of the Church believes that all the truth and good . . . are from self, although he says otherwise . . . (and) would say that he feels his life in himself, and that he thinks from himself, and wills from himself. 4319. 10330².

4286². The Angels in the Middle Heaven are . . . in mutual love, which is such that one loves another more than himself; and, being such, they are in intelligence.

— . But in the First Heaven . . . they do not love others more than themselves, but as themselves.

4319². The evil who had confirmed themselves in the opinion that they live from themselves, and consequently that whatever they think, will, and act is from themselves . . . now said they believed; but were told that to know is not to believe . . .

4368⁴. (Such) when they hear that love towards the neighbour does not begin from self, rejoice; whereas (such) sharply defend the idea that it does begin from self. — .

4459⁴. Believing from affection that he has no power of himself, nothing of intelligence and wisdom of himself, and nothing of good and truth of himself, he is gifted with power, intelligence of truth, and wisdom of good . . . (Such are signified by 'the poor and needy.' 5008².)

4532. Lot of those who believe that they understand . . . from themselves.

4564³. (Such are shown) by living experience that, of themselves, they are nothing but evil.

4638⁹. They want to enter Heaven from works in which is . . . the life of self. Sig.

4750⁵. Only loves those whom he regards as one with himself; thus loves them in himself, and himself in them, solely for the sake of the end of self. 4776. 4997². 5132^e.

4948. Those who have studied nothing but the things of self and the world, have shut out all influx from Heaven . . .

4956^e. The essence of charity is . . . the acknowledgment of self as being evil and falsity . . .

—^e. The 'naked,' 'sick,' and 'bound' = those who acknowledge that there is nothing of good and truth in themselves; that there is nothing but evil in themselves; and that there is nothing but falsity in themselves.

5025³. The natural man rejects whatever he regards as separated from self, and accepts whatever he regards as conjoined with self . . .

5069^e. All evil is from themselves, that is, with themselves, from Hell.

5259. That which is exterior never thinks from itself. Ex.

5342². In adolescence, he begins to think from himself . . .

5378^e. In saying that they do not act from themselves, but from others, they relate to the peritoneum, which also is such.

5428³. Heavenly freedom is . . . to will nothing from self . . . nay, to think nothing from self . . . They are in trouble and grief if permitted to think, or will, from themselves.

5511. That man thinks nothing from himself . . . appears as hard to him who wants to think from himself . . .

—². Heaven and its joy begin in man when regard for self in the uses he does expires.

5557. Those who relate to the membranes . . . are passive forces; for they act nothing from themselves, but from others.

5639². Affection of good and truth not for the sake of self . . . is spiritual.

5651². For man to become spiritual, it is necessary for his Natural . . . to be able to do nothing from itself. Ex.

5660². Spirits (then) think that . . . if they cannot do good of themselves, nor believe truth of themselves, they should . . . await influx. They are permitted to (try it).

5664^a. That man may be gifted with a heavenly proprium, and heavenly freedom, he must do good as of himself, and think truth as of himself . . .

5749. That it is against the Divine law to claim it for themselves. Sig. and Ex. 5758.

5758. Spiritual theft is claiming for self the good and truth which are from the Lord. Tr. No one can be admitted into Heaven until he acknowledges in heart that nothing of good and truth is from himself . . . and that whatever is from himself is nothing but evil. Ex.

5985. A Subject thinks and speaks nothing from himself . . . 5986.

6138. When left to self, he is seized with grief and anxiety . . .

6144. Despair produces an effectual acknowledgment that nothing of truth and good is from themselves—*ipsis*, and that, from themselves, they are damned . . .

[A.] 6193². The Angels are in the manifest perception (that the influxes of good and truth are not from **themselves**); and love nothing more than not to think and will from **themselves**, but from the Lord; whereas evil spirits are angry if told that they do not think and will from **themselves** . . .

6201^e. Troops of such Spirits come from the world, and the influx from them with man is that he . . . should live for **self** and the world, and not for others, except in so far as they favour **self** and its pleasures.

6368. For man, from **himself**, is in Hell.

6388². Thought about recompense renders love impure; because they then think about **themselves** . . . how they may render **themselves** happy . . . Thus they turn love towards the neighbour into love towards **self**; and, in the same proportion joy and happiness . . . cannot be communicated to them; for they concentrate the influx of happiness . . . on **self**, and do not transmit it to others; and are thus like objects which . . . absorb the rays of light . . .

6469. The Angels perceive sweetness from this: that they do not think and will from **themselves**, but from the Lord: hence they have tranquillity, peace, and happiness.

6471. One who had instructed others that . . . man cannot think or will good from **himself**, when brought into a state in which he did not think and will from **himself** . . . said that he could not live so . . .

6481. The evil are permitted to believe that all things are of their own prudence . . . and their successes incite them more because they ascribe them to **themselves**.

6692². Those especially are prone to magic who . . . have trusted in **themselves** . . .

6852. Those who cry to the Lord for **themselves** alone . . . He hears, but does not aid them.

6938. For he who turns the ends to **self**, turns **himself** towards Hell; but he who turns the ends from **self** to the neighbour, turns **himself** towards Heaven.

6954. Man, from **himself**, looks only downwards, that is, to the world . . . because, from **himself**, he is in evil and falsity.

7367, 7368. The love of **self** reigns . . . when man does all things for the sake of **himself** and his . . . It is said for the sake of **himself** and his, because he with his, and his with him, make one . . . They regard **themselves** in him, and him in **themselves**.

7479. (Inhabitants of Mars) said that from **themselves**, they are devils . . .

7814. Man has been so created that he can look above **self**, and also . . . below **self**. To look above **self** is to look to the neighbour, one's country, the Church, and Heaven, especially to the Lord: to look below **self** is to look to the Earth, the world, and especially to **self**. 7815, Ex. 7816. 7817. 7818. 7820. 8604.

7817. He who turns the good and truth inflowing from the Lord to **self**, sees **self** and the world before **himself**, and the Lord with His good and truth he does not see, because they are behind him.

7821. To look above **self** is proper to man, but to look below **self** is proper to beasts; thus, in proportion as a man looks below **self**, he is a beast . . . and in proportion as he looks above **self**, he is a man . . .

8035. Those in the genuine affection of charity and faith believe that they will nothing of good from **themselves**, and understand nothing of truth from **themselves**.

8179². In temptations, man must combat as of **himself**, but still acknowledge and believe that it is of the Lord. Sig. and Ex. 8969, Ex.

8185². They who trust in **themselves**. Tr.

8271. Divine worship consists in the exaltation of the Lord relatively to **self** . . . Man is then in the state of receiving . . . the truth of faith and the good of charity . . . But if man exalts **himself** before the Lord, he closes the interiors of his mind . . .

8307². Man can abstain from evils from **himself**; but he cannot receive good from **himself**. The reason man can abstain from evils from **himself**, is that the Lord continually inflows into the will of man with this conatus . . .

8391. Man, from **himself**, is continually falling . . .

8478⁴. Those are not in the stream of Providence who trust in **themselves** alone, and attribute all things to **themselves**; for they are in the opposite. 8480.

8480. The abuse of Divine good: that they want to procure it from **themselves**, for **themselves**. Sig. and Ex. —^e. They who trust in **themselves** continually induce evil on **themselves** . . .

8505³. For he who acts from truth, leads **himself** . . .

8513². When man does good for the sake of **self** . . . he closes his interiors, and cannot be led . . . by the Lord; but is led by **self** . . . He who loves **self** more than the neighbour, leads **himself** . . . 8516^e.

8517^e. If the man were then to lead **himself**, even by truth, he would dissipate the state of peace.

8546. Spirits of Jupiter modestly replied that they suppose they can do good from **themselves** . . . saying that it is simpler to say so. It was given to reply that the Lord leaves those who live in simplicity and innocence to say so, provided they know that nothing of good comes from **themselves-ipsis**, but from the Lord.

8606. The faith which looks . . . to **self** and the world yields, because the man then fights from **himself**.

8636. No one can know these (spiritual truths) from **themselves**. Ex.

8676^e. (Man is) in a state of misery, because from **himself** he is wholly in evil and in Hell . . .

8700². When man, in this freedom, from **himself** desists from evil, the affection of truth and good is insinuated.

8705⁵. All who, from **themselves**, that is, from the flesh, think about God, think about Him without any terminated idea . . .

8719². Hence (the Angels) have the appearance that they act from **themselves**, but the perception that they do so from the Lord.

8906. That the things of the Lord are not to be attributed to **self**. Sig. and Ex.

8979. He does truth and good (merely) to be rewarded, and therefore in the truth and good he does there is the idea of **self** . . .

8988. Those who are in good . . . act from . . . the will, thus from **themselves**; for whatever is of the will with man is his proprium; for the esse of man's life is his will . . . 8990².

—². The Lord inspires good into the will, (which) appears to be from (the man) **himself**, thus from freedom.

8990². Those in truths of faith only . . . are relatively servants, because they do not act from **themselves**; because they have no good in **themselves** from which to act, but outside **themselves** . . .

8995⁴. (A regenerate man) when he looks to the Lord, holds **himself** as nothing, and also the world; and, if he regards **himself** as anything, it is that he may be able to serve the Lord. Previously, he had been in the contrary: when he looked to **himself**, he held the Lord as nothing . . .

9166⁷. 'To make one hair white' = to say that truth is truth from **themselves**; and 'to make one hair black' = to say that falsity is falsity from **themselves**.

9210². They who regard **themselves** and the world in the first place, cannot see what is just and good, because they are in the intuition of **self** and of gain.

9213^e. He who binds and enkindles another to confirm his own truths, causes the other not to think and speak from **himself**, but from him; and when anyone thinks and speaks from another, the truths with him are disturbed, and yet he is not amended.

9223. That all goods and truths are to be ascribed to the Lord, and not to **self**. Sig. and Ex.

9262. Innocence is to acknowledge at heart that of **himself** he wills nothing but evil, and perceives nothing but falsity. 9301². H. 278. 279.

9278⁴. When man is in externals . . . he is in such shade that he cannot apprehend otherwise than that externals inflow into internals, consequently that the eye sees and the ear hears from **itself**; and that their objects produce thoughts . . . and thus he can from **himself** believe in, and from **himself** love God.

9296³. If the use of life is solely for **self** and the world, this initiament of the new will is closed; and below it is formed a Voluntary from the evils of the love of **self** and the world . . .

9378². It is to be known that, from **himself**, man cannot approach the Lord . . .

9405^e. These do not suffer **themselves** to be elevated; for they keep their intuition (or mental view) fixed to **themselves** and the world.

9445. That man cannot of **himself** do good or think truth, but of the Lord, is evident from: 'a man cannot do anything unless it is given him from heaven' (John iii. 27). Further ill. 9981.

9709^e. They who are illuminated of **self** . . . see falsity as truth, and evil as good.

9942¹². They who are in goods and truths from the Lord, possess nothing of good and truth from **themselves**. Rep. Goods and truths from **self** . . . are signified by 'possessing gold, silver, and brass in their girdles,' and by 'a scrip.' . . 'Two coats, shoes, and staves' = truths and their powers from both the Lord and **self** . . .

9974. They who believe that by the goods they do they merit Heaven, do goods from **themselves** . . .

9975. None of the goods which men do from **themselves** are goods, because they do them for the sake of **themselves** . . .

9980. Besides, man from **himself** is nothing but evil; thus to do good from **self** is to do it from evil. P. 277.

10184⁴. In this state, man is led through truth to good, thus partly by **himself**.

10219. Lest there be the penalty of evil in doing good as of **themselves**. Sig. and Ex.

— . It is said as of **themselves**, because the goods which man does he does as of **himself**: he perceives no otherwise until he is in faith from love. Ex.

—³. So long as man believes that he does all things of **himself**, both goods and evils, so long the goods do not affect him, and the evils adhere to him . . . But so long as man is in such a state that he cannot perceive and feel the influx of goods from the Lord, so long he does goods as of **himself**, but still he ought to acknowledge and believe that it is of the Lord; and, when he does this, he is delivered from evils . . .

—⁴. There are three plagues which follow those who attribute the truths and goods of faith and love to **themselves** . . . 1. That they cannot receive anything of the good of love and truth of faith. 2. That evils and falsities constantly pursue them. 3. That the truths and goods received from infancy perish. Sig.

10227². In proportion as it is acknowledged that nothing of good and truth is from **self**, the love of **self** departs . . .

10266^e. It does not matter if at first . . . the affection of truth is also for the sake of **self** and the world . . .

10299⁴. But still . . . man ought to think, will, and act as of **himself** . . .

—^e. For man then loves influx from the Lord, and is averse to operation from **self**.

10330². Man looks outwards from **himself** . . . (and) when he looks from **himself**, he looks to Hell . . .

10362. 'He that profaneth the Sabbath' = to be led by **self** and one's own loves. Ex.

—². 'To cut wood' = to operate good from **self**.

10638². They then do not think from **self**; nor are affected with the Word from **self**, but from the Lord; hence no evil nor falsity of evil enters.

—³. But these, when they read the Word, are not illustrated . . . what they see they see from **themselves**; and to see from **themselves** is to see falsities for truths; and if they see truths they falsify them by principles taken from **themselves** . . .

10653. 'Not to make gods of what is molten' = the worship of **self**.

10702. Men have two states as to the things of the Church: some turn **themselves** to the Lord; some turn **themselves** to **themselves** and the world. The former receive influx from Him, and are in illustration . . . the latter are in no illustration . . .

—^e. To turn **one's self** to **one's self**, is to be turned by Hell; and, when this takes place, the things of the internal man are closed, lest the man should serve two masters.

[A.] 10709. When anyone is in the temple (the inhabitants of the Fourth Earth) say that he is not with **himself** . . . by which they mean that he is with God . . . for so far as he is with God he is not with **himself**, or in his own house . . .

10731. 'Everyone doing work on the seventh day shall die' = spiritual death for those who are led by **themselves** and their own loves, and not by the Lord. Ex.

10796. (Priests) who attribute the honour to **themselves** . . . set honour and gain before the salvation of souls . . .

H. 8. Everyone there . . . perceives that he wills and does nothing of good from **himself** . . . 9^e.

10. Spirits who have confirmed themselves in the faith that the good and truth they do are from **themselves**, or are appropriated to **themselves** as their own . . . are not received into Heaven: the Angels shun them . . .

68². Hypocrites are those who speak and do well, but regard **themselves** in every single thing . . .

230. The Angels have no power whatever from **themselves** . . . An Angel who believes that he has power from **himself**, becomes (utterly) weak.

319. He who lives a moral life for the sake of men, is led by **self**. —².

327^e. Interiorly, they are worshippers of **self** and the world.

347². He who loves Divine truths for the sake of the glory of **self**, regards **himself** in Divine truths . . . and thus turns his sight . . . from the Lord to **self**; and thus is . . . not in the light of Heaven.

408. In Heaven the least is the greatest, and he is called the least who . . . wills to have no power or wisdom from **self** . . .

532. If the thought is turned to **self** and the honour of **self**, it becomes corporeal.

558. Man is let into his . . . hereditary evils whenever he regards **self** in the goods he does; for he looks from the goods to **self**; and not from **self** to the goods; and therefore in the goods he presents an image of **self**, and not any image of the Divine. . . There are evil Spirits . . . who are skilled in the art of letting upright ones . . . into thoughts about **self** . . .

563. Spirits who had . . . set **themselves** before their uses.

C. J. 46². Man ought to shun evil and do good as if of **himself**, yet with the acknowledgment that it is of the Lord. Life 22. 101, Gen.art. C.203, Ex.

Life 9. That no one can do good which is good from **himself**. Gen.art. 17, ill. 29.

18. In proportion as man shuns evils as sins, he does goods not from **himself** . . . Gen.art.

31^e. Every man is such that he can shun evils as of **himself** from the Lord's power, if he implores it . . .

96. The man who fights against evils, cannot but fight as of **himself**; for he who does not do so as of **himself**, does not fight; but stands like an automaton . . . But still . . . it only appears to man as if he fights

from **himself**; and the Lord wills that it should so appear . . . 101, Gen.art.

101. To act from freedom according to reason is to act from **self** . . . (but) as freedom and reason are in man from the Lord . . . it follows that he does not act from **self**, but as from **self**.

103. No one can act repentance except as of **himself**.

107. Still, the reaction (on the part of man) is as of **himself**.

W. 16. God is . . . not existent from **Himself**, but in **Himself** . . . 44. 76.

68^e. Thus reaction becomes of action, and man acts with God as of **himself**.

76². For that which is in **itself**, is the *Esse ipsum*—from which all things are . . .

115. An Angel perceives no otherwise than that he is in love and wisdom of **himself** . . . Unless he so perceived, there would be no conjunction (with the Lord).

117. Some opine that Adam . . . could love God of **himself** . . .

264. From these (faculties) comes the appearance that man thinks, wills, speaks, and acts as from **himself**.

P. 33². As man feels as if he does from **himself** whatever he does from the natural man, he ought as from **himself** to remove evils . . .

44. The (celestial) Angels . . . call it slavery to be led by **self**. Ex.

76^e. No one can receive good and truth from the Lord unless it appears to him that he perceives them as of **himself**.

79⁴. So far as man acknowledges (that goods are of the Lord with man) so far the Lord grants that good should appear to man as his, that is, that it should appear to man that he has charity as of **himself**, that he has faith as of **himself**, that he does good and understands truth, thus is wise, as of **himself**. From which an enlightened man can see how strong is the appearance in which the Lord wills man to be . . .

87. That . . . man can be regenerated in so far as . . . he can be brought to acknowledge that all the truth and good which he thinks and does are from the Lord, and not from **himself**. Gen.art.

88². Hence man wills and understands nothing from **himself**, but only as from **himself**.

90. It is not truth and good in **itself** . . .

92². (By this Reciprocal on the part of man) good and truth appear to him as from **himself**, and as his, exactly as if they were his: there is no difference . . . except that man ought to acknowledge that he does not do good and think truth from **himself**, but from the Lord . . .

93. The difference between those who believe all good to be from the Lord, and those who believe good to be from **themselves**. (From experience.)

100. It is a law of the Divine Providence that man should as from **himself** remove evils as sins in the external man . . . Gen.art. 118.

116^e. (Necessity of the appearance that man does

good, etc. as from **himself**.) 210, Gen. art. R. 541. M. 132⁶. 134⁵. E. 802⁵.

154. It is a law of the Divine Providence that man be led and taught by the Lord from the Word . . . in all appearance as of **himself**. Gen. art. 174, Ex.

181². As man disposes the externals, so the Lord disposes the internals; thus in one way if man disposes the externals of **himself**, and in another way if he disposes them from the Lord, and at the same time as of **himself**.

217³. He who attributes the honour of his office to **himself**, appears (there) inverted.

219³. A reasoner wants to see Divine things from **himself**; and that which man sees from **himself** is evil.

220⁸. When a man regards **himself** in his dignities . . .

227². The difference is that one is interiorly in the Lord, and exteriorly as it were in **self**; and the other is interiorly in **self**, and exteriorly as it were in the Lord . . .

249. (Arguments of) every worshipper of **self** and of nature against the Divine Providence. Ex. 250. 251. 252.

288. That no one can think from **himself** . . .

289. That no one in Hell thinks from **himself**, but from others around **himself**, nor these from **themselves**, but also from others . . . (From experience.)

—². Leibnitz was thus convinced that no one thinks from **himself**, but from others; and that neither do these think from **themselves**; but all from influx from Heaven: and Heaven from influx from the Lord. 294.

294⁴. As man . . . wants to think from **himself** . . . he cannot reject the fault [of evil] from **himself** . . . Whereas if he does not love (to think from **himself**), he sets **himself** loose from connection with them . . .

— . Whatever, therefore, man believes that he does from **himself**, is said to be done from the man . . .

298⁵. Man is thereby led away from evil: not by **himself**, but by the Lord. Ex.

—⁶. The difference between these two kinds of intelligence is like that between what is believed to be in **itself**, and that which is believed not to be in **itself**, but still as in **itself**.

312. From Own prudence man persuades **himself**, and confirms with **himself**, that all good and truth is from **himself**, and in **himself**; in like manner all evil and falsity. Ex.

321. It is from a law of the Divine Providence that man should think as from **himself**, and should act prudently as from **himself**; but should acknowledge that it is from the Lord. It follows that he who (does this) is a man; but not he who confirms with **himself** that everything he thinks and acts is from **himself** . . .

—⁴. Still, man thinks as from **himself**, although he does so from Hell . . .

—⁵. (Thus) man can think evil and falsity as from **himself**; and can also think that this or that is evil and false; consequently that it is only an appearance that it is from **himself** . . . The human itself is to think from the Truth; and this is the Truth: that man does

not think from **himself**; but to think is given him by the Lord, in all appearance as from **himself**.

—⁶. Everyone in Hell supposes that he thinks from **himself**.

R. 178. They know that they can avail nothing from **themselves**—*seipsis*. Sig.

198. 'Laodicea' = those in the Church who believe alternately from **themselves** and from the Word; and thus profane holy things.

224⁹. (Thus) man can reform and regenerate **himself** as of **himself**, provided he at heart acknowledges that it is from the Lord. . . . Man must do both as of **himself**; but the *as of himself* is from the Lord . . . In a word, do it from yourselves—*vobis*, and believe that it is from the Lord; and thus you will do it as of yourselves.

—¹⁰. The Englishmen asked whether to do as of **himself** has been implanted in man from creation. The Angel replied, It has not been implanted, because to do of **self** is of God alone; but it is continually given, that is, continually adjoined; and then, in proportion as man does good and believes truth, as of **himself**, he is an Angel of Heaven; and in proportion as he does evil and thence believes falsity, which also is as of **himself**, he is an Angel of Hell . . . Everyone becomes guilty who believes that he does of **himself**, whether it is good, or evil; but he does not become guilty who believes that he does as of **himself**.

417¹⁰. When we are acting from the Word, we cannot say, I am doing this from **myself**—*ex me*.

517^e. All those do goods from **themselves** who do not shun evils as sins.

678². Man can, from **himself**, reject evil; but not its concupiscences . . .

854². Therefore, no Angel, or man, can produce from **himself** anything good or true, which in itself is good and true.

875⁹. I longed to know how man can do good from God, and yet as of **himself**. —¹⁰, Fully ex. T. 461².

—¹². The ability to desist from evil is given by the Lord to every man, because He gives him to will and understand as of **himself** . . .

937³. This is done by man as of **himself**, because he does not feel that he does anything from the Lord.

961³. The Divine Esse is the Divine Esse in **itself**, not from **itself**; because from **itself** implies an Esse in **itself a quo** . . . T. 21.

M. 132⁵. The 'likeness of God' is the full appearance as if love and wisdom were in man . . . for man feels . . . that he loves of **himself**, and is wise of **himself**, or that he wills good and understands truth of **himself**; when yet [he does these things] not a whit of **himself**, but of God. God alone loves of **Himself**, and is wise of **Himself** . . .

135. 'The tree of the knowledge of good and evil' = man believing that he lives from **himself**, and not from God . . . 444⁴.

—³. The Lord alone, when in the world, was wise from **Himself**, and did good from **Himself**.

269^e. The highest region in man has been turned upwards to God; the middle one outwards to the world;

and the lowest one downwards to **self**; and, because this last has been turned downwards, man thinks as of **himself** . . .

[M.] 444⁵. The two Angels asked, How could man turn **himself** from God, and turn to **himself**, when yet man cannot will, think, or do anything except from God . . . I replied, Man has been created so that all he wills, thinks, and does appears to him as in **himself**, and thus from **himself**. Without this appearance, man would not be man . . . But if from this appearance, he induces on **himself** the belief that he wills, thinks, and does good from **himself**, and not from the Lord in all appearance as from **himself**, he turns good into evil]with **himself**, and thus makes in **himself** the origin of evil. This was the sin of Adam. Further ex.

B. 69^e. Whatever man believes that he does of **himself**, he appropriates to **himself**, (whether good, or evil).

T. 40². Let everyone beware how he persuades **himself** that he lives from **himself**, or that he is wise, believes, loves, perceives truth, and wills and does good from **himself**; for (in the same proportion) he casts down his mind . . . to the earth, and . . . becomes natural, sensuous, and corporeal. Ex. 69².

105. This man must do of **himself**, but acknowledge that it is from God.

110⁶. Man from **himself** is merely passive; but . . . from the perpetual influx of life from the Lord, it appears to man as if he were active from **himself** . . .

330^e. Two canons for the New Church. I. No one can shun evils as sins, and do goods which are goods before God, of **himself**; but, in proportion as anyone shuns evils as sins, he does goods not from **himself**, but from the Lord. II. Man ought to shun evils as sins, and fight against them, as of **himself** . . . 596².

359^e. In proportion as man does not prepare **himself**, he removes the Lord from **himself**, and does all things **himself-ipse**, from **himself**; and that which man **himself** does from **himself** has no life in **itself**.

362². It has been provided . . . that man should feel in **himself** as his own the things which inflow from without, and thence should produce them from **himself** as his own . . .

371⁶. There is a mutual conjunction of the Lord and man . . . for the Lord acts, and man receives action from Him, and operates as of **himself**, nay, from **himself** from the Lord . . . 576, Ex.

381. Man becomes a hypocrite when he thinks much about **himself**, and sets **himself** before others . . .

423^e. Man cannot possibly act from **himself** from spiritual justice and fidelity; for every man derives from his parents [the nature] that he does what is good and just for the sake of **self** and the world . . . and therefore he who worships the Lord, and acts from Him when from **himself**, alone acquires spiritual charity.

457⁴. As man does nothing of good, unless it appears to him as if ability, will, and action were of **himself**, therefore this has been given him; and, when he does it from freedom as of **himself**, it is imputed to him . . .

489^e. Free will is that man can will, do, think, and speak in all appearance as of **himself** . . . 504⁷.

D. 660. On the life of those who are wise from **themselves**.

900. The wonder of the Spirits when I said that I can do nothing from **myself-ex me** . . . I told them that the things done from me were not done by me, but through me, so that I seemed to myself-*mih*i-to do them . . .

994. A Spirit who defended himself by saying that he did nothing of **himself**.

1071. Punishment of a Spirit who desired to do everything from **himself**, as if he were alone.

1370a. On the vastation of those who trust in **themselves**. 1386. 1414.

1628. Spirits were told not to do anything from **themselves**; thus without reflection on **themselves**; but this does not mean to become passive. Whenever they attempt anything from **themselves**, it is nothing, except sin. 1629. 1630. 1637.

1740^e. They supposed things to be done by **themselves** which were done by others.

2060. That he who knows nothing from **himself** begins to be wise . . .

2150. That neither man nor Spirit can do the least thing from **self**, although to **themselves**, all things seem to be from **themselves**. 2325. 2428. 2464. From experience. 2470.

2505. Those who study **themselves** only . . . 2566. 2772.

2661. Those in faith do not speak from **themselves** . . .

2870. The sweetness of not thinking from **self**. Ex.

2956. Indignant that they can do nothing from **themselves**. 2966.

3026. On one who supposed he could do good from **himself**.

3854. This offspring of the Most Ancient Church supposed that they could do good of **themselves**.

3782. Man cannot know otherwise than that [he acts] from **himself**. Ex.

4041. Nothing is from **itself**. Ex.

4190. When anyone there thinks and speaks within the sphere of generals, it is as if from **himself** . . . But when he thinks and speaks what does not pertain so to the general sphere, it is as if not from **himself** . . .

4194. Punishment of those who suppose they act from **themselves**. Ex.

4220. One who was constantly thinking about **himself** . . . hence a sphere of **self-honour**.

4222. Man first does good from the end of **self** or the world . . . These ends are gradually removed by the Lord.

5462. On those who are in offices and dignity, and think only about **themselves**.

5463. Evil Spirits . . . know how to lead all those who think about **themselves**, and also do lead them wherever they want . . . in proportion as they can turn

their thoughts upon **themselves**. But those who do not [direct their thoughts] to **self**, but to others whom they esteem more worthy than **themselves**, most especially if to the Lord, they cannot move. When man is thinking about **self**, he is in the love of **self** . . . if he sets **himself** above others . . . Evil Spirits know how . . . to turn the thoughts of another Spirit upon **himself**, and so to lead him . . . Ex. 5464, Ex.

6032. The influx of good from the Lord effects nothing unless man does good as of **himself**. Ex. 6050.

E. 107. They do not think within **themselves**, but without **themselves**, (that is,) from the memory only.

—². They apprehend all things from **themselves** . . . and the things man apprehends from **himself** (alone) are false, because he thinks in darkness.

118. The acknowledgment that they know nothing from **themselves**. Sig. and Ex.

248³. The Lord wills that man should from **himself** abstain from evils and do goods . . .

517³. Two states of man's thoughts . . . one when he thinks about truths from **self** . . . his mind then falls into the light of the world . . .

556. (Fascinating effect of **self**-confidence upon others.) Sig. and Ex.

774⁶. (This implies) that if man could fulfil the law from **himself**, he would be saved, which is false.

797⁷. He abstains from **self**, and not from the Lord.

794³. Whatever man does from the external (alone), he does from **himself**. Sig.

— . If man does and speaks what is good, true, sincere, and just, for the sake of **self** and the world, he does and speaks these things from **self** . . . and they are all evil . . . —⁴.

798⁶. As the Lord is continually present . . . man has the faculty of desisting from evils as of **himself**; this has been given to every man. Hence, as man of **himself** can close Heaven, he can of **himself** open it, provided that when he thinks and wills to desist from evils, he looks to the Lord . . .

802⁴. That faith has been given as the means of Salvation, because man cannot do good of **himself**. Ex.

—⁵. That man can (keep these commandments) of **himself**, is known . . . but still he cannot desist from these sins from **himself**, but from God; but, when he desists from them from God, the man is still thinking that he wills to desist from them because they are sins; thus he desists from them as of **himself** . . . Then, as he calls adultery sin, he lives in chastity and loves it, and this also as of **himself**; and, as he calls theft sin, he lives in sincerity and loves it, and this also as of **himself**; as he calls murder sin, he lives in charity and loves it, and this as of **himself**; as he calls false witness sin, he lives in truth and justice, and loves them, and this as of **himself**; and, although he lives and loves these things as of **himself**, still he lives and loves them from God; for whatever man does as from **himself** from chastity itself, from sincerity itself, from charity itself, and from Truth and justice itself, he does from God, and thence they are good. In a word, all things whatever which man does from these things as from **himself**, evils being removed, are from God, and are good . . .

864. No one can follow the Lord of **himself**. Ex.

— . Unless it appeared to man that he follows the Lord as of **himself** . . . there would be no appropriation and conjunction, and hence no reformation and regeneration; for everything enters man, and is as his, which he receives from freedom, that is, as from **himself** . . . But still man ought to believe, as the Thing is in **itself**, that he does not do it from **himself**, but from the Lord; and therefore it is not said that he must do it of **himself**, but as of **himself**. The reason it is so, is also that man does not perceive the Lord's operation into his will and thence into his thought . . . and he therefore supposes that whatever he wills and thinks, he wills and thinks of **himself**; and therefore he cannot know otherwise than that he does this of **himself**, when yet all the good inflows . . . and, as he knows this from doctrine . . . he ought to believe that he does not do good of **himself**, although he does it as of **himself**. This is taught by the Lord in Mark iv. 26, 27; John iii. 27; xv. 5. 911¹⁷. 946^e.

897. The mistake of supposing that Angels were so created that they could do good of **themselves**.

938^e. If man does not fight against them as of **himself**, evils are not separated.

971². Still, man ought to shun evils as of **himself**; for that which man does as of **himself**, becomes his, and is appropriated to him as his own; but that which he does not do as of **himself**, never becomes his, or is appropriated to him. That which comes from the Lord to man must be received by man, and it cannot be received except with him conscious, that is, as of **himself**. This reciprocal is necessary for reformation.

—³. Man's thinking that he will shun evil and do good as of **himself** is not caused by man, but by the Lord . . . for the sake of what is reciprocal . . .

1043^e. And this also as of **themselves**, although from Hell.

1114^e. All who see God as a Man, see Him from the Lord; all others see Him from **themselves**; and those who see Him from **themselves**, do not see Him.

1126. Life from **itself** cannot be said, because from **itself** involves an origin.

1135³. As man cannot (do anything) from **himself** . . . why is not every man saved? Ex.

1145¹¹. Loves these apparently from **himself**, but actually of the Lord. . . Loves these apparently from **himself**, but actually from Hell.

1147². Some Angels . . . not comprehending that evil and falsity are from Hell . . . were brought into infernal Societies . . . in each of which they thought as the devils there did . . . They were told to think from **themselves**, thus differently: but replied that they could not . . . 1148⁴.

1148³. Man . . . does not know that . . . the faculty of acting as of **himself**, is from the influx of life from the Lord into his inmost . . .

1153⁷. From **himself**, man is constantly acting against order . . .

1164². In order to be drawn out of Hell . . . it is necessary for man to resist it . . . as of **himself**. If he

does not resist it as of himself, he remains in Hell, and Hell in him, to eternity. (From experience.)

[E. 1164]^e. In the whole Spiritual World there is not a single case of anyone's having been removed from evils, except through combat, or resistance, as of himself.

1173². The Lord does not teach man truths immediately . . . for otherwise he would not act as from himself. Ex.

J. (Post.) 221. Neither had Adam freedom from himself, but as from himself.

241. They have a continual intuition upon self . . .

Conv. 8. To act and think as of himself in spiritual things, is the image of God in man, and is given perpetually by the Lord.

Inv. 26. The 'likeness of God' . . . is that man can live, that is, will, etc., in all appearance as of himself . . .

Self Love. See LOVE OF SELF and PHILAUTIE.

Sell. *Vendere.*

Selling, A. *Venditio.*

See under BUY.

A. 2967⁹. 'To trade=*mercari*,' that is, to buy and sell, =to procure the Knowledges of good and truth, and, through them, good itself.

3325. 'Sell thy birth-right' (Gen.xxv.31). . . 'To sell' =to claim for itself.

4098. 'He hath sold us' (Gen.xxxi.15)=that he had alienated them.

4638⁷. 'Go ye rather to them that sell' (Matt.xxv.9)=the good of merit: those who boast of it are 'they that sell.' Compare S. 17².

4751^e. By their selling the Lord, the like was represented . . .

4752. 'Let us sell him to the Ishmaelites' (Gen.xxvii.27)=that those in simple good acknowledge Him; for 'to sell' =to alienate from one's self, thus to be received by others; and, when predicated of truth, it =to be acknowledged. 4758. 4788.

4756^e. It may be supposed that as Joseph was sold to the Ishmaelites, he was sold by these into Egypt, and not by the Midianites: but . . . Divine truth cannot be sold by those who are in good . . .

5371. 'Joseph sold to Egypt' (Gen.xli.56)=appropriation. 'To sell' =to appropriate to anyone; for that which is sold becomes his who buys it. 5418.

5886. 'To sell' =to alienate the things of faith and charity. Ex. and Ill.

— In the Spiritual World, there is no buying and selling such as there is on earth; but the appropriation of good and truth signified by 'buying,' and the alienation of them signified by 'selling.' By selling is also signified the communication of the Knowledges of good and truth. Ex.

6143. 'The Egyptians sold everyone his field' (Gen.xlvii.20)=the renunciation and subjection of all things which are of service to the Church. 'To sell' =to

alienate so that it is no longer his; thus to renounce and subject. 6151.

8906^e. 'To sell a man of the sons of Israel' (Deut.xxiv.7)=to alienate the truths and goods of faith, and also to make them serve . . .

8993. 'When a man shall sell his daughter for a maid-servant' (Ex.xxi.7)=the affection of truth from natural delight. Ex.

8998. 'To sell' =to alienate.

9018. 'He that stealeth a man and selleth him' (ver.16)=the application of the truth of faith to evil, and alienation.

9092. 'They shall sell the living ox' (ver.35)=that the affection of the one which had injured . . . shall be alienated. 9101.

9132. 'He shall be sold for his theft' (Ex.xxii.3)=the alienation of the good and truth taken away, of which nothing remains. Ex.

Life 66². That he should 'sell all things which he had' (Mark x.21)=that he should remove his heart from riches. (=to alienate all things which are of our Own love. E.840⁹.)

R. 606². 'To buy and sell' =to procure for themselves Knowledges, and to teach them, in like manner as 'to trade,' etc. Ill. E.840.

D. 5946³. (The Africans) sell such. 6095^e.

E. 119⁴. 'To sell the sons of Judah . . .' (Joel iii.6)=to falsify the goods . . .

355²³. 'To sell nations' (Nahum iii.4)=to alienate goods; and 'to sell families by sorceries' =to alienate truths.

548⁷. 'To sell' (Ex.xxii.1)=to pervert.

840². 'To go to them that sell, and buy' =to those who teach, and learn or procure for themselves . . .

—⁴. 'They that sold and bought' (Matt.xxi.12)=those who make a profit for themselves from holy things.

—^e. 'To sell,' and 'to be sold,' also =to alienate truths, and to be alienated from them, and to accept falsities instead of them, and be captivated by them. Ill.

860². Those who have been alienated through falsities are called 'sold.'

1044³. 'He went and sold all that he had, and bought that pearl' (Matt.xiii.46)=that he rejected proprium, in order that he might receive life from the Lord.

Semblance. See RESEMBLANCE.

Seminal Vesicles. *Vesiculae Seminales.*

A. 5056². See under SEED. 8847². D.875. 884. 3122.

Seminary. *Seminarium.*

A. 997². Conjugal love is the seminary of human society. 2039.

2733². Marriages are the seminaries of the human race, and thence are the seminaries of the Heavenly Kingdom. 5053. 9961⁴. H.384. E.988⁵. 1002³.

6697. For the human race is the seminary of Heaven. 7069. 9441^e. J.10, Ex. D. Wis.viii⁷. xii. 5³.

H. 315^e. Therefore (in the ultimate) is the seminary of Heaven.

D. 3794^e. The propagation of the human race is the primary seminary of earthly and heavenly societies.

5505. These had been preserved there . . . as a seminary.

5515. The middle Heaven, where are those who are in truths from the Word, thus where is a seminary . . .

Senate. *Senatus.*

Senator. *Senator.*

T. 141². Like Consul, Senate, and Tribune of the plebs.

D. 5210. The seat of a Senator on the Capitoline . . .

6047. In one of the chambers was a Senator . . .

Send. *Delegare.*

P. 279³. They were sent out of Heaven, and remitted into their evils.

283. Evils are only sent to the sides.

R. 791². They are sent to Societies which are in conjunction with the Hells.

Send. *Mittere.*

Sending, A. *Missio.*

A. 2295. The infants (there) are sent by the Lord to infants (here).

2397². It is said of the Lord that He was 'sent' by the Father, as also here, 'Jehovah hath sent us' (Gen. xix.13), and everywhere by 'sent,' is signified 'to go out.' Ill.

—³. So it is said of the Holy Spirit that it is 'sent,' that is, that it goes out from the Divine of the Lord. Ill.

—^e. As all Divine truth goes out from Divine good, the term 'sent' is properly predicated of Divine truth.

3088. He that is sent puts on the person of the sender . . .

3182. 'They sent Rebekah' (Gen. xxiv. 59) = separation from the affection of Divine truth. 'To send' = to be separated.

3704⁹. That the Father 'sent' Him = that He proceeds from the Father.

3750³. Anyone (there) can easily be let into the state of life which he had (here). 4659².

4137. 'I would have sent thee in gladness . . .' (Gen. xxxi.27) = . . . that it separated itself in freedom . . .

4283. 'Let me go' (Gen. xxxi.26) = that temptation ceased. 4284. (Compare 4290.)

4710. 'I will send thee unto them' (Gen. xxxvii.13) = that he should teach Divine spiritual goods. . . 'To send' = to go out and proceed, and also at the same time to teach. Ill.

4750. When (the celestial Angels) are sent to others . . .

5036². Man is then let into the state of evil in which he is . . . 6657².

5280³. Man is let into a state of temptation.

5630. 'Send you your other brother' (Gen. xliii.14) = that he may give the good of faith.

5957. 'To his father he sent . . .' (Gen. xlv.23) = given gratis to spiritual good.

6027. 'He sent Judah before him' (Gen. xlvii.28) = a communication of the good of the Church.

6280. The Divine Human is called 'an Angel,' because by an Angel is meant one sent, and the Lord as to the Divine Human is called 'sent.'

6831⁰. 'To be sent' = to proceed; and 'sent' is 'Angel.' That the Lord calls Himself 'sent.' Ill.

6864. 'I will send thee unto Pharaoh' (Ex.iii.10) = the Holy which proceeds from the Lord's Human . . .

6912. 'He will let you go' (ver.20) = the driving away of those in falsities, and the deliverance of those in truths. 'To let go—mittere seu dimittere = to be driven away.

6996. 'Send by the hand Thou wilt send' (Ex.iv.13) = that the Divine truth . . . should be uttered mediately. . . 'To send,' when said of the Lord, = to proceed. 7059. 7166.

7188. 'With a strong hand he shall let them go' (Ex.vi.1) = that they shall flee from them . . . Ex.

7221. 'That he let the sons of Israel go' (ver.11) = that they go away and leave them. 7271. 7305. 7312. 7349. 7439. 7540.

7541. 'I will send all My plagues' (Ex.ix.14) = that all the coming evils should rush together upon them. . . 'To send' = to rush in.

9199⁶. 'I will send the Spirit of Truth to you' = to go and proceed.

9210⁴. 'A sending,' occurs.

9303. 'I send an Angel before thee' (Ex.xxiii.20) = the Lord as to the Divine Human. 'To send,' when said of the Lord, = to proceed. 10528.

10561^e. 'To send with them,' when by Jehovah, (Ex.xxxiii.12) = the Divine leading, and also the Divine proceeding. Therefore 'Angels' are so called from 'being sent;' and therefore the Lord so frequently said that He was 'sent' by the Father, by which is signified the Divine proceeding. R. 344^e. T. 92², Ill.

H. 271. They at once commit them to life.

L. 20. That he was 'sent by the Father into the world' means that He was conceived from Jehovah as a Father. . . Unfold the passages where 'send' and 'sent' are mentioned, and you will see (that this is the meaning). Ill. (= to take on Himself the Human. 31^e.)

R. 5. 'Sending by His Angel' (Rev.i.1) = revealed by the Lord through Heaven. E.S.

T. 146. The sending of the Holy Spirit. Ex.

E. 114⁶. After death, man is let into both states.

661. They sent gifts one to another' (Rev.xi.10) = their consociation from love.

J. (Post.) 230. Those who have done the good of life . . . are not let into the evils of their will.

Send away. *Dimittere.*

Dismissal. *Dimissio.*

See BANISH

A. 2222. To send them away' (Gen.xviii.16) = that He wanted to depart from that perception.

[A.] 392⁸. 'A hind let loose' (Gen.xlix.21) = the affection of natural truth in a free state. 6413.

5962. 'He sent away his brethren' (Gen.xlv.24) = a hiding; for 'to send away' = to remove from himself, consequently to be no longer present with them.

7037. 'Let My son go' (Ex.iv.23) = a command that they should abstain from infesting. 7092.

7393. 'To let the people go' = to leave those of the Spiritual Church. 7440. 7500. 7540. 7552. 7593. 7617. 7641. 7654. 7707. 7734. 7767. 7768. 7798. 7964. So85. So92. S145.

8648. 'After her dismissals' (Ex.xviii.2) = separation . . . Ex.

9156². 'For your transgressions was your mother put away' (Is.l.1) = when the Church departs from faith.

9274. 'In the seventh year thou shalt . . . let it lie fallow' (Ex.xxiii.11) = the second state, when the man of the Church is in good, and thus in the tranquillity of peace. Ex.

Send forth. *Emittere.*

See EMISSARY.

A. 878⁸. 'To put forth the hand' = Own power.

2678. 'He sent Hagar forth' (Gen.xxi.14) = that He left it in proprium.

6948. 'To cast,' or 'send forth' = what proceeds, thus influx.

9272⁶. 'To send forth the foot of the ox and the ass' (Is.xxxii.20) = to be instructed in . . .

R. 949². The Lord cannot emit anything from Himself except what is Himself.

E. 318. 'The seven Spirits of God sent forth into all the earth' (Rev.v.6) = all wisdom and intelligence communicated . . .

Seneca. *Seneca.*

S. 115³. (Source of Seneca's knowledge of spiritual things.)

De Verbo 6. Mentioned.

Sennacherib. *Sancherib.*

E. 518²⁸. 'Sennacherib the king of Assyria' = the perverted Rational destroying all the Knowledge and apperception of truth. 778¹⁰.

654¹⁴. The natural man as to his Intellectual . . . is also described by the commander [of] Sennacherib the king of Assyria . . .

Sensation. *Sensatio.*

See under FEEL, SENSE (of body), and SENSITIVE.

A. 104. Perception is a kind of internal sensation . . .

272². The external man has similar sensations to the brutes.

322. All sensations relate to touch, of which they are only diversities and varieties.

991. These scientifics . . . come to the sensation or perception of man . . .

1389. Corporeal things have a gross sensation.

1514^e. These odours cannot be sensed by man

except one to whom the interior sensations have been opened.

1791. Perception was a perceptive sensation and Knowledge of all things which were taking place in Heaven.

2473. The sensations, etc. of Spirits are more perfect.

3632. Divine order is terminated . . . in the external sensations . . .

3635. The heart and lungs are the two founts . . . of all external sensation.

3887². Embryos and newly-born infants cannot have any corporeal sensation . . . until their lungs have been opened . . .

—^e. (From the good of love and truth of faith) are all perception and sensation.

4227². Spirits . . . have been released from the body with its gross modes of sensations.

4622. All things there are adapted to the sensations of Spirits and Angels.

—². Spirits have sensations much more exquisite than men . . . The body, with its sensations . . . is adapted to uses (here); and the spirit and its sensations . . . are adapted to uses (there) . . . All the Sensitive which appears in the body is properly of its spirit, and is of the body solely by influx . . . Therefore when the spirit is stripped of the body it is in its own sensations in which it had been before, in fact, in much more exquisite ones; for corporeal things . . . had rendered the sensations obtuse . . .

—⁴. As soon as man dies . . . he is raised up into the state of all sensations, and at first supposes that he is still in the body; for the sensations in which he is, lead him so to believe; but when he apperceives that he has more exquisite sensations . . . he observes that he is in the other life.

4794. A Spirit . . . has all the sensations he had here . . . but not taste; but instead of it something analogous which is adjoined to smell. Ex.

5078⁴. The Internal . . . gives the External to sense; but when it acts into the External . . . the sensation is dulled and obscured . . .

5119^e. The interior man sees . . . in the exterior . . . The faculty of sensing, or sensation, is from no other source.

5145. In the head are all the substances and forms in their beginnings, and therefore all the sensations tend thither, and present themselves there.

5365³. What good is, is not known from any internal sensation or perception.

5779. Through the Internal from the Lord comes all . . . sensation. It appears that sensation . . . comes from influx from the external, but this is a fallacy. It is the Internal which senses through the External . . .

6325². There is given (the man who is led by the Lord) the perception of good, and even the sensation of it. 7442³.

9103. (The good of charity in the exterior man) comes to the sensation of man as delight; but (that in the interior man) does not come to his sensation, but to the

perception that it ought to be so, and makes the lower mind content. In the other life, this also comes to sensation.

10199². For all the external sensations derive their origin from the internal sensations, which are of the understanding and will; thus, in man, from truths of faith and the good of love . . . But the internal sensations, which are proper to the understanding and will . . . have not that sense which the external sensations have, but are turned into such things when they inflow. For all things which are sensed by man through the external sensory organs, inflow from internal things . . .

H. 158². By turns the perception and sensation of good become (with the Angels) more exquisite . . .

331. The earthly body . . . does not receive its first sensations and motions from the Spiritual World, but from the natural world; and therefore infants have to learn . . .

489³. Blessedness, with which all their sensations are affected.

541^e. From the opposite is known its quality, and degree; hence come all perception and sensation.

C. J. 90. (The Moravians) say that they had had a sensation, and thus an interior confirmation of their dogmas; but they were shown that their sensation had been from visionary Spirits . . . D.4792. 4796. 4797. 6043². J.(Post.) 48. 279.

W. 2. Thought is the first effect of life; and sensation and action are the second.

257⁴. A man with whom the spiritual degree has been opened . . . can come into this (angelic) wisdom by a lulling of the sensations of the body . . .

304. The states (of the fibres and vessels in man) are sensations, thoughts, and affections.

363³. From these two things (love and wisdom) in the last place, are derived the sensations, which are sight, hearing, etc., with their delights . . . The understanding sees through the eye, (and so on).

407². (In swoons) there is no sensation.

P. 24^e. What is opposite takes away, and also exalts, the perceptions and sensations. Ex.

156. There cannot be given to man (here) a perception of sensation that he lives from the Lord alone.

M. 44⁸. For angelic perception and sensation are much more exquisite than human . . .

461⁶. Without permanency of delight there is no . . . sensation.

T. 439. In merit lies . . . a sole sensation of the love of self.

577³. There is such a co-operation in every sense; for the sensories of the body consist of fibres, etc. . . and the organs adapt themselves to light, sound, etc., whence is sensation.

Ad. 643³. Below (the animus) in the body itself, are the sensations . . . 653. 923.

653. Nothing can be sensed, unless it is from and in something; for sensation is the mode itself, which is impossible . . . except from a substance . . .

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D. 4627². The body dies . . . together with those things which proximately concur to present these sensations.

4790. He had no sensation concerning eternal life.

6055. Those in conjugal love feel exactly whether there is what is lascivious, or not . . . This sensation is from the interior.

6110⁶⁹. With those in conjugal love . . . there inflows [what is] of the wife into the sense of the husband, so that the sensations and delights themselves are communicated mutually . . .

D. Min. 4597. The sensuous . . . said that they have no feeling of horror at crimes.

E. 8². In the understanding is the sensation of their internal sight.

D. Wis. vii. 3². There must be an internal in all sensation. Ex.

C. 191^e. The perception of the understanding thence, causes sensation.

Sense. *Sensus.* (Of words.)

A. 241. If we attend attentively to the sense of the words of a speaker, we . . . as it were do not hear the words . . . apprehending only the sense; and he who thinks more deeply does not attend even to the sense of the words, but to the more universal things of the sense. 1638. 4493⁴.

—^e. But one who attends to the words . . . and not to the sense, apprehends little of the sense, and still less of what is universal of the sense . . . 5287².

1641^e. When a man fixes his mind on the meaning of Things . . . he sometimes does not know with what speech he is speaking.

1648². They think of the sense, and the words follow spontaneously from the sense itself.

2291. (The infants) had scarcely anything beyond the sense of the words (of the Lord's prayer).

3033². By a wrong application . . . looks upon certain general truths . . . as applicable in every sense.

3342². All speech perceived by the ear . . . passes into ideas not unlike those of sight, and from these into intellectual ideas, and thus becomes a perception of the sense of the words.

3382². This is the sense of these words in Heaven.

4387. These things collated into one sense . . .

4469. These things . . . involve a contrary sense.

4601. In the proper sense.

4656^e. Such as attend little to the sense of a Thing, pertain to the cartilaginous and bony part of the external ear.

4733. Hence the Gentiles worship idols . . . For nothing can be excited with man unless there is something which moves his sense.

5871^e. From the remaining scientifics . . . there is effected as it were an extraction . . . whence comes the interior sense of Things, which is not perceived by the man while in the body, except by somewhat of gladness.

6200. Nothing then comes to the man's apprehension except that which is in the midst.

[A.] 69S7². It appears as if the words of speech were in the thought . . . but it is only the **sense** of the speech which is there ; and the quality of this can scarcely be known to man, for it is the speech of his spirit.

So6S^e. The Intellectual is in the **sense** of the words and Things ; and the Voluntary is in the affection . . .

D. 19S9. That external **senses** vanish in the Heavens. Ex.

2784. The objects of the eye, in the streets, are reduced into a continuous series by the Lord, before good Spirits and Angels . . . they see nothing of them, but still a certain **sense** goes up thence continuously to them . . .

2961. They who are high above the head perceive the **sense** of words without being disturbed by the words. Ex.

J. (Post) 324. See WRITE, here.

De Verbo 4. He knew entire **senses** from the letters themselves.

Sense. *Sensitis.* (Of the Word.)

A. 3439². These three **senses** are circumstanced as was the tabernacle. Ex.

4606. Three **senses** given. 4607. 4608. 4609.

4750². Most things in the Word have two **senses** : a good **sense**, and a **sense** opposite to it. From their good **sense** is Known the quality of their opposite **sense** . . .

4814^e. Whatever is written in the Word . . . is turned with the Angels into a corresponding **sense**, which **sense** does not at all appear in the **sense** of the letter . . .

5247⁶. These two **senses** are circumstanced as are the Internal and External with man.

S. 6. The three **senses** of the Word. Ex. 31. 65. R.725. T.777. E.435⁴. 630². 1024². 1083². —⁸.

Ad. 505. On the **senses** in the Divine Word. Gen.art. 788. 3/2055. D.1190. 2262. 2539. 5604.

E. 1012³. All the commandments, like the rest of the Word, have two internal **senses**, besides the supreme, which is the third ; one, which is proximate, and is called the spiritual moral **sense** ; and another which is more remote, and is called the celestial spiritual **sense**.

1066³. On the four **senses** of the Word. See 1083², Examps.

Sense. *Sensus.* (Bodily.)

See under FALLACY, FEEL, HEAR, SEE, SENSATION, SENSORY, SENSUOUS, SMELL, TASTE, and TOUCH.

A. 12. Man's natural life (in the sixth state of regeneration) is delighted and sustained by the things which are of the body and the **senses** ; from which a combat arises . . .

229^e. They perceived that they had been beguiled by the **senses**. Sig.

231^e. The evil (of all these Churches) has been that they believed . . . in themselves and the **senses**.

232. Men can now confirm the incredulity of the **senses** by scientifics unknown to the Ancients.

320. A Spirit is exactly like man as to the **senses** etc. 444.

322^e. They (then) acknowledge that it was the spirit which had sensated in the body . . . and therefore when the body is cast off the sensations live much more exquisite and perfect. Life consists in **sense** ; for without **sense** there is no life ; and, as the **sense** is, such is the life. 1881. 4622³.

444^e. The whole brain is the Organic of the interior **senses**.

545^e. With such an inmost **sense** of Delight, that the fibre was as if nothing but joy . . .

969^e. They suppose that Spirits have not any **sense**, when yet they have a more exquisite **sense** than men ; and there is superinduced on them by evil Spirits a **sense** almost as it were corporeal, which is much grosser.

994⁴. External sight comes forth from interior sight, and this from a sight still more interior, and so on ; and so with every other **sense**.

1122. The objects of the external **senses** . . . were nothing to the Most Ancients . . . 1409.

1378². They ought not to deny because it does not so appear before the **senses**.

1389. During the life of the body the objects of the **senses** inflow . . .

1521. Spirits and Angels have every **sense**, except taste, much more exquisite and perfect. Des. 1880.

1563. These organic vessels (of the external man), which are to be the recipients, are not opened except by means of the **senses**, which, especially, are hearing and sight. . . They are opened by means of the **senses** through scientifics and Knowledges, and also through pleasures and delights . . .

1628². The objects there, are adapted exactly to the **senses** of Spirits and Angels . . .

1630. Spirits are in the enjoyment of all goods as to all the **senses** . . .

1881. The objects which Spirits sensate are circumstanced in adaptation to the excellence of their **sense**.

1982. Souls who long to see the glory of the Lord . . . are lulled as to the external **senses** . . . and then their interior **senses** and faculties are aroused . . .

2004². In man's thought are innumerable arcana of knowledge and art . . . which never inflow through the **senses** . . . but through the internal man . . .

2209³. Things which it perceives by some external or internal **sense**.

2487. The exterior memory is an Organic formed from the objects of the **senses**, especially those of sight and hearing, in the substances which are the beginnings of the fibres . . .

2588⁹. Believe only what they apprehend with the **senses**. 3024⁵.

2657². The first Rational is procured through the experiences of the **senses** . . .

3219². They had supposed that the things of thought inflow through the external **senses**.

3226. By the **sense** of his lower mind he can express in a moment . . .

3293². This exterior good communicates with the

external man . . . and makes the life in the external senses.

3636². Spiritual heat, before their **senses**, is perceived as heat; but there is love in it . . .

3679². For man thinks from those things which have entered through the **senses**.

3721². It appears as if the objects of the world enter through the external **senses** . . .

4046³. Spirits of the exterior lamella of the dura mater are among those who have thought about spiritual and celestial things from such things only as are objects of the external **senses**.

4096². Those who have worldly things as their end cannot withdraw the **senses** thence . . .

4224. These purer or more interior forms . . . are those which present the internal **senses** . . . The interior Heavens correspond to these forms, because they correspond to their **senses** . . .

4318. On the correspondence (of the Grand Man) with the **senses** in general. Gen. art.

4325. **Sense** in general, or general **sense**, is distinguished into voluntary and involuntary: voluntary **sense** is proper to the cerebrum, and involuntary **sense** to the cerebellum. In man, these two general **senses** have been conjoined, but still are distinct . . .

— The organs of the **senses** receive for the most part fibres from the cerebrum: hence man has **sense** . . . But he has no sense of those parts which receive fibres from the cerebellum . . .

4326. The Spirits who relate to the general involuntary **sense**. Des.

— The quality of the operation of the general involuntary **sense** from the first times . . . and how it progressed. Des. (See INVOLUNTARY, here.)

4327. The general involuntary **sense** at this day. (See INVOLUNTARY, here.)

4329³. The Spirits who constitute the general voluntary **sense**. Des.

4345³. The external **senses**, etc. are the most general things (of man).

4360. Sensuous scientifics are those which enter immediately through the external **senses**, and are perceived by the **sense** itself.

4404. The external **senses**, which are five, namely, touch, taste, smell, hearing, and sight, have each a correspondence with the internal **senses** . . . The **sense** of touch in general corresponds to the affection of good; the **sense** of taste, to the affection of knowing; the **sense** of smell, to the affection of perceiving; the **sense** of hearing, to the affection of learning and also of obedience; and the **sense** of sight, to the affection of understanding and of being wise.

4527. They marvelled that . . . they had sight, and the rest of the **senses**.

4622³. The Intellectual is nothing but an exquisite **sense** of interior things; and the higher Intellectual, of spiritual Things: hence the things of the Intellectual and its perceptions are called internal **senses**.

4652. Those who have not reflected (suppose) that all **sense** is in the organs of the body, and therefore that when these organs perish by death, nothing of **sense**

remains; when yet the man then comes into his veriest sensitive life.

4901². Notions are taken from the things which are and come forth before the **senses**.

4925. Whereas truth manifests itself, because it enters through the **senses** . . .

5060². They are among the robbers who relate to the general involuntary **sense**.

5077. The external **senses**, or those of the body, are five, namely, sight, hearing, smell, taste, and touch: these constitute all the Vital of the body: for without these **senses** the body does not live at all, and therefore when it is deprived of them, it dies . . . and therefore the Corporeal itself is nothing else than the receptacle of the sensations, consequently of the life from them. The Sensitive is the principal, and the Corporeal is the instrumental . . . (Continued under SENSUOUS.)

5078⁴. Every **sense** there is more exquisite and perfect because it is of the internal man set loose from the external; for the Internal is in a more perfect state because it gives to the External to sensate; but, when it acts into the External, as in the world, the sensation is dulled and obscured. Moreover it is the Internal which sensates the Internal, and the External which sensates the External . . .

5084. Fourteen fallacies of the **senses**. Enum.

5432³. Hence the quality (of their affection of truth and of their faith) is there known to the open **sense**.

5495². When scientifics are in the exterior Natural, they communicate immediately with the external **senses** of the body, and there repose and as it were rest upon them.

6013². The tongue has been formed to all the **sense** of the fluent parts in liquid things . . . the touch, to the **sense** of cold and heat . . . and so on. As the external **senses** of man have been formed to all the image of the natural world, so his internal **senses**, which are those of his understanding and will, have been formed to all the image of Heaven, to the end that man may be, in particular, a recipient of Divine good from the Lord, as Heaven is, in general.

6054. (A Spirit) has **senses**, namely, touch, smell, hearing, sight, much more exquisite than in the world.

6322. It (appears) that the external **senses**, as sight and hearing, inflow into the thought, and excite ideas there: for it appears that objects move the **senses**: first, the external, and then the internal ones . . . but this appearance . . . is a fallacy . . . It is the internal **sense**, or the **sense** of the man's spirit, which sensates through the external **sense**, and disposes the external sensory to receive objects according to its bidding; and therefore the sensories . . . accommodate themselves in a moment to all objects according to their quality; which would not come forth in the sensories unless there were an influx from within; for all the fibres and little appendages . . . around every sensory or organ of **sense**, are determined in an instant in a manner suitable to the quality of the object: nay, a conformable state is infused in a moment into the organ itself. Ex. D.4604.

[A.] 6408. Internal bliss . . . rarely puts itself forth . . . to the **sense**; for when man lives in the body, he sensates distinctly the things which come forth in the body, but very obscurely those which come forth in his spirit; for worldly cares . . . impede . . .

7038². These (five) **senses** (from their correspondence with the Grand Man) have delights exactly according to the uses which they perform. The most delightful is the **sense** of conjugal love . . . Then follows the delight of taste . . . The **sense** of smell is a less delight . . . The delight of hearing, and of sight, are in the last place . . . These two serve the Intellectual, and not so much the Voluntary. H.402. M.68^e.

7236^e. Many men many **minds**—*tot sensus quot capita*.

8636. For man apprehends only those things which have been obvious to the **senses**: from these he has acquired a lumen . . .

8861². Lastly, natural truths, which are conclusions from the objects of the external **senses**.

8953. The inhabitants (of Saturn) relate to that in man which is the middle between the spiritual **sense** and the natural **sense** . . . 9107.

9107. The Spirits of our Earth relate to the natural and corporeal **sense** . . . U.89.

9466. The Celestial of good and the Spiritual of truth are represented in the lower Heavens . . . before the very external **senses** of the Spirits and Angels there.

H. 170. Yet the Angels have all the **senses** which man has, and much more exquisite.

212². For whatever man thinks, goes through the fibres from their beginnings to their ends, whence comes **sense**.

401^e. This bliss . . . is then revealed and let out into manifest **sense**, because they are in the spirit.

434². The spirit enjoys sensories and **senses**, when separated from the body, equally as when in it . . . In a word, all the life of **sense** which man has, is not of his body, but of his spirit . . . The reason the spirit sensated naturally when it was in the body, was through what is material adjoined to it; but even then it sensates spiritually at the same time, by thinking and willing.

461. That after death man is in every **sense** . . . in which he is in the world. Chapter.

462. Those in Heaven sensate—that is, see and hear—much more exquisitely than when they were (here). . . . The difference of these external **senses** is like that between what is clear and the obscurity of a mist . . . but the rest of the **senses**, with the Angels, are not so exquisite as are the **senses** of sight and hearing, for the reason that sight and hearing are of service to their intelligence and wisdom, but not the rest: if these were exquisite in a like degree, they would take away the light and delight of their wisdom, and would introduce the delight of pleasures . . .

—^e. Just so great as are the perfection and excellence of the external and internal **senses** with the Angels, just so great is their imperfection with those who are in Hell.

532². As they (love themselves and the world above

all things) they cannot pay any attention to anything except the things which enter through the **senses** of the body.

J. 27³. Few (spiritual things) can be produced to natural **sense**; for natural **sense** does not apprehend one thing out of thousands which the spiritual mind apprehends . . .

W. 41. Man has five external **senses**, which are called touch, taste, smell, hearing, and sight. The subject of touch is the skin . . . this **sense** is in the substance and form of the skin . . . and is only an affection of it from the things applied to it. So with taste; this **sense** is only an affection of the substance and form of the tongue, which is its subject. (So with the other **senses**.)

—³. (Thus) the affection of the substance and form which makes the **sense**, is not anything separate from the subject, but only causes a change in it . . . Hence it follows, that sight, hearing, smell, taste, and touch are not anything volatile which flows forth from their organs, but are the organs regarded in their substance and form, which, while being affected, **sense** takes place.

42. For there are in the brain innumerable substances and forms, in which resides every interior **sense** which relates to the understanding and the will.

406. And all the **senses** of the body derive their perception from that of their mind.

P. 136⁷. For everything of the understanding and the will is first formed through the things which enter through the **senses** of the body, especially through the sight and hearing.

R. 875¹². For all things which are sensated in the organs of the **senses** inflow from without, and are sensated in them: in like manner in the organs of the internal **senses** . . .

M. 155a⁴. Every male man has five **senses** . . . but we (wives) have a sixth, which is the **sense** of the deliciousness of all things of the conjugal love of the husband; and we have this **sense** in our palms when we touch the breasts, arms, hands, or knees of our husbands, especially their breasts, and also when we are touched by them . . .

—⁵. I asked the husbands, Have you a like **sense** of conjugal love? They replied, We have in general, but not in particular . . .

166. Wives know their husbands' affections by three **senses**; sight, hearing, and touch.

187². Infants in Heaven . . . first grow in inclination to such things as please the **senses** of their body, and afterwards gradually to such things as affect the internal cogitative **sense** . . .

208⁴. This (cold on the part of our husbands) we notice from the withdrawal of the **sense** from their eyes, ears, and body, at the presence of our **senses**.

210. Every love has its own **sense**: the love of seeing from the love of understanding, has the **sense** of sight . . . The love of hearing from the love of hearkening to and obeying, has the **sense** of hearing . . . The love of Knowing those things which are circumfluent in the air from the love of perceiving, has the **sense** of smell

. . . The love of nourishing one's self from the love of imbuing one's self with goods and truths, has the **sense** of taste. . . The love of Knowing objects, from the love of being circumspect and of guarding one's self, has the **sense** of touch . . . and the reason the love of conjoining one's self with a mate, from the love of uniting good and truth, has the **sense** of touch, is that this **sense** is the common **sense** of all the **senses** . . .

I. 8. That . . . love and wisdom . . . inflow conjointly into the soul; through this into the mind, its affections and thoughts; and from these into the **senses**, speech, and actions of the body. Gen. art.

T. 335⁶. Through their brains, the Spiritual World inflows immediately into the **senses** of the body (of animals).

577³. There is such a co-operation in every **sense** . . .

763. What is **sense** without relation . . . to opposites?

775. It is according to Divine order that there be generals and particulars, and that both be together in every single thing. . . So it is with every **sense** of the body: with the sight, hearing, smell, taste, and touch: and so it is with all the internal **senses**, which are of the mind.

D. 399. That evil Spirits can, permissively, induce almost any **sense**, as it were heavenly . . .

899. There are two ways into the human understanding; through the **senses**—through this way is born the understanding—and through Heaven . . .

904, 905. Hearing and sight belong to provinces of spiritual, and the rest of the **senses**, to provinces of celestial things.

1343. On **sense**, and representations (there).

1415. On the Spirits (of Mercury) who constitute those things in man which are called the internal **sense**.

1418. 1425. 1428. 1454. 1455. 3258.

1442. On the interior **sense** of man. 1445. 1448.

1718. Without **sense** there is no life, either corporeal or spiritual; and all **sense** relates to touch, even the more interior and inmost **senses**, as may be known to everyone even from the **sense** of sight and of hearing. 1719.

2191. Correspondence of the Heavens as to degrees with the **senses** in the body.

2209. That if man were in order he would still enjoy every **sense** which brutes do.—Some brutes possess a **sense** of knowing the way home . . . which **sense** is a general one in those who live according to order . . .

2386. Man (even here) has not the **sense** of touch, and the rest of the **senses**, from the body; but from the spirit which is in it . . .

—^c. This is the cause of the corporeal touches which come forth only with those who have come recently into the other life. More subtle **senses** succeed, all of which must be referred to the sensation of touch, in order for them to be **senses**.

2930. There are very many such in the world as reject spiritual things, because they do not apprehend them with the **senses** . . .

3320. Every **sense** of the body has its own respiration, nay, its own place of respiration. Ex.

3471. As the whole brain is the Organic of the internal **senses** . . .

3567. Spirits have every **sense** except taste . . .

3860. On the general natural **sense**. Gen.art. (See A.4325. 4329.)

3900. Such become Spirits almost devoid of **sense**.

3963. Spirits have been with me . . . also as to **sense** . . .

4235. (Solifidians) are those who constitute the more general **sense** of Spirits . . .

4834. On the Hell of those who take away all **sense** of civil, moral, and Christian truth and good.

E. 14. There are two **senses** given to man which serve as means for receiving the things through which the Rational is formed, and also the things through which man is reformed, namely, the **sense** of sight, and the **sense** of hearing: the rest of the **senses** are for other uses . . .

349⁴. None of the **senses** of man, namely, sight, hearing, smell, taste, and touch, are in man; but they are excited and produced from influx. In man there are only the organic forms which are the recipients, which have no **sense** until something adapted flows in from without. It is the like with the internal sensories, which are of thought and affection, and which receive influx from the spiritual world, as with the external sensories, which receive influx from the natural world.

D. Wis. vii. 4². Without correspondence and reciprocity, there is no life in **sense** . . .

x. 4. The will acts the first part in producing motions, and the understanding in presenting **senses** . . .

—^e. That the lungs act the first part in the **senses**, and the heart the second . . . (for) all the organs of the **senses** correspond to such things as are of the understanding. Enum.

Sense, Abstract. See ABSTRACT SENSE.

Sense, Celestial. See CELESTIAL SENSE.

Sense, Common. See COMMON SENSE.

Sense, External. See EXTERNAL SENSE.

Sense, Historical. See HISTORICAL SENSE.

Sense, Inmost. See INMOST SENSE.

Sense, Internal. See INTERNAL SENSE.

Sense of Letter. *Sensus literae.*

Sense, Literal. *Sensus literalis.*

Letter. *Litera.*

Sense, Ultimate. *Sensus ultimus.*

See under BEAR—*ursus*, INTERNAL SENSE, LETTER, NATURAL SENSE, and WORD.

A. 1. This no mortal apprehends from the **letter**, or **sense** of the **letter** . . . 4. 37. 64.

3. Without such life, the Word as to the **letter** is dead. Ex. . . The Word as to the **letter** alone is like a body without a soul. 755⁵.

[A.] 49^e. 'Cloud'=the **literal sense** of the Word. (See under CLOUD.)

64. The Angels know nothing at all of what is of the **letter**, not even the proximate meaning of a single word; still less the names of the countries, cities, rivers, and persons . . . 1143.

65. Certain Spirits when taken up to Heaven understood nothing of the **letter**. 3474.

735. So all who remain in the **sense of the letter**, where it speaks according to the apprehension of man, consequently according to the fallacies of his senses: if they, in simplicity, have faith in these things, because it is the Word of the Lord . . . they easily suffer themselves to be instructed. Examp. 1408^e.

1143². If the man of the Most Ancient Church were alive now, he would not inhere a whit in the **sense of the letter**, but would be as if he did not see it . . . 1540².

1405. Unless the **sense of the letter** as it were vanishes . . . 1408.

1408². The corporeal things of the Word are those which are of the **sense of the letter**; and, when the mind is kept in them, the internal things are not seen . . . But still the things of the **sense of the letter** are like those which are with man in his body . . . which are general vessels . . .

—^e. All the books of the Ancients had a **sense** different from that in the **letter**.

1807^e. He who is in Divine things never looks at the Word from the **letter**; but looks at the **letter** and the **literal sense** as representative . . . of celestial and spiritual things. To him the **literal sense** is only as an instrumental means for thinking about them. Such was the Lord's sight.

1832². The things of the **literal sense** . . . are representatives . . . and thus are not in themselves truths: some are even falsities, which, however, can serve as vessels . . . Examp.

1866. Thus the **letter** vanishes, and its historical **sense** . . . 1874^e. 2015².

1871. In the **literal sense** there is scarcely anything which does not appear devoid of order; but, when it is being read . . . it becomes more beautiful as it ascends . . .

1872. The black dress (represented) the Word in the **letter**.

1888. That the **sense of the letter** is representative of Divine arcana; and that it is the receptacle and thus the repository of the Lord's celestial and spiritual things. (Illustrated by two examp.)

1984^e. Still, the **sense of the letter** represents truths, and presents appearances of truth, in which man can be, while not in the light of truth.

2069. The **sense of the letter** merely furnishes objects 2275. 2953.

2162⁵. That they saw only . . . the **literal sense**. Sig.

2225. What is necessary for salvation is the same in the **letter** . . . 2609.

2242³. Thus the **sense of the letter** is according to

appearances . . . Therefore the Word as to the **letter** is for man . . .

2311. The **literal sense** is like a body . . .

2335^e. The quality of the Word in the **letter**.

2395². The **sense of the letter** not hurtful to the simple.

—^e. When these things are read . . . the **sense of the letter** is rejected . . .

2531². In the **literal sense** are truths which are accommodated to the apprehension of those in external worship . . .

2760, Pref. Everyone confirms his dogma from the **literal sense** . . .

2760². 'Clothed in a vesture dyed in blood'=the Word in the **letter**.

3373². Why interior truths rarely appear in the **sense of the letter** of the Old Testament.

3382². The **sense of the letter**, in its ascent towards Heaven, is put off . . .

3393. The Lord is the Word . . . as to the **literal sense** also.

3424. 'A well of living waters'=the Word as to the **literal sense**, in which is the internal sense. Ex. 3427.

3425⁴. The things in the **literal sense** appear opposed to those in the internal sense; yet are never opposed, but correspond completely. Sig. and Examp.

3431. Removal to . . . lower or more exterior truths such as are extant in the **literal sense**. Sig.

3432. 'He dug another well, and for that they strove not'=the **literal sense** . . . which they do not deny.

—^e. The **literal sense** . . . is threefold: historical, prophetic, and doctrinal, all of which can be apprehended by those in externals.

3436. The doctrine of faith, here signified by 'Beer-sheba,' is the **literal sense** itself . . . 3445.

—². He who is in simple good, and believes the Word in simplicity according to its **literal sense**, is gifted with the faculty of perceiving truths when instructed in the other life; and in the mean time the few truths with him are vivified by charity and innocence, and then the falsities are not hurtful . . .

3438. 'Jehovah appeared unto him in that night' . . . By this obscurity is signified the **literal sense** . . .

—². How the case is with the **literal sense**. (See INTERNAL SENSE, here.)

3439. That the Divine was also in the **literal sense**. Sig. and Ex.

3440. That there is an increase of good and truth with man from the **literal sense** also, is because in this **sense** also each and all things are Divine; and because in the **literal sense** the internal sense is open in many places. Examp.

3451. The agreement of the **literal sense** with the internal sense, consequently that of the doctrinals of faith . . . from the **literal sense**, therewith. Tr.

—^e. For the Word as to the **literal sense** is the Lord's Kingdom itself on earth.

—². As the Church has its doctrinals from the **literal sense**, it cannot but be various . . .

—³. For the **literal sense**, in many places, appears opposed to itself: the reason is that in this **sense** there are appearances of truth accommodated to those who . . . are also in worldly and corporeal loves.

3452. That doctrinals of faith, regarded in themselves, are not to be denied, so far as they are from the **literal sense**. Sig. and Ex. . . For they are accepted by the Lord, provided that he who is in them is in the life of charity . . .

3454^e. That the Word is Divine . . . is denied by those who acknowledge no other holiness in it than what appears in the **letter** . . .

3464. 'We have found waters' = . . . the interior truths which are in all the doctrinals drawn from the **literal sense**; for the **literal sense** is like a well in which is water.

—². When man is in the doctrinals which are from the **literal sense**, and at the same time in a life according to them, he has correspondence in himself; for the Angels with him are in interior truths, while he is in exterior, and thus he has communication with Heaven through the doctrinals, but according to the good of his life. Examp. 3469, Tr.

3472. That each and all things in the **literal sense** are representative of the spiritual and celestial things of the Lord's Kingdom.

3476. The **literal sense** unites man with the First Heaven . . .

3477. The arcana of wisdom manifest to man from the **literal sense**, are relatively (extremely) few.

3605³. As it so appears, it is so said in the **sense of the letter**.

3712². Divine doctrine is also the Word in the **literal sense** . . . As the **literal sense** contains in it the internal sense, and this the supreme sense . . . the doctrine therefrom is Divine. As Jacob represents the Divine Natural, he also represents the Word as to the **literal sense**. . . The Natural of the Word is circumstanced no otherwise than its **literal sense** . . .

3735. To the Angels such things as are in the **sense of the letter** are only objects for thinking about heavenly and Divine things; for such things are vessels which are in the ultimate of order. Examp.

—². A man who reads the Word holily, is by such correspondences closely conjoined with Heaven . . . although he be in thought solely about the things . . . which are in the **sense of the letter**. Ex.

3765. The Word is here called 'a well' because it treats of the Natural, which . . . apprehends the Word only at the **literal sense**.

3769. 'A great stone was upon the well's mouth' . . . The Word is said to be closed, when understood only as to the **sense of the letter**, and when everything therein is taken for doctrine. Ex.

3819². In the **literal sense** there are general truths. Ex.

3909. The things extant in the **sense of the letter** . . . are relatively harsh . . . but become mild and gentle as they are elevated . . . The **literal sense** is such because

it has been accommodated to the apprehension of the natural man . . . 4002.

4104². Thus, although the **literal sense** is natural, still in every single thing it contains spiritual things. 4279.

4279². The lowest or **literal sense** is for man while he lives in the world.

4358. Interrogations in the **sense of the letter** are not interrogations in the supreme sense. Ex.

4373^e. Thus the **literal sense** by ascent becomes spiritual, and this even to the Lord, where it is Divine.

4391². 'Thick darkness under His feet' . . . The **literal sense** is such. Ill. 9406⁵.

4480. The Spiritual of the Word does not appear in the **letter**; for in the **letter** there is what is worldly . . . But, when read by man, what is worldly therein becomes Spiritual . . . with the Angels . . .

4768. The subject treated of (in the history of Joseph's coat) . . . is the confirmation of falsity by appearances which are presented by reasonings from the **sense of the letter**. 4769. 4783.

4783. For the **sense of the letter** has generals, which are like vessels, which can be infilled with truths, and also with falsities, and thus be explicated in favour [of either]; and, as they are generals, they are relatively obscure, and have no light except from the internal sense. (Continued under INTERNAL SENSE.) Examps.

4861. 'Gate' = external truths, which are of the **sense of the letter**, and which afford an entrance.

5008⁶. All Divine truths can be confirmed from the **literal sense**. Ex.

5247⁶. 'Hairiness,' and 'a leathern girdle' = the **literal sense** . . . as to truths, and as to goods; for the **literal sense** is the natural sense. 5620¹². 5687.

5620¹². 'Wild honey' = the delight which is in the **literal sense** as to good.

—¹³. For Divine truth . . . in the **literal sense** is delightful, because it suffers itself to be explicated in each one's favour.

5945. Doctrinals of scientifics are doctrinals from the **literal sense**; and are especially serviceable to those who are first being inaugurated into the interior truths of the Church.

6071. The scientifics of the Church at this day are the things which are of the **literal sense**; and unless truths from the internal sense are insinuated into these scientifics, the mind can be led away into every heresy . . . Examps.

6221^e. In its descent, the Word . . . at last clothed itself with a form adapted to the apprehension of man, which is the **literal sense**.

6222². A man can confirm any dogma from the **literal sense**. The reason is that the things of the **literal sense** are general vessels, which receive truths, and the quality of these vessels does not appear until they have received truths . . .

6619^e. With those in whom the thought has been closed, nothing more appears therein than the **sense of the letter**, or that nearest the words. 6620.

[A.] 6774. 'A well' = the Word as to the **literal sense** . . . Moses dwelt 'near a well' . . . because the **literal sense** is the first with those being regenerated . . . And those in the truths of simple good care only for the **literal sense**.

6775. Those are said to be in simple good who . . . in simplicity believe the Word as to its **literal sense**, everyone according to his own apprehension . . .

6789². Unless the internal of the Word inflows with those who . . . remain in the **literal sense**, there is not effected the conjunction of the truth from the Word with good. It inflows when the man holds the Word to be holy; and he does this when he is in good.

6832. The scientific truth of the Church is nothing but the Word in the **sense of the letter** . . . 9025².

6839. (Thus) the things which are in the **sense of the letter** are such as accommodate themselves to the apprehension of the simple, who do not believe unless [a thing] is as it appears. 6997^e. 8705².

7089. By doctrine (which Aaron represents) is meant the Word such as it is in its **literal sense** . . .

7840². The men of the External Church are those who have qualified their good by exterior truths, such as are those of the **literal sense**.

8443². Truth Divine in the sixth degree is such as is with man, accommodated to his perception; thus is the **sense of the letter**.

8581⁴. The great errors into which those fall who strictly adhere to the **sense of the letter**. Examp. 10276⁸.

8781². The Word in the **letter**, especially the prophetic Word, is nothing else (than the density of a cloud) relatively to its internal sense.

8891³. The Angels do not see the **sense** of the Word according to the **letter**, but according to the things therein . . .

8916. Truth Divine, or the Word . . . in the external form, is its external or **literal sense**. That this **sense** is called 'a cloud,' and 'smoke.' Refs.

8920². Truth Divine . . . in the world, is such as is its **sense** in the **letter** . . .

8943². The **literal sense** does not vanish, or die, through the internal sense . . . but lives through it.

9025². The **literal sense** is for the simple; for those being initiated into the interior truths of faith; and for those who do not apprehend interior things; for it is according to the appearance before the sensuous man, thus is according to the apprehension. Hence it is that dissimilar and contradictory things often appear there. Examp.

— . Hence it is that the doctrines of the Church in very many things recede from the **literal sense**.

—³. Those who learn and teach the **literal sense** alone, without doctrine, . . . comprehend only those things which are of the external man . . . The reason is that the Word in the external or **literal sense** is natural.

9026. The agreement of the truths of faith with those which are of the **literal sense**; and that the things which are of the **literal sense** cannot be extinguished; for they are truths in the ultimate of order. Tr.

— . The things of the **literal sense** can indeed be weakened, but cannot be extinguished; and, after they have been weakened, they can be separated, and then be restored by means of explication. Sig.

9031. For the things in the **literal sense**, if looked at interiorly, all agree together. Sig. and Ex.

—². So with every truth of the **literal sense**; for, in natural light . . . this appears as said in the Word; for the **literal sense** is natural, and for the sensuous man; but when the same is presented in the light of Heaven, it appears according to the internal sense.

9032. Spiritual truth . . . weakened by . . . that of the **literal sense**. Tr. It is commonly believed that the truth of doctrine . . . is the same as the truth of the **literal sense**. Examp.

9033. It now treats of the weakening of . . . the **literal sense** by spiritual truth. Examp.

—^e. This is attributed to the Lord in the **sense of the letter**, because it appears so; and therefore, being an apparent truth, it is not to be denied, that is, extinguished; for thus faith in the Word would be extinguished . . . Refs.

9034². 'A man-servant' = the truth of the **literal sense** . . . For this is of service to spiritual truth. Ex.

—⁴. How the truths of the **literal sense** serve for the formation of spiritual truths; in general, for the formation of faith and charity. Ex.

9035. For the truths of the **literal sense**, stored up in man's natural memory, form there as it were a field —*campum*—for the mental view of the internal man . . . and from this field the internal man chooses such things as agree with the good in him.

9036. The punishment of spiritual death. Sig. For the truth of the **literal sense** is extinguished, and with it, faith in the Word.

9093^e. Truths in the external form are such as those of the Word in the **literal sense**.

9127⁶. 'Water' = external truth Divine, such as is the Word in the **letter**.

9163⁴. Truths ultimate in order are those of the **sense of the letter**, in which are the truths of the internal sense, and upon which these rest, like columns on their pedestals.

9166⁵. 'His foot-stool' = truth Divine below Heaven such as is the Word in the **literal sense**; for on this rests truth Divine in Heaven . . .

9348. The **literal sense** perversely applied then chiefly prevails.

9349. The **literal sense** is thereby not annihilated, but rather confirmed. Ex.

9360. The (people) of our earth relate to the external and corporeal sense, in which the interior things of life cease . . . It is the like with truth Divine in the **letter**, which is called the Word; for which reason it was given in this Earth . . .

9372³. 'A reed' = truth in the ultimate, such as is the Word in the **letter**.

9382². Those thus illuminated . . . make for themselves doctrine from the Word, to which they apply the

sense of the letter . . . Most of *these* make for themselves no doctrine, but remain in the **sense of the letter**, which they apply to favour falsities . . .

9391¹². 'Ground to powder' = falsity thence confirmed from the **sense of the letter**. 'A brook from Mount Sinai' = truth Divine, thus the Word in the letter: for this descends thence.

—¹⁴. To pervert the scientifics of truth and good from the **sense of the letter** in favour of their cupidities, and still to worship them as holy. Sig.

— . Things from proprium . . . are false, although outwardly they appear as truths, because taken from the **sense of the letter**.

9396. 'The book of the covenant' = the Word in the letter, with which is conjoined the Word in Heaven. Ex.

9406. 'Under His feet' = the ultimate sense, which is the **sense of the letter** itself. Ex.

— . The ultimate of truth Divine . . . is such as is the **sense of the letter**, which is natural, because for the natural man. The **sense of the letter** contains in itself the internal sense . . .

—⁴. 'We have found Him in the fields of the wood' = in the natural or **literal sense**.

—⁶. When truth Divine . . . is translucent with man from the very **sense of the letter**, this **sense** is described by 'the feet of the resplendence of polished brass.'

—⁷. 'A stone out of the rock crushing the iron, clay, brass, silver, and gold' = that the Church as to the reception of truth from the Word perishes when falsity and evil are confirmed through the **sense of the letter**.

—^e. In the most ancient times, nothing was seen in the **sense of the letter** except what is heavenly, almost abstractedly from the **letter**.

9407. See SAPPHIRE.

— . (Thus) **this sense**, which is the ultimate one in order, contains in itself the spiritual and celestial sense, and, inmosty, the Divine itself . . .

—³. From this comparison (with human speech) an idea may be had concerning the Word in the **letter**; for this is attended to in Heaven, just as a man's thought is wont to be as presented in speech . . . but the difference is, that the **sense of the letter**, when being read by man, is neither heard nor apperceived in Heaven, but only the internal sense . . .

9409. Those in the **external sense** alone, separated from the internal. Sig. and Ex. 9421.

—⁴. Hence the **external sense**, without doctrine . . . is bent wherever one pleases . . .

9410. With those in the **external sense** separated from the internal, there is no truth in its power. Sig. and Ex.

— . There is no communication with the Angels if the Word is apprehended as to the **letter** only, and not at the same time according to something doctrinal . . . which is the internal of the Word.

9414. Instruction from the Lord for those in the **external sense**. Sig. and Ex.

9419. The **external** or **literal sense** of the Word is presented representatively in Heaven, in one way with

those who are in the **external sense**, and at the same time in the internal . . . and in another way with those who are in the **external sense** separated from the internal.

9422. 'To sit beneath the mount' = to remain in the **external sense**. Ex.

9424. The doctrine of truth from the **external sense** alone. Sig. and Ex. —⁴.

—⁹. A semblance of truth induced from the **external sense** alone. Sig.

9425. That falsities were to be removed (by) doctrine from the **external sense**. Sig. and Ex.

9427^e. The **external** (or **literal sense**) covering the internal, and also Heaven. Sig.

9433^e. 'Bases' = truths in ultimates, such as are those of the Word in its **literal sense**; hence it is said that it 'shall not be removed to eternity.'

9468⁶. See SCARLET.

9642³. Those in falsities which they confirm from the **sense of the letter** wrongly explicated. Sig.

9809^e. Falsity in which is good . . . is such as there is with all who remain in the **sense of the letter**, and in doctrine thence, but still have as the end the good of life.

9828⁶. The 'garments' (of Elijah and John) = the Word in the **external sense**, which is natural. L. 15^b.

9917². The 'fringe' = Divine truths in ultimates, such as are those of the Word in the **sense of the letter**; which are said to 'fill the temple,' when they fill the Church.

9995⁷. 'To grind meal' = to select such things from the **sense of the letter** as will serve to confirm evils . . .

10028². When man is being purified, he first of all learns such truths as can be apprehended by the sensuous man, such as are in the **sense of the letter** . . .

—^e. Thus all interior truths are together, in the truths of the **sense of the letter** . . .

10126^e. Hence it is that the Word in ultimates, that is, in the **sense of the letter**, is representative . . . and thus serves as a basis and foundation to the Heavens.

10217⁷. The truth of the Church falsified by the **literal sense** of the Word applied to favour evils. Sig.

10276³. (Thus) the **literal sense** is holy from its internal sense; but, separated from it, is not holy.

10300^e. 'The waters of Jericho (healed)' = the truths of the Word in the **sense of the letter**. Ex.

10324. The Word in the **letter** cannot be apprehended except by means of doctrine made from the Word by one who is illustrated; for the **sense of the letter** is accommodated to the apprehension even of simple men.

10400. Doubt and denial that there is any Divine truth except what is extant in the **sense of the letter**. Sig. and Ex.

10402. The extraction of such things from the **sense of the letter** as favour external loves. Sig. and Ex. 10406. 10478.

10431². Thus the Word as to the **letter** is according to the appearance with man.

[A.] 10441. For the **sense of the letter** . . . is for the most simple, and for infants . . .

10453. The two 'tables' here = the **external** of the Word . . . The **external** of the Word is the **sense of the letter**. This **sense** is signified by 'the tables,' because it is like a table . . . on which the **internal** sense has been written.

—³. That the two tables were broken . . . involves the **arcenum** that the **sense of the letter** would have been different, if the Word had been written with another people. Ex. 10461. 10603, Sig. and Ex.

10547^e. All celestial and spiritual things inflow into natural and worldly ones, and cease in them, and form and constitute them . . . This is the case with the **external** sense of the Word, which is called the **sense of the letter**.

10582³. In such obscurity and falsity of faith are those who believe the Word solely as to the **sense of the letter**, without doctrine made thence . . . Sig. 10584².

10607. The **external** of the Word, etc., are here represented by Moses, and Mount Horeb, etc. 10609. 10614. 10689. 10691.

H. 259^e. The natural sense of the Word, which is to us the **sense of the letter**, is not in Heaven . . .

307^e. (Thus) the **sense of the letter** serves as a basis and foundation (for Heaven). 305.

311^e. But the **sense of the letter** unless genuine doctrine enlightens, distracts the mind . . .

N. 262. (Refs. to passages on the **sense of the letter**, or **external** sense of the Word.) W. H. 13.

J. 1. For the **sense of the letter** is natural, and in the ultimate of Divine order . . . and therefore he who comprehends the Word solely according to the **sense of the letter** may be carried away into various opinions . . .

28². Without such a **letter**, the Word could not have been . . .

C. J. 62^e. The Lord's 'heel' which is 'the seed of the woman,' is the proceeding Divine in ultimates, which is the Word in the **sense of the letter**.

W. H. 1². The Word in the **letter** to which violence has been done. Sig.

7^e. It is the **literal** sense which is illustrated. Refs.

8. The things which have become of faith from the **literal** sense are not to be extinguished, except after a full view. Ref.

10². The **sense of the letter** is transmuted into the spiritual sense in a moment with the Angels, without their hearing or knowledge of what is in the **sense of the letter**. Refs.

S. 5. The spiritual sense is not that which shines forth from the **sense of the letter** when anyone examines and explicates the Word to confirm any dogma . . . This **sense** is the **literal** sense.

10^e. The 'wall,' and its 'foundations' = doctrine from the **literal** sense.

26⁴. The **sense of the letter**, in which is the spiritual sense, seen represented by a purse full of silver, lying open, but guarded.

27. That the **sense of the letter** of the Word is the basis, containant, and support of its spiritual and celestial sense. Chapter. T. 210.

33. (Thus) the Word without the **sense of the letter** would be like a palace without a foundation, etc.

35. The prophets thus represented the violence done to the **sense of the letter** by the Jews. Ill.

36. The Word in its ultimate or natural sense, which is the **sense of the letter**, is signified by the wall of the holy Jerusalem . . . by its foundations . . . and also by the gates . . . 43, Gen.art.

37. That Divine truth in the **sense of the letter** is in its fulness, holiness, and power. Chapter. W. 221, Ex. T. 214.

— . For the two interior senses . . . are *together* in the natural sense, which is the **sense of the letter**. 38^e. 65.

39. Thus the Word is the Word itself in its **sense of the letter**; for in this, within, it is spirit and life. Ex. The spiritual sense, and the celestial sense, are not the Word without the natural sense, which is the **sense of the letter**; for they are like spirit and life without a body . . .

40. The truths of the **sense of the letter**, in part, are not naked truths, but are appearances of truth, and are as similitudes and comparisons, taken from such things as are in nature, thus such as are accommodated and adapted to the apprehension of the simple and of infants: but, as they are correspondences, they are receptacles . . . of genuine truth . . .

41. As the Word in the **sense of the letter** is such, it follows that those who are in Divine truths . . . while reading the Word in illustration from the Lord, see Divine truths in natural light: for the light of Heaven, in which is the spiritual sense, inflows into the natural light in which is the **sense of the letter**, and illuminates the Intellectual of the man, and causes him to see . . . Divine truths, where they are extant, and where they are latent . . .

42. Hence the Word in its ultimate bosom, from its **natural** sense, in which are the two interior senses, is like a ruby and a diamond. Ex.

43. It is the **sense of the letter** from which is doctrine, and, through doctrine, the Church.

44. That the truths and goods of the **sense of the letter** are meant by the Urin and Thummim. Gen.art.

— . The ephod represented Divine truth in its ultimate; thus the Word in the **sense of the letter**.

—⁴. Answers from Heaven are given (solely from the **ultimate** sense of the Word), because in this **sense** is the proceeding Divine in its fulness. Sig. 48^e, Sig.

45. That the truths of the **sense of the letter** are meant by the precious stones in the garden of Eden. Gen.art.

46. That the **sense of the letter** is signified by the curtains and veils of the tabernacle. Gen.art.

47. That the external things of the Temple represented the external things of the Word, which are its **sense of the letter**. Ex.

49. Combat against evils and falsities must be waged

through truths from the **sense of the letter**. Through the truths with man also the Lord has the power of **saving him**; for man is reformed and regenerated through truths from the **sense of the letter** . . .

—^e. The angels of both Kingdoms, and men, are together in (the **sense of the letter**).

50. That the doctrine of the Church is to be drawn from the **sense of the letter**, and to be confirmed thereby. Chapter. 53. 54. T.225.

— . It follows that the Lord is the most present in the **sense of the letter**; and that He teaches and illustrates man from it.

51. The Word in the **sense of the letter** consists of mere correspondences . . . Therefore in the **sense of the letter**, in some places, there are no naked truths, but clothed ones, which are called appearances of truth; and there are many things accommodated to the apprehension of the simple . . . and there are some things which appear like contradictions . . . As, therefore, the Word in the **sense of the letter** is such, it is evident that it cannot be understood without doctrine. Examps.

53. For the Lord is present with man in the **sense of the letter**, and nowhere else, and illustrates and teaches him the truths of the Church. And the Lord never operates anything except in fulness; and the Word in the **sense of the letter** is in its fulness. Hence it is that doctrine is to be drawn from the **sense of the letter**.

55. The doctrine of genuine truth can be fully drawn from the **literal sense**: for the Word in this **sense** is like a man clothed, whose face and hands are naked: all things which pertain to man's life, and thus to his salvation, are naked there; the rest are clothed; and, in many places where they are clothed, they show through, like a face through thin silk.

56^e. It is better, therefore, for man to study the Word in the **sense of the letter**: from it alone is doctrine given.

57. That the genuine truth, which must be of doctrine, does not appear in the **sense of the letter** to any others than those who are in illustration from the Lord. Gen.art.

58. The Lord inflows through these senses, and through their light, into the **natural sense**, and into the light of this with man: hence man acknowledges truth from interior perception, and afterwards sees it in his thought . . .

62. That through the **sense of the letter** there is conjunction with the Lord, and consociation with the Angels. Chapter.

63. These senses are evolved from the **natural sense**, which is the **sense of the letter**, when a true man is in it. The evolution (to the Angels) is instantaneous, and so, consequently, is the consociation.

64. When I have read the Word in its **sense of the letter**, communication has been effected with the Heavens, now with this Society of them, now with that; and those things which I understood according to the **natural sense**, the spiritual Angels understood according to the spiritual sense, and the celestial Angels according to the celestial sense; and this in an instant . . . 96.

—². Some Spirits abuse this communication, by reciting some sayings from the **sense of the letter** . . .

91. That heresies can be taken up from the **sense of the letter**; but to confirm them is hurtful. Chapter.

96. As each and all things of the **sense of the letter** communicate with Heaven, and open it . . . when a man applies this **sense** to confirm (evil) loves, the internal of the Word becomes false; and therefore, when its external, which is the **sense of the letter** . . . communicates with Heaven, Heaven is closed . . .

96b. The man who is in truths, not from doctrine, but from the **sense of the letter** alone, is at the circumference (of the garden) . . .

97. The **sense of the letter** is a guard for the genuine truths which are hidden within, in this way: that this **sense** can be turned hither and thither, and be explicated according to the apprehension, and yet the internal not be injured thereby; for it does no harm for the **sense of the letter** to be understood differently by one than by another: but this does harm—if the Divine truths which lie hidden within are perverted . . . (See T.260).

—³. The Lord does not speak with man except in what is full, and the Word in the **sense of the letter** is Divine truth in fulness.

—⁴. 'To ride,' and 'sit upon the cherubs' = upon the **ultimate sense** of the Word.

P. 231². The third kind of profanation is committed by those who apply the **sense of the letter** to confirm evil loves and false principles. Ex. 233¹⁰.

313^e. Let him who wants to do so remain in the **sense of the letter** . . . R.41^e.

R. 24. That the Lord will reveal Himself in the **sense of the letter**, and will open its spiritual sense, at the end of the Church. Sig. and Ex.

47. The Lord's 'hairs' = the Divine good . . . and Divine truth . . . in the ultimates of the Word, which are contained in its **sense of the letter**.

—². 'Bald' = the Word without the **sense of the letter**. 'Bears' = this **sense** separated from its internal sense.

—⁶. They who have despised the **sense of the letter** appear bald there; but they who have loved the **sense of the letter** appear with becoming hair.

148. 'He shall rule them with an iron rod' = through truths from the **sense of the letter** . . .

200^e. 'The beginning of the handiwork of God' = the Word such as it is in the **sense of the letter**; for this **sense** is the complex of its interior sanctities.

231². For all the precious stones in Heaven derive their origin from the ultimates of the Word . . . (which) are the truths and goods of its **sense of the letter**. T.209⁵. 217. E.717⁴.

238. A new Heaven from Christians who were in general truths from the **sense of the letter**. Sig. and Ex.

246. The Divine wisdom in its **natural sense** from its spiritual and celestial sense. Sig. and Ex.

256. 'The Book written on the back side' = the **exterior sense** which is Natural.

367. 'Palms' = Divine truth in ultimates, which is the Divine truth of the **sense of the letter**.

[R.] 513. Conjunction with the Lord in Heaven through the Divine truth of the Word in its **sense of the letter**. Sig.

540. 'Diadems,' or precious stones, = the truths of the Word; in special, the truths of the **sense of the letter**: here, falsified and profaned. Ex. E. 717.

544. That (the doctrine of the New Church) will convince through truths from the **sense of the letter** . . . Sig. and Ex. S28, Sig.

573. 'His feet as of a bear' = full of fallacies from the **sense of the letter**, read, but not understood. Ex. 574.

642². That, when He comes to Judgment, He will appear in the **sense of the letter**. Sig. and Ex.

672. Those truths and goods by which the evils and falsities of the Church are disclosed, taken from the **sense of the letter**. Sig. and Ex.

— . Naked goods and truths cannot inflow: for these are not received: but clothed truths, such as are in the **sense of the letter**. Moreover the Lord always operates from inmosts through ultimates, that is, in what is full. Sig.

736. 'Here is the mind which has wisdom' = that this interpretation is in the **natural sense**: but is for those who are in the spiritual sense from the Lord. . . The reason the interpretation was made by the Angel in the **natural sense** . . . is that the **natural sense** is the basis, containant, and support, of its spiritual and celestial sense; and therefore elsewhere also in the Word, interpretations have been given in the **natural sense**. E. 1061.

825. Divine truth in the **ultimate sense**, or the Word in the **letter**, to which violence has been offered. Sig. and Ex.

859. 'Gog and Magog' . . . = those solely in the **sense of the letter**, and thence in worship.

898. 'Having a wall great and high' = the Word in the **sense of the letter**, from which is the doctrine of the New Church. Ex.

—^e. For the doctrine of the New Church is from the **sense of the letter** only.

902. 'The wall of the city had twelve foundations' = that the Word in the **sense of the letter** contains all things of the doctrine of the New Church. Ex.

911. That every Divine truth in the **sense of the letter**, with the men of the New Church, is translucent from the Divine truth in the spiritual sense. Sig. and Ex.

—^e. The Word in the **sense of the letter** is such, that the more a man is illustrated by the influx of the light of Heaven, the more he sees truths from their connection and derivative form; and, the more he thus sees them, the more interiorly is his Rational opened.

915. All things of this doctrine from the **sense of the letter** in their order with those who approach the Lord immediately, and live according to His precepts . . . Sig. and Ex.

959. (How it is that the **natural sense** contains the other senses within it. See WORD, here.)

M. 24. (The preacher in that Heaven showed that the wisdom which is the Lord in the Word lies stored up in the **sense of the letter**, and is not opened except

to those who are in truths of doctrine, and at the same time in goods of life.

T. 207. While these (Divine truths of the spiritual sense) are in man, the **sense of the letter** cannot be perverted. For the **sense of the letter** can be bent hither and thither; but if it is bent to what is false, its internal holiness perishes, and its external holiness with it; whereas if it is bent to what is true, that holiness remains.

212^e. Thus in its **sense of the letter**, which is natural, there is an interior sense . . .

238. The Word in the **letter** is like a cabinet containing precious stones arranged in order . . .

241². (Thus) the Word in Heaven, as to the **literal sense**, is similar to our Word, and at the same time corresponds to it . . .

258. When a man in falsities applies the **sense of the letter** to them, then the falsities are in it, and the truths are dissipated, which is effected on the way from the man to Heaven. (Shown by comparisons).

287. The decalogue, in the **sense of the letter**, contains the general precepts of doctrine and of life . . . Gen. art. 291.

508². The sword vibrating in his hand = that the **sense of the letter** can be turned hither or thither, provided it is done in application to some Truth.

704. In the **natural sense**, the Lord's 'flesh and blood' = the passion of the cross.

D. 1335. (On those who make light of the **sense of the letter**.)

1624. (Effect of sticking solely in the **literal sense**.) 1736. 2391. 4759a. 5180^e. 5606.

1736. Those who remain in the **literal sense** constitute the filthy outermost skin . . .

1737. Some remain in the **literal sense**, but admit an interior sense (when it suits them). Des.

2056. (Thus) the **sense of the letter** is much more penetrative when the mind does not inhere in that **sense** . . . as with critics.

2356. On the **literal sense** of the Word.

2694. That the **literal sense** is to be treated cautiously. Sig. 2695.

4121. The things contained in the **literal sense** are most general vessels. Ex. 4122.

4343. Thus perish all things which are of the **sense of the letter** . . .

4413. On the **literal sense** of the Word, and hypoerites. Paul.

4760. He twisted the **literal sense** . . . having a mind to destroy it, and the internal sense by the **literal sense**.

5370. 'The dragon' = those who want no doctrine, but only the Word in the **letter**. Des. 5422.

5951. See ENGLAND, here.

6096²⁸. They who are in the **sense of the letter** alone, and study it merely for the sake of honour, are in adultery as of a father with his daughter-in-law.

E. 64. The Lord's garments which they divided = the Word in the letter . . .

71^e. Therefore when man thinks spiritually from natural things which are in the **sense of the letter**, he is conjoined with Heaven and in no other way.

98⁵. For the **sense of the letter** consists solely of external things which are in nature . . . for otherwise the Word would not be communicative with the Angels.

71^e. 175². 260². 329⁵.

175². The natural sense of the Word, which is its **sense of the letter**, is together with (the things proper to nature), and the sense which is together with them serves as a basis for the sense which is devoid of them ; for all things in nature are ultimates of Divine order, and the Divine does not subsist in the middle, but flows down to its ultimates, and so subsists. Hence it is that the Word is such in the **letter** ; and, unless it were such, it would not serve as a basis for the wisdom of the Angels, who are spiritual. 260².

237⁵. 'To plaster with untempered mortar' = falsity assumed as a principle, and made to appear as truth, by the application of the **sense of the letter**.

294. In the **sense of the letter** are mentioned only mediates which involve ends.

316¹⁵. The perversion of the Word as to its **sense of the letter**. Sig.

325⁶. The **sense of the letter** consists of secondaries . . .

355³¹. This truth is such as is contained in the **sense of the letter** : they who remain in this alone . . .

356⁶. That all things of doctrine are to be confirmed by the **sense of the letter**. Ex. . . When a man thinks any truth, and confirms it by the **sense of the letter**, it is perceived in Heaven ; but not if he does not confirm it ; for the **sense of the letter** is the basis, in which the spiritual ideas, which the Angels have, cease, almost as words are the basis into which the sense of thought falls and is communicated to another.

375². Therefore they who remain in the **sense of the letter**, and make doctrine for themselves thence, and live according to it, are in ultimate goods and truths. These . . . are in Heaven, but in the ultimate one ; for the goods and truths which they have drawn from the **sense of the letter** . . . have in them the interior goods and truths which are of the spiritual sense. Examps.

384. For the **sense of the letter** is such that they who are in good see truths there, and they who are in evil see falsities there ; for the **sense of the letter** is according to the apprehension of infants, etc., and is therefore according to the appearance ; but still in that **sense** truths lie hidden which are seen by no others than those who are in good . . .

449¹⁰. 'Benjamin' (in the blessing by Moses) = the Word in its **ultimate sense**, which is natural.

453¹². 'To gather together the waters of the lower fishpool' = to collect many things from the **sense of the letter**, and from the natural man.

503². For the **sense of the letter** is for the greatest part from the appearances in the Spiritual World.

520². For the truths of the **sense of the letter** to

remain truths, they must be applied to confirm the goods of life, and the principles of true religion. If they are drawn away from this application as the end, they are truths no longer, because there is not any perception of truth in them. Ex.

537¹⁷. The 'old rags,' etc. with which they drew Jeremiah up, = the vindication and restitution of the truth of doctrine by such goods and truths of the **sense of the letter** as have not been perceived and understood, and therefore have been neglected and rejected.

540⁶. The things of the **sense of the letter** are signified by 'brass, tin, iron, and lead,' because by these are signified the goods and truths of the natural man, for which man are those things of the Word which are contained in its **sense of the letter**.

545³. It is provided by the Lord that no harm be done to anything in the **sense of the letter**, by denying it to be true and living, that is, Divine, although one confirms his own falsities by the **sense of the letter** ; for so long as he does not deny the Divine in the Word, he reads or hears it, and is thereby in some conjunction with Heaven. Sig.

579². For when a man thinks solely from fallacies, he thinks solely from those things which are extant at first sight in the **sense of the letter** ; and not from any interior **literal sense**. Des.

593. 'A mighty Angel descending from Heaven' = the Lord as to the Word ; here, as to its ultimate sense which is called the **sense of the letter** . . . because the Lord is called 'mighty' from this sense ; for all the strength and all the power of Divine truth come forth and consist in its ultimate, consequently, in the **sense of the letter**. Ex. —³.

—⁴. Hence all the doctrine of the Church ought to be formed and confirmed from the **literal sense**.

597. By Divine truth in ultimates is meant the Word in the **sense of the letter** ; and, as this **sense** is natural, and the Natural is the ultimate of Divine order, it therefore supports Divine truth spiritual and celestial, exactly as pillars do a house, and as the feet do the body ; for, without the **natural sense** of the Word, the interior things would dissolve . . . and therefore each and all things which are in the **natural sense** . . . are perpetual correspondences . . .

—². That the Word in the **ultimate or natural sense** is full of the good of love. Sig.

600. 'His right foot on the sea, and his left on the land' = the **sense of the letter** which is natural, in which are all things of Heaven and the Church. Ex.

614. That the Word in the **sense of the letter** was delightful, but in the internal sense . . . undelightful. Sig. 619, Ex. —³, Ex.

617¹⁷. 'To lift up the heel against Him' = to pervert the **sense of the letter** even to the denial of the Lord, and the falsification of all truth.

624⁵. For the **sense of the letter**, however falsified, has power.

627⁵. By ultimate truth, is meant sensuous truth, such as is the truth in the **sense of the letter** with those who are merely sensuous. Ex.

[E. 627]⁶. Divine truth in the ultimate degree is such as is the Divine truth in the **sense of the letter** for infants and the most simple who are sensuous. It is this Divine truth which is signified by 'a reed.' And as explorations with all are effected by this ultimate Divine truth . . . the measurings and weightings were done with reeds. Ill.

650³². 'The stump of the roots left in the earth' = the Word understood as to the **letter** only . . .

717³. For the truths of the **sense of the letter** shine, wherever they are; both with the evil and with the good. Ex. (See STONE, here.)

720. For the **sense of the letter** is such that if it is not interiorly comprehended, it can be explicated in different ways; and, if this **sense** is not looked at from genuine truths, it is believed according to the **letter**, and is falsified.

727¹⁸. That they will receive the truths of the **literal sense** with joy. Sig.

730¹³. The **sense of the letter** is called 'a desert' when understood only naturally . . .

739⁵. It does no harm for these things to be believed according to the historical **letter** . . .

739^e. The Lord's 'heel' = Divine truth in ultimates, which, with us, is the **sense of the letter**. This is perverted and falsified by the sensuous man, and is thus 'bruised.' 768³.

— That the **sense of the letter** is guarded, lest the Lord be approached except by appearances of truth . . . by those in evils. Sig. 1088^e.

778⁶. For the Word in ultimates is like a man clothed in a garment, who is naked as to the face and hands . . . and therefore . . . the doctrine of genuine good and truth can be seen from the **sense of the letter** by those who are illustrated by the Lord, and can be confirmed by those who are not illustrated. The reason the Word is such in the **sense of the letter** is that it may be a basis for the spiritual sense . . . And, as the Divine truths in the **sense of the letter** are mostly appearances of truth, and the simple cannot be elevated above them, it is not sin and blasphemy for the Word to be interpreted according to appearances, provided principles are not formed from them, and confirmed to the destruction of the Divine truth in its genuine sense. Examp.

797⁹. If the **sense of the letter** is falsified even to the destruction (of the Divine truth of the spiritual sense) Heaven is closed. Ex.

815. 'The beast rising out of the earth' = confirmations from the **sense of the letter** in favour of faith separated from life, and the consequent falsifications of the truth of the Church. Ex. 819, 821, 826.

832². The reason the **literal sense** communicates with Heaven, is that each and all things therein contain the spiritual sense within them; and the spiritual sense is perceived in the Heavens, when the natural sense . . . is understood by man. . . Some have recited words from the **sense of the letter**, and I have perceived that there was at once effected with them a communication with some Society of Heaven; for the spiritual sense had penetrated to that Society which was in the words recited from the **sense of the letter** . . .

888³. Therefore the **sense of the letter**, with a man who falsifies it, is perceived in Heaven in two ways: as genuine truth, and at the same time as this destroyed . . .

914³. There are within the Church those who explicate the **sense of the letter** even to the destruction of Divine truth in Heaven; and there are those who do not explicate it to this extent. The latter do not devastate the Church with themselves . . . The **sense of the letter**, understood in simplicity, does no harm to any spiritual truth which is in Heaven; but the **sense of the letter** explicated according to falsities of doctrine, and according to evils of loves, does harm. For the **sense of the letter** is Divine truth natural . . . and, when Divine truth natural is explicated even to the destruction of Divine truth spiritual, it can no longer make a one with it by correspondence with it; but the falsity according to which the Divine truth natural is explicated destroys the Divine truth spiritual; and this is the falsification of the Word, and the devastation of the Church by the falsifications.

916². For the truth in the **sense of the letter** is like a face shining through a veil . . .

—³. (Thus) a sensuous man . . . may think and believe these things according to the **sense of the letter** . . . but an adult man who wants to be wise, must not explicate them . . . according to the **sense of the letter**, and confirm them by reasonings . . .

931. 'The sea' = truths in general . . . or general truths, (which are) such as are the truths in the **sense of the letter**; and the **sense of the letter** is natural, and everything natural is a general receptacle of spiritual things . . . for the Natural has been formed from the Spiritual as an effect from its effecting cause; and, as a thousand things which are spiritual, effect and form one natural thing, this one thing . . . is a General. Such also is the Word in the **sense of the letter** relatively to the Word in the spiritual sense . . .

934. For those who live the life of charity . . . remain permanently in the truths of the **sense of the letter**, and do not pervert and falsify them. Sig. and Ex.

950. But Divine truth on earth is such as is the Word in the **sense of the letter**, in which are few genuine truths, such as are in Heaven; but there are appearances of truth. The natural man receives no other.

1033³. The Word as to its **sense of the letter** is such that it can be drawn to confirm every heresy . . .

1066⁴. (A series of important statements concerning the **sense of the letter**).

1079². The Word in the **sense of the letter** appears very simple; yet in it is stored up the wisdom of the three Heavens. Ex.

1084^e. As from the **sense of the letter** are drawn and called forth purer senses. (Shown by comparisons.)

1085². As there are three senses in the Word . . . and as the natural sense, which is the **sense of the letter**, is the containant of the two (others); it follows that the **sense of the letter** is the basis of them. And as the Angels of the three Heavens receive their wisdom . . . through the Word, and their Words make a one with our Word by correspondences, it follows that the **sense**

of the letter of our Word is the basis, prop, and support of the wisdom of the Angels. For the Heavens subsist upon the human race as a house does on its foundation. Hence the wisdom of the Angels of Heaven in like manner subsists upon the knowledge, intelligence, and wisdom of men from the **sense of the letter**: for, through the **sense of the letter**, there is effected communication and conjunction with the Heavens.

—³. Hence it is that, of the Divine Providence, the Word as to the **sense of the letter** has not been mutilated from its first revelation, not even as to a word or letter, in the Original Text . . .

1086⁵. As all higher things store themselves in lowest ones in simultaneous order, it follows that in the ultimates of the Word, which are of its **sense of the letter**, are all things of Divine truth and Divine good even from their primes. And as all things of Divine truth and Divine good are together in their ultimate, which is the **sense of the letter**, it is evident that the power of Divine truth is there, nay, the Lord's omnipotence in saving man. For, when the Lord operates, He does not operate from primes through mediates, into ultimates; but from primes through ultimates, and thus into mediates . . . Rep.

—⁶. The power of the Word in the **sense of the letter** is the power of opening Heaven . . . and it is the power of fighting against evils and falsities . . . The man who is in genuine truths from the **sense of the letter**, can cast down and disperse in a moment the whole diabolical crew, and all their arts . . . by a mere look, and by an effort of will. In a word, in the Spiritual World, nothing can resist genuine truths confirmed from the **sense of the letter**.

1087². As, in the ultimate sense of the Word, which is called the **sense of the letter**, are all the interior things . . . which are in the Words of the three Heavens, together . . . and these are encompassed and enclosed in such things as come forth in the nature of our world; [therefore] from both the latter and the former is the **sense of the letter** of our Word. (Thus) Divine truth in the **sense of the letter** of our Word is in its fulness. Ex. . . As the Word in ultimates is such, it follows that it is not the Word until it is in its ultimate, thus until it is in the **sense of the letter**. If not in this, the Word would be like a temple in the air . . . And the Lord never operates except in fulness. Ex.

1088². Divine truth . . . is not holy until it is in its ultimate, which is the Word in the **sense of the letter**. Ex.

—⁴. Natural truths, which are those of the **sense of the letter**, are not the very truths of Heaven, but are appearances of them; and appearances of truth encompass, enclose, and contain the truths of Heaven, and cause them to be in connection and order, and to cohere . . .

1147. The rational draw from the **sense of the letter** such things as are of doctrine; the sensuous remain in the letter only.

De Verbo 10. On the **sense of the letter**. Gen.art. 11. 18. 19. 20.

Sense, Proximate. See PROXIMATE SENSE.

Sense, Relative. See RELATIVE SENSE.

Sense, Representative. See REPRESENTATIVE SENSE.

Sense, Spiritual. See SPIRITUAL SENSE.

Sense, Supreme. See SUPREME SENSE.

Sense, Universal. See UNIVERSAL SENSE.

Sensible. *Sensibilis.*

Sensibility. *Sensibilitas.*

See under SENSATION.

A. 1504^e. This sphere . . . is presented **sensible**. 1505. 1514. 9466.

4687². From the **sensible things** in the external man.

D. 2252. (Spirits) are more prompt and **sensible**.

4348². **Sensibility**, occurs.

Sensitive. *Sensitivus.*

A. 321. A Spirit has much more excellent **sensitive** faculties. 322.

2621². The **Sensitive**, or Corporeal, is man's *existere*.

3528. Everything **sensitive** relates to the sense of touch. . . For the **Sensitive** is nothing else than an external Perceptive; and the Perceptive is nothing else than an internal **Sensitive**. Ex.

4249^e. He believes from this **Sensitive**, and not from doctrine . . .

4622². All that **Sensitive** which appears in the body is properly of its spirit . . .

—⁴. The **Sensitive** of man immediately after death. Ex.

4623. The **sensitive** life of Spirits is twofold: real, and not real. Ex.

—². They would have no **sensitive** life.

7691. That all the **Sensitive** of truth would be obliterated. Sig. and Ex.

9050³. Hence man has . . . a **sensitive** perception of good.

W. 406. The love in its **sensitive** life, and in its active life. Ex. 407.

P. 24. All the Perceptive and **Sensitive** is derived from (relation).

Sensory. *Sensorius.*

A. 4324. The correspondence with man's external **sensories**: namely, with the **sensory** of sight, etc.

4407. The eye communicates with the understanding more immediately than the rest of the **sensory** organs . . . Hence sight penetrates to the internal **sensory** which is in the brain by a shorter and more interior way. Ex.

5017. The ear . . . receives speech, and bears it to the common **sensory** . . .

5552. Correspond to those Societies . . . which have the greatest life and happiness, such as are those to which correspond the external and the internal **sensories**.

[A.] 6322. It is the internal sense which . . . disposes the external **sensory** . . . and therefore the **sensories** . . . accommodate themselves in a moment. (Continued under **SENSE—bodily**.)

10199². All things sensated through the **sensory** organs inflow from internal things.

H. 402². These delights are in these **sensories** from the influx of Heaven, where all the delight is of the use, and according to it.

434². The Spirit equally enjoys **sensories** . . .

M. 155a³. Wives are the **sensories** (of these deliciousnesses).

D. 1719. The **sensories** are quite dead without interior things.

E. 152³. The body with all its **sensories** is only an instrument . . .

349⁴. It is the like with the internal **sensories**, which are of thought and affection . . .

427. The whole face, where are the **sensories** of sight, etc., corresponds to . . .

1146⁴. The **sensories** of the body are only recipients and percipients as of themselves. Enum. These five **sensories** sensate by influx from within, the things which inflow from without . . .

D. Love xix. This may be illustrated by the **sensories** of man.

D. Wis. ii. In the brains are the beginnings of the fibres, through which their forces . . . present in the **sensories** of the senses . . . —³.

Sensuous. *Sensualis.*

Sensuously. *Sensualiter.*

Sensuousness. *Sensualitas.*

See under **FALLACY**, **KNOW—scire**, **LOCUST**, **SENSE** (bodily), **SERPENT**, and **TOOTH**.

A. 31. 'Pharaoh,' and 'Egypt,' = the **Sensuous** and **Scientific** . . . 195³.

80. To inquire into the mysteries of faith by **sensuous** and **scientific** things, by which the **Celestial** dies. Tr. 126. 128.

120. **Sensuous things** from which are **scientifics**. Sig.

128. Wants to be instructed from **sensuous things** about heavenly and **Divine** ones, which is impossible . . .

191. The **Sensuous** is represented by 'the serpent.' 192. 194. 195. 235.

195. As serpents are nearest the earth, so are **sensuous things** nearest the body. Hence reasonings from **sensuous things** are called 'the poison of the serpent.'

—¹. **Sensuous things**, or visible ones, as are earthly, corporeal, worldly, and natural things . . .

—². Man's trust in **sensuous things**, whence is blindness. Sig.

196². One who is **sensuous**, or believes only in the senses, denies spirit because he does not see it . . .

197. 'The brazen serpent' = the Lord's **Sensuous**.

198. 'Not to touch it' = not to think about the good

and truth of faith . . . from what is **sensuous** and **scientific** . . . 202.

208. This fourth posterity . . . did not want to believe revealed things, unless they saw them confirmed from **sensuous** and **scientific** ones.

243. In the most ancient **celestial** man the **sensuous things** of the body were such that they . . . served the internal man . . . But, after they had begun to love themselves, they preferred **sensuous things** before the internal man; and therefore they were separated, made corporeal, and thus damned. Tr.

247. That the **Sensuous**, which in itself is the lowest of man, because it had turned itself to what is earthly (could no longer look up to heavenly things). Sig.

249. That the **Sensuous** became so that it could not live from anything else than what is corporeal and earthly. Sig.

263. When the **Sensuous** averts itself . . . evil Spirits begin to combat strongly, and the Angels with man to labour. Sig.

276². The last posterity of the Most Ancient Church . . . was so immersed in **sensuous** and corporeal things, that . . .

746. See **CREEP**.

978². In every man there is (also) an interior **Sensuous**, which corresponds to the Heaven of Spirits.

—¹. The external man is formed by **sensuous things** not of the body, but derived from **bodily things**.

—³. Properly, the **sensuous** man, that is, he who thinks from **sensuous things**, is the external man.

—⁴. The good (there) first live a **sensuous** life in the World of Spirits; then an interior **sensuous** life in the Heaven of angelic Spirits; and lastly an inmost **sensuous** life in the angelic Heaven.

995. Corporeal and **sensuous things**, in themselves, are merely material, inanimate, and dead; but they live from the delights which come from interior things, in order.

1153³. The more **sensuous** man becomes, the more exterior his worship becomes. Ex. and Sig.

1178. Most men pass their time in **sensuous things** . . . and therefore are easily captivated by such a religion. Sig.

1414². Hence the union of corporeal things with **Divine** celestial ones; and of **sensuous things** with **Divine** spiritual ones.

1428. 'Lot went with him' = the **Sensuous**. 'Lot' represented the Lord as to His **sensuous** and corporeal man (in His state of boyhood). 1563.

—². But the Lord was not like another man in this: that His **Sensuous** and Corporeal was afterwards united to celestial things and made **Divine**.

1542². See **PLEASURE**.

1572. The **sensuous things** which are in worship . . . and which do not agree with celestial things. Tr.

1589. Three things constitute the external man: the **Rational**, the **Scientific**, and the external **Sensuous** . . . This **Sensuous** is outermost. . . The external **Sensuous** here, is sight and hearing.

1594². When a sensuous and corporeal man thinks about spirit . . .

— . This is the effect of living in corporeal and **sensuous things**, which life . . . scarcely differs from that of brutes . . .

1718. It is supposed that the things of the body, as its **sensuous things**, namely, touch, taste, smell, etc., constitute the external man. But these constitute the outermost man, which is merely corporeal. The external man is constituted of the **sensuous things** which are proper to the spirit, etc.

1893. Infants become rational by means of external and internal **sensuous things** . . .

—². The Rational is formed through scientifies, etc., which enter through external **sensuous things** . . .

1901². The Knowledges, which are insinuated through **sensuous things** . . .

1914^e. Think from the **sensuous** and corporeal Natural.

1935^e. Their Rational acts as one with the corporeal **Sensuous**.

2034^e. There was no operation of the Divine . . . into the internal **sensuous things**.

2083². He made Divine . . . also the interior and exterior **Sensuous**; thus the very body.

2162¹⁴. 'Shoe' = a still lower Natural, such as is the corporeal **Sensuous**.

2196². Appearances are things which are born from **sensuous things** . . .

2204. Human rational good . . . is formed also from the delights of **sensuous things**.

2209³. The Rational which is wise from **sensuous things** . . .

2479^e. In proportion as the mind can be withdrawn from **sensuous** and corporeal things, it is elevated to spiritual and celestial ones.

2524². Rational truth is acquired through the knowledges which are insinuated through external and internal **sensuous things** . . .

2541. Finally, **sensuous things** are subordinated to scientifies.

2553. All man's thoughts are terminated in the natural things which are of his **sensuous things** . . .

2557². By degrees (an infant) learns all things, especially through the **sensuous things** of hearing and sight.

2588². Such would not believe even if convinced through the **sensuous things** of the body: sight, hearing, etc.

2625². Believe only when they apprehend by **sensuous things**.

2632². His first Rational . . . was born by the external way, which is that of **sensuous things**, as with others.

3098. Truth inflows through the **Sensuous** . . . into the Natural. 3324. 3911. 3995².

3223². Spiritual light inflows into the light of the world . . . and causes man to perceive **sensuously** the objects of Things.

3309. **Sensuous things** are those in which children are; scientifies are those in which they are when they grow up. 3310⁴.

3310^e. No thought without a **sensuous idea**. 5110².

3325¹². No belief without apprehending **sensuously**.

3394². See CELESTIAL.

3498². Man can be withdrawn from the external **sensuous things** of the body; and also in some measure from the interior **sensuous things** which are of his natural man . . .

— . When man dies, he leaves behind altogether the external **sensuous things** which are of his body.

3901³. See EAGLE.

3957². Like those in interior thought by the abstraction of the mind from external **sensuous things**.

4009. For the Natural communicates on the one side with the **sensuous things** which are of the body . . . By this intermediate there is effected as it were an ascent from the **sensuous things** of the body . . . Rep.

—^e. In the **Sensuous**, as in the ultimate of order, prior things are together . . .

4038². The Corporeal communicates with the Natural by **sensuous things** . . . The **sensuous things** (or **sensuals**) of sight and hearing are those especially which perfect the Intellectual; and the other three **sensuals** regard the will. Through these **sensuals** man's Corporeal communicates with his Natural . . . For the things which enter through the **sensuals** reposit themselves in the Natural . . . this receptacle is the memory.

—³. The external **sensuals** are those through which the Corporeal communicates with the Natural; and the interior **sensuals** are those through which the Natural communicates with the Rational. Therefore those things in the Natural which partake of the external **sensuals**—which are proper to the body—are those called exterior and external truths of good; but those which partake of the internal **sensuals**—which are proper to the spirit and communicate with the Rational—are those called interior goods and truths.

4046³. They reason from external **sensuous things** . . . (and) represent the external skin of the head . . .

4117³. The first good, which is that of the **sensuous things** of the body. Sig.

4154. There are also **sensuous goods** and truths, which are of the body; thus outermost ones.

—². He who is a **sensuous man** sees no otherwise than that all interior things . . . are only **sensuous**; for he sees from **sensuous things**; thus from outermost ones.

4180⁴. Divine truth without Good . . . sticks in the external man, for the most part in his **Sensuous**.

4211^e. These are conjoined with the Lord as to His Divine **Sensuous**. Sig.

4255⁴. 'Gilead' = **sensuous good**, or pleasure. 4748³.

4330. For most (from this Earth) are **sensuous** . . . The external **Sensuous** constitutes almost everything with them. —^e.

—³. The Spirits who relate to the internal **sensuous**

man did not care for such things . . . And when the external **sensuous ones** approached the internal **sensuous ones**, and came almost into the sphere of their thought, (the former) began to breathe with difficulty . . . but the further they departed from the internal **sensuous ones** . . . the more tranquil and restful they became . . . The reason was, that when the external **sensuous ones** are in their fallacies, phantasies, and hypotheses . . . they have tranquillity . . .

[A.] 4459². They do not go beyond the **sensuous things** which are of the external man . . .

4570². The external of the Natural is from the **sensuous things** of the body, and from those things which inflow immediately from the world through **sensuous things**: through these [**sensuous things**] man has communication with worldly and corporeal things. They who are solely in this Natural are called **sensuous men**; for they go scarcely any further in their thought. (Continued under NATURAL.) 5126.

4592³. 'Evil out of the north' = the **Sensuous** and derivative Scientific.

4609^e. Those to whom it is given to withdraw the mind from **sensuous things**. 5089.

4612³. The natural (first) receives its quality from the things which inflow from the world through the external **sensuous things** (or **sensuals**); through and from which man acquires an Intellectual . . .

4646². 'To Eliphaz she bare Amalek' = what is **sensuous**.

4715. 'He sent (Joseph) from the vale of Hebron' = from the Divine Natural and **Sensuous**. Ex.

—². For they who are **sensuous men** apprehend **sensuously** the things which are in the Lord and from the Lord.

5072. Corporeal things . . . are **sensuous things**, which are of two kinds: some being subordinate to the Intellectual, and some to the Voluntary. Tr.

5076^e. That the external **sensuous things** were in inverted order. Sig.

5077. 'The butler' = that external **Sensuous**, or **Sensuous** of the body, which is subordinate to the Intellectual of the internal man. Ex.

—². All the external **sensuous things** of man relate to his internal **sensuous things**; for they have been given to man and have been placed in the body in order to be of service to the internal man while he is in the world, and to be subject to his internal **sensuous things**. Therefore, when man's external **sensuous things** begin to dominate over his internal **sensuous things**, it is all over with man; for the internal **sensuous things** are then considered as mere servants to confirm those things which the external **sensuous things** command. They are then in inverted order.

—³. The **Sensuous** which is subject to the Intellectual is especially sight; that which is subject to the Intellectual and then to the Voluntary is hearing; that which is subject to both together is smell, and, still more, taste; and that which is subject to the Voluntary is touch . . .

5078. 'The baker' = that external **Sensuous**, or

Sensuous of the body, which is subject to the Voluntary of the internal man. Ex.

—². See BODY.

5079. That (these two) external **Sensuouses** were contrary to the new state of the natural man. Sig. and Ex.

—². The interiors of the Natural are scientifics and their affections; and the exteriors are the **sensuous things** of both kinds . . . The latter are left behind by man when he dies . . .

5081. That (the new natural man) averted itself from the **sensuous things** of the body of both kinds. Sig. and Ex.

— . The **sensuous things** which are of the body, namely, sight, hearing, etc., are ministers like stewards, relatively to the interior man. Ex.

5084. That the **sensuous things** of both kinds are rejected by the primaries for interpretation. Sig. and Ex.

— . For **sensuous things**, and the things which enter into the thought immediately through **sensuous things**, are fallacies. All the fallacies which reign with man are thence.

5089². Unless the thought can be elevated above **sensuous things**, so that these are regarded as below, man cannot discern anything interior in the Word, still less such things as are of Heaven abstracted from those which are of the world; for **sensuous things** absorb and suffocate them. Hence it is that those who are **sensuous** . . . rarely apprehend anything concerning those things which are of Heaven . . .

5094. (Foresight and prediction) about **sensuous things** of both kinds. Sig. and Ex.

— . It is to be known that the **sensuous things** themselves are not rejected—namely, the things which are of sight, hearing, etc. for the body lives from these—but the views and thoughts from them, and also the affections and desires from them. The objects from the world enter into the external memory; on the one side, through these **sensuous things**; and on the other, through rational things . . . The things which have entered through **sensuous things**, place themselves exteriorly there; and thus the Natural becomes two-fold . . . Rep.

—². A **sensuous man** def.

5110. The event as to the things of the **Sensuous** subject to the Intellectual. Sig. and Ex.

5113. The influx of the Intellectual into the **Sensuous** subordinate to itself; and the rebirth of this **Sensuous**. Tr. and des. 5120. 5130³.

5114. Derivations to the ultimate, which is the **Sensuous**. Sig. —³, Ex.

— . The **Sensuous**, in general, is of the external man; here, the **Sensuous** of sight; because this is subordinate to the Intellectual. This **Sensuous** sees from the light of the world . . . and all it sees is worldly . . .

—². In every man there are derivations . . . down to the **Sensuous** which is in the light of the world; (otherwise) the **Sensuous** could not have any human life. Man's **Sensuous** has no life from the fact that it sees from the light of the world . . . but from the fact that it sees from the light of Heaven. Ex.

5117. (The truth of spiritual good and the good of celestial truth) both in the **Sensuous** represented by 'the butler.' Sig. and Ex.

5122. The states of the rebirth of this **Sensuous**. Sig. and Ex.

5125. That the things of the **Sensuous** subject to the Intellectual would be reduced into order. Sig. and Ex.

— . For the **Sensuous** itself is not reduced into order; but the things which have entered through the **Sensuous** into the man's phantasy.

— . As **sensuous things**, that is, those which have entered from the world through the external sensories, are in the last place, when they minister to interior things . . .

—². (How man may know whether **sensuous things** are in the first or last place.)

— . When **sensuous things** are in the last place, there inflows happiness from the interior man into the delights of **sensuous things**, and makes them a thousand times greater. A **sensuous** man does not apprehend this . . .

5126². From infancy to childhood, man is merely **sensuous**. Ex.

5127. The **Sensuous** represented by the butler had before served the interior Natural (Pharaoh) from the law of order. Sig. and Ex. 5128.

—². This is quite unknown to the **sensuous** man; for he who is merely **sensuous** does not know what interior is . . .

5128². A man with whom **sensuous things** are in subjection is called rational; but he with whom they are not in subjection is called **sensuous** . . . Whether a man be rational or **sensuous** cannot be known by others from his speech or acts. . . (Still) there are some indications. Ex.

—⁴. The principal indication as to whether a man is solely **sensuous**, or rational, is from his life. Ex.

—⁶. When **sensuous things** are subject to the Rational, then the **sensuous things**, from which comes the first imagination of man, are illustrated by the light which comes through Heaven; and then the **sensuous things** are disposed into order, that they may receive the light, and that they may correspond. When **sensuous things** are in this state, they no longer stand in the way of the acknowledgment and sight of truths; those which disagree being at once removed.

— . Into such a form are natural and **sensuous things** disposed when the Rational has the dominion . . . But when the Rational is subject to **sensuous things**, the contrary happens. Des.

5130^e. For the **Sensuous**, like the Rational, is born through faith; but through faith into which charity inflows . . .

5131. There is a correspondence of **sensuous things** with natural ones; of natural ones with spiritual; (and so on).

5132. For faith and charity make a one in the **Sensuous**, when this is reborn.

5141. Apperception from the **Sensuous**, which is relatively obscure. Sig.

— . When man withdraws his mind from **sensuous**

things, he is in rational apperception . . . But when man is in pleasures . . . the apperception is from the **Sensuous** . . .

5145². It treats now of the **sensuous things** subject to the Voluntary, and (that) the interior things were without termination anywhere in the middle, on which account these **sensuous things** are rejected and damned. Sig. and Ex.

—². The fourth degree is made by the exterior Natural, or **Sensuous**; and in this is man.

—³. Without these as (terminated) planes, the influent good from the Lord is not received, but flows through . . . down to the **Sensuous**; and is there . . . turned into what is filthy . . .

5148. According to all the use of the **Sensuous**. Sig. and Ex.

5157. That the falsity of evil will consume the things which are of these **sensuous things**. Sig. and Ex.

—². How it is that the **sensuous things** subject to the Intellectual were retained; but those subject to the Voluntary rejected. Ex.

— . By **sensuous things** are meant those scientifics and delights which have been insinuated through the five senses into the man's memory and into his concupiscences; and which at the same time constitute the exterior Natural; from which the man is called a **sensuous** man.

5159. With those being regenerated . . . something inwardly dissuades lest **sensuous** Delights . . . should reign . . . Sig.

5165. That the **sensuous things** of the Intellectual were received and subordinated. Sig. and Ex.

—². These **sensuous things** are received and subordinated when they minister to interior things; both to produce into act, and to see inwardly. For, in the **sensuous things** which are of the exterior Natural, man sees interior things, almost as he sees affections in a face . . . Without such an interior face, or plane, man in the body cannot think at all about those things which are above **sensuous things** . . .

5168². **Sensuous** and scientific things are only means into which this good inflows, and presents itself in a form, and unfolds itself for every use.

5170. The **sensuous things** subject to the Intellectual, although retained, are not (yet) conjoined. Sig. and Ex.

5196. The Nile represented the **sensuous things** subject to the Intellectual; thus the scientifics which are from them . . .

5227. Thought from the **Sensuous** subject to the Intellectual. Sig. and Ex.

5247. The hair corresponds to the exterior Natural; and therefore **sensuous** men—that is, those who have believed nothing but what is natural, and who have not wanted to understand that there is anything more interior or pure than what they can apprehend with the senses—in the other life appear hairy . . .

5497. A child . . . cannot think from what is higher than the exterior Natural; for he composes his ideas from **sensuous things** . . .

5555. (Such) suffer themselves to be seduced (there); for they are **sensuous**, and do not enter into reasons.

[A.] 558o. It is known that external **sensuous things** are first opened with man, and then interior **sensuous things**, and finally intellectual things, (which) are then represented in the former that they may be apprehended. The reason is that intellectual things rise out of **sensuous ones** by a mode of extraction . . .

57co². (Such) reason skilfully, because they reason from **sensuous things**; and to reason from **sensuous things** is to reason from what is external . . . Ex.

5767. They brought the things in the Natural down to **sensuous things**. Sig. and Ex.

5774. That from **sensuous things** truths were brought back into scientifics. Sig. and Ex.

—². **Sensuous things**, scientifics, and truths, mutually succeed each other; for scientifics come forth from **sensuous things** . . . for the things which enter through the senses store themselves in the memory, and the man thence concludes what is scientific . . . and then from the scientifics he concludes truths . . . (Thus) as a child man thinks from **sensuous things** (and so on).

—³. (Thus) **sensuous things**, scientifics, and truths, are distinct, and they remain so; so that a man may sometimes be in **sensuous things**, which happens when he thinks of nothing else than what occurs from **sensuous things** (and so on).

6oo8. That the external **Sensuous**, or that of the body, should be closed; and the internal **Sensuous** opened. Sig. and Ex.

6183². The elevation is effected by a withdrawal from **sensuous things** and scientifics . . .

6188². When they turn themselves to . . . the things of the **Sensuous**. Sig.

62oi. [This kind of] thought appeared when I had been withdrawn a little from **sensuous things**; but when the thought has been in **sensuous things**, no such undulating has appeared, but everything was material . . . This is called thinking in the **Sensuous**; but when he thinks interiorly, it is called being withdrawn from **sensuous things**. That man can be withdrawn from **sensuous things**, was known to the ancients, and therefore some of them have written about this state. Those who are in this kind of thought are called the **sensuous**, and like Spirits are adjoined to them. These Spirits when with man apprehend scarcely any more things than those which come to the man's sensation . . . It has been observed that when a man is in the **Sensuous** . . . he thinks of nothing else than what is of the body and the world, and wants to know nothing about the things of eternal life . . . I have sometimes been let down into the **Sensuous**, and such things at once occurred . . . but as soon as I was withdrawn from the **Sensuous**, they were dissipated.

—². In **sensuous life** are very many who indulge in corporeal pleasures; also those who have completely rejected thinking beyond what they see and hear; and, still more, those who have rejected thinking about eternal life . . . Such Spirits abound at the present day . . . the influx from them causes man to indulge his nature, and live for himself and the world . . . To be elevated from them, man must think about eternal life.

621o. It has sometimes happened that unconsciously I have thought about worldly things . . . and I have

then noticed that I had fallen down into the **Sensuous**; and . . . was removed from consort with the Angels . . .

6222⁵. (This confirming) is not of the Intellectual, but of cleverness in the **Sensuous** . . .

631o. The internal **Sensuous**, which is the nearest (of the interiors) to the **sensuous things** of the body, has a very gross lumen . . . Whenever I have sunk into this lumen, falsities and evils of many kinds have occurred . . . for this lumen dominates in the Hells. (Continued under LUMEN.)

—². Those in this lumen are to be called the **sensuous** . . .

6312. This (subtle infernal sphere) inflows into the external **sensuous** sphere, from behind, where are the involuntaries. Hence the **sensuous** sphere is so strong.

6313. Man then comes from the gross **sensuous** lumen into a milder one . . . This elevation from **sensuous things** was known to the ancients . . .

6314. The body is in the heat of the world, and so also is the interior **Sensuous**.

6315. The man who . . . is elevated by the good of faith from **sensuous things**, is alternately in **sensuous** and in interior lumen. When he is in worldly cares . . . he is in **sensuous life**. Des.

6316. A great part of the learned are **sensuous**, because they have learned . . . for the sake of reputation . . . When they are promoted to honours, they live **sensuous** more than the simple . . . 6317.

6318. There are men who are more than **sensuous**, namely, corporeal; being those who have completely confirmed themselves against the Divine . . .

6384². (Those in the lowest Natural, or **sensuous**, but good.) Sig.

64o5². 'Gad,' also, = those who judge from **what is sensuous**.

6564^e. This closing up penetrates . . . even to the **Sensuous**, from which, then, is the thought. Des.

6598. The thought is thus withdrawn from external **sensuous things**; for they who think solely from **sensuous things** cannot see one whit of what is honourable, just, and good; and therefore they trust in others . . . Whereas they who can think above **sensuous things**—if the things in the memory have been ordained—excel in the faculty of understanding and perceiving . . . 6599, Ex.

6612. For they who think exteriorly, that is, in the **Sensuous**, communicate solely with the grosser Spirits.

6622. (Grossness of the perception from the **Sensuous**.) Ex. —^e.

6693⁴. 'Scales' = **sensuous things** . . .

6751². As man grows up, **sensuous things** are the first plane . . .

6839^e. He who is in **sensuous things** (as are the simple) . . . by no means apprehends interior things.

6843. That he should not as yet think about the Divine from **sensuous things**. Sig. and Ex.

—^e. For the external **sensuous things** of the Natural are regenerated last, and thus last receive the influx from the Divine . . .

6844. That **sensuous things** . . . were to be removed. Sig. and Ex.

— . For **sensuous things** . . . are such that they cannot be present when there is holy thought about the Divine.

—². The reason **sensuous things** . . . are such that they cannot receive the Divine, is that these things are in worldly, corporeal, and earthly things; for they proximately receive them; and therefore the things which are in the memory from **sensuous things** derive what they have from the light and heat of the world, and but little from the light and heat of Heaven; and therefore they are the last things which can be regenerated . . . Hence it is that when man is in these **sensuous things**, and thinks from them, he thinks about the Divine no otherwise than as of earthly things; and, if he is in evil, he thinks from them entirely against the Divine; and therefore if a man is in good, he is elevated, when thinking about such things, from the **sensuous things** which are the externals of the Natural . . . Of this he is unaware. Ex.

6845. For if man is not removed from (these) **sensuous things**, that is, if he is not elevated from them . . . the Divine cannot inflow. The reason . . . is, that the influx from the Divine advances even to those things which are last in order, thus even to the **sensuous things** which are the externals of the Natural with man; and if there are merely earthly and corporeal things therein, the Divine things which inflow are dissipated there; for they do not agree; and therefore when man is to receive what is Divine . . . he is elevated from **sensuous things**; and (then) the Divine no longer inflows . . . into the external **Sensuous**; but into the interior plane into which the man has been elevated.

6925. (Thus) the mind (of the Spirits of Mercury) is elevated above **sensuous things** . . .

6948. The influx of the power of the Lord's Divine Natural into the **Sensuous**. Sig. and Ex.

—². The Divine truth . . . inflows into every man . . . down into his external **Sensuous**, and into his Corporeal, and everywhere excites things correspondent . . . In the **Sensuous** (it excites) things correspondent such as appear in the world, (which) are full of fallacies; and therefore the **Sensuous**, when in these evils only, cannot but think against the goods and truths of faith . . . and, when the Divine truth inflows it cannot but turn it into falsity. Examps.

6950. Horror at a separated **Sensuous**. Sig. and Ex.

6952. The power of elevating by the ultimate of the **Sensuous**. Sig. and Ex.

—⁶. For the interiors of man, together with **sensuous things**, are elevated by the Lord when he is in good . . . Sig.

6954. Man from himself looks downwards . . . and, when he looks downwards, the **Sensuous** dominates . . . But when man . . . looks upwards . . . the interiors being elevated, the **Sensuous** also is elevated; but its lumen is then obscured; for the light of Heaven dominates. Tr.

6971. For a man who is **sensuous** and corporeal is not rational, and therefore not spiritual; for he thinks falsities, and wills evils.

—². Those become merely **sensuous** and corporeal men who have first known the things of the Spiritual World and have afterwards rejected them, and have imbued principles of falsity against truths, and as to life have looked solely to worldly, corporeal, and earthly things . . .

6997⁷. Man is such that what he sees and apprehends from his **Sensuous**, he believes; (and then only).

7041. State of the **Sensuous** separated from the internal. Sig. and Ex.

7270². From the ultimate Heaven (the successives are continued) down to the **Sensuous** and Corporeal of man, which receives the influx last.

7419. 'Lice'=evils, especially in the **Sensuous**. . . The **Sensuous** of those who have been in the knowledge of faith, but in a life of evil, is also such. Des.

7442². The things which inflow through Heaven with man . . . advance down to the ultimates . . . consequently inflow into the **Sensuous**, and, through this, into the things of the body. If the **Sensuous** is full of phantasies . . . or falsities, the truths which inflow are turned into the like . . .

—³. (Therefore) it is necessary . . . for the Natural to be regenerated down to the **Sensuous** . . .

—⁴. But the **Sensuous** itself which is the ultimate of the Natural can be regenerated with difficulty, because it is filled with material ideas . . . and therefore the man who is being regenerated . . . is not regenerated as to the **Sensuous**, but as to the Natural which is next above the **Sensuous**, to which he is elevated by the Lord from the **Sensuous** when he is thinking about the truths and goods of faith. The faculty of elevation from the **Sensuous** is given to the man who is being regenerated. 7443^e.

7645^e. The extreme of the Natural is called the **Sensuous**.

7693. The **sensuous** man, fully des.

7859³. By the middle (of the paschal lamb) is meant a Natural still more exterior, that is, the **Sensuous**.

7950. One who is in the corporeal **Sensuous**, thus in mere thick darkness concerning truths and goods, because not even in the faculty of perceiving, as are those who are in the interior **Sensuous**. Sig.

8078³. **Sensuous** faith. Def. and Sig.

8408³. 'The north'=man's **Sensuous** and Corporeal from which evil springs.

8701. For mediate influx is into the external **Sensuous** of man (which causes good to be perceived).

8872. 'Or which are in the waters under the earth'=that the things in the corporeal **Sensuous** (are not to receive Divine worship).

— . In (man's) third degree are the things which are in the corporeal **Sensuous**. The nature and quality of the corporeal **Sensuous**. Refs. To the corporeal **Sensuous** relate the scientifics which come forth proximately from the experience of the external senses, and also their delights . . .

8878. They who are in evil . . . are in natural light, and at last in **sensuous** light which is from the Corporeal.

[A.] 8891. 'The sea' = the **Sensuous** which adheres to man's Corporeal.

9062. If (the internal man) shall destroy truth or its affection in the **Sensuous**. Sig. and Ex.

— . 'A tooth,' here, = truth in the ultimate of the Natural, that is, in the **Sensuous**.

—^e. The nature and quality of the **Sensuous**. Refs.

9063. The case is the same with the **Sensuous** when injured; for this is the ultimate in the natural man. That this, too, must be regenerated, for man to be fully regenerated. Refs.

9127³. But those who are **sensuous**, as most men now are, do not apprehend this (signification). Therefore let them remain in their own faith, provided they believe there is something holy in the Holy Supper and in the Word.

—⁴. They alone apprehend this word who can think above the **sensuous things** of the body . . . for these are elevated by the Lord from the life of the **sensuous things** of the body . . .

9182⁶. 'The creeping thing of the earth' = the goods and truths of the external and **sensuous** man.

9212³. That the **Sensuous** is the ultimate of life with man. Refs. 9215^e.

9214. That **sensuous things** have been laid under *-substrata sunt*-interior ones. Sig. and Ex.

9215. That **they** also invest exterior things; for 'a garment' = the **Sensuous** in general, or **sensuous things**.

—². The outermost Natural is the **Sensuous**, which is here signified by 'a garment.' This receives the objects of the world, and thus serves interior things. This is called the 'only covering,' because it is the ultimate; thus is common to all.

9216. That interior things have rest on the external **Sensuous**. Sig. and Ex.

— . For the **Sensuous** is the ultimate of man's life; and that which is ultimate holds all the interior things together, and is their General, for they cease in it . . .

—². Outermost things are **sensuous things** which communicate with the world through the sight, hearing, etc. Upon these interior things rest.

9276. 'Wild beasts' = the affections of **sensuous things**, which are called pleasures and delights. The reason they are delights of truth . . . is that **sensuous things**, which communicate immediately with the world through the body, derive scarcely anything from spiritual good . . .

— . That **sensuous things** communicate with the world, and are outermost things. Refs.

9331³. The insects of various kinds mentioned in the Word = falsities or evils in the extremes, or in the external **Sensuous**. Ex.

9341. Extension from the delight of the **Sensuous** to the good and truth of the Rational. Sig. and Ex.

— . 'Wilderness' = where there is no good and truth, as is the case in the **Sensuous**. As the **Sensuous** has no celestial good, nor spiritual truth, but has delight and pleasure from the body and the world, 'a wilderness' = **this** extreme (or outermost).

—³. See EUPHRATES.

9396³. They who think from the **Sensuous** of the body, and not from the **Sensuous** of the spirit, cannot apprehend (this). 9581.

9440. By **sensuous** experience.

9726. 'The grating' (on the altar) = the external **Sensuous**, which is the ultimate of life with man. It was therefore put round the altar. This **Sensuous** was represented by 'the grating,' because it sifts and separates first, the things which enter . . . thus truths and goods. If the **Sensuous** is from good, it admits nothing but goods, and truths which are from good, and rejects evils and falsities from evil; for the **Sensuous** is the Perceptive and Sensitive itself of intellectual and voluntary things in the extremes, being formed exactly to their affections. The quality of the **Sensuous** may be illustrated by very many things in the body; for everywhere in the extremes of the body there are reticular forms . . . by which the things which come from the world are sifted. Des. The like is the case with the **Sensuous**, which is the ultimate of man's life. But this has been completely destroyed with man, because it stands out nearest the world, and is therefore the last thing regenerated, and down to which scarcely anyone can now be regenerated.

— . The quality of the **Sensuous** with these. Refs.

—^e. But the **Sensuous** which is signified by the 'grating,' is the **Sensuous** of the Lord's Divine Human. 9730.

9730. By the external **Sensuous** is not meant the **Sensuous** itself of the body, as its sight, hearing, etc.; but that which is proximately from these; for he is called a **sensuous** man who thinks and desires according to these senses of the body and their appetites, and considers nothing beyond. He who considers and explores beyond what the **Sensuous** desires, and beyond what he himself thinks from the **Sensuous**, is said to be elevated above the **Sensuous**, or to be withdrawn from it . . . This takes place now with those who are in the good of charity and faith. When this takes place, the **Sensuous** is quiescent, and is deprived of its active life, which it has from the world and its objects. (Further ex.)

9731. The extension of the **Sensuous**. Sig. and Ex.

— . The **Sensuous** signified by the 'grating' extends itself with man from the head down to the loins, and there ceases . . . From the loins, however, there is continued with man the **Sensuous** proximately more interior. Rep.

9996. 'One basket' = the **Sensuous** in which these (celestial things) are . . . The reason 'a basket' = the **Sensuous**, is that the **Sensuous** is the ultimate of man's life, and all the interior things are stored up in order in the ultimate. 10080. 10107.

— . The ultimate of the Intellectual is called **sensuous** Scientific; and the ultimate of the Voluntary, **sensuous** delight: (the former) is imbibed through the senses of hearing and sight; and (the latter) through the senses of taste and touch. . . The **Sensuous** which is the ultimate of the Intellectual, is meant by 'a cup;' . . . and the **Sensuous** which is the ultimate of the Voluntary, by 'a basket.' Ex.

10028. 'All the blood poured at the foundation of the altar' = Divine truth wholly in the **Sensuous** which is

the ultimate of man's life . . . and is that which is called the external **Sensuous**. Ex.

—². When being purified, man first learns such truths as can be apprehended by the **sensuous** man . . .

10050². 'The corner of a bed and the extremity of a couch'=the lowest Natural, which is the external **Sensuous**, and its truth and good.

10067^e. (Thus) those are merely **sensuous** men who deny these things.

10236. 'Its bases brass'=the good of the ultimate Natural, which is the **Sensuous** . . . and is called the external **Sensuous**.

— . The external of the Natural communicates with the world, and is called the external **Sensuous** . . .

—². By the **Sensuous** which is the ultimate of the Natural, is meant that which is properly called flesh, which perishes when the man dies; thus that which has been of service to man for his functions in the world; as the **Sensuous** of sight, hearing, etc. That this **Sensuous** is the ultimate plane, in which man's life is terminated, and upon which it reposes itself as upon a base, may be evident, for it stands forth immediately to the world, and through it as the extreme the world enters, and Heaven goes out. But this **Sensuous** is common to man with brute animals; whereas the external **Sensuous** which is not thus common to man with them, and yet is an external **Sensuous**, is that which man has in his memory from the world, and is constituted solely of the worldly, corporeal, and earthly things there. The man who thinks and reasons from these things alone . . . is called a **sensuous** man. This **Sensuous** remains with man after death, but is quiescent. It is this external **Sensuous** which is properly signified by the 'base.'

—⁴. The Lord's guard to prevent man from entering from his **Sensuous** . . . into (spiritual) things. Rep.

—⁶. What the **sensuous** man is. . . He is called a **sensuous** man who thinks solely from such things as are in the memory and in the world, and who cannot be elevated towards interior things . . . Such approach nearly to the genius of brute animals; but are cunning and skilful in acting and reasoning; but they do not see truth from the light of truth. Such were formerly called serpents of the tree of knowledge. Most of the infernal crew are such.

—⁷. The good of the **Sensuous**, which is signified by the 'base of brass,' is that which is called pleasure and delight affecting the imaginative thought, which thought is from such things merely as are earthly, corporeal, and worldly, and is distinguished from other delights by this: that it regards no other uses than those which are for the sake of self; for the **sensuous** man is in the love of self and of the world . . . And, as the loves of the **sensuous** man are such, it is evident that he is pre-eminently skilful in reasoning, and in acting for the sake of gains and honours . . .

10252⁷. The Lord's Divine life in the **Sensuous**, which is the life proper to the body; and also the resurrection of this. Sig.

10254. With man there is **sensuous** life, and natural life, both of the external man; but the **sensuous** life is more exterior, drawing its truths from the objects which are on the Earth, and in the body . . .

10283⁹. They are called 'great in flesh' who reason and conclude from **sensuous things** about the things of the Church . . . These are called **sensuous** men; for they think from the corporeal proprium.

10582⁴. That the man of the Church receded from internal things, and became . . . merely **sensuous**. Sig. To become **sensuous**, is to apprehend and believe nothing else than what the external senses dictate.

H. 267^e. (Even) *their* wisdom transcends that of man; for man is in his Corporeal and in his **sensuous things**; and the corporeal **sensuous things** of man are in the lowest degree. (Thus) wisdom with those who think in **sensuous things**, that is, with those who are called **sensuous** men (is such) that they are not in any wisdom; but solely in knowledge. Very different is the case with those men whose thoughts have been elevated above **sensuous things** . . .

— (b). Refs to passages on the **sensuous** man. 353 (y). N. 50.

353. All who acknowledge nature instead of the Divine, think from the corporeal **Sensuous**, and are merely **sensuous**, however learned they are believed to be.

—³. But still **sensuous** men can reason, some more skilfully and acutely than others; but from the fallacies of the senses . . .

N. 45. He is called a **sensuous** man whose internal is so external that he believes in nothing but what he can see with his eyes and touch with his hands. He is a natural man in the lowest degree, and is in fallacies about all things of faith.

61. These two loves, when they dominate . . . make man natural and **sensuous** . . .

S. 13. The state of the Church when . . . man, having become **sensuous**, persuades himself that Falsities are truths. Tr.

—². 'Their teeth as of lions'=that **sensuous things**, which are the ultimates of the natural man, appear to them to have power over all things. R. 435. E. 556.

W. 46. How **sensuously**, that is, from the senses of the body . . . they think who . . .

144^e. All these are **sensuous** natural . . .

162. Thus man becomes **sensuous** natural . . .

248. That if the spiritual degree is not opened, man becomes natural and **sensuous**. Gen.art.

249³. Those who despise and deny the Divine precepts, do not merely remain natural, but also become **sensuous** according to their contempt and denial. The **sensuous** are the lowest natural, who cannot think above the appearances and fallacies of the senses of the body. These, after death, are in Hell.

254³. With these . . . only the lowest region of the natural degree stands open, which is called the **sensuous**; for this is nearest the world and the external senses of the body; from which this man afterwards thinks, speaks, and reasons. A natural man who has become **sensuous** through evils and falsities, in the light of Heaven does not appear as a man, but as a monster, with a retracted nose. Ex.

[W.] 255^e. A **sensuous** man, who is in the lowest degree natural, does not differ from a beast except that he can fill the memory with scientifics, and think and speak from them . . .

357. (With atheists), above the **Sensuous**, which is the lowest of the understanding, there appears as it were a covering; with some, flashing from infernal fire; with some, black like soot; and with some, livid like a corpse.

361. The thought then communicates with the **Sensuous** . . .

P. 276. (Man is now) born in thick darkness of ignorance, because into the ultimate plane of life, which is called the corporeal **Sensuous**; and by it is introduced into the interiors of the natural mind through instructions, the Spiritual always accompanying.

310. These finally become **sensuous**.

—⁴. The quality of the most cunning **sensuous** men . . . called Genii. Des.

—⁵. Although they are so cunning, they are pre-eminently **sensuous**.

R. 424. 'The locusts' = falsities in the extremes, such as are with those who have become **sensuous** . . .

—⁴. What is meant by the **Sensuous**, and the **sensuous** man. (Refs. to passages.) E. 543⁵.

434. 'The hair' = the ultimate of man's life, which is the **Sensuous**.

435. There are two kinds of **sensuous** things: one of the will, and the other of the understanding. The **sensuous** things of the will are signified by 'hair of women'; and the **sensuous** things of the understanding, by 'teeth.'

455. That they are **sensuous** and inverted . . . Sig. and Ex.

—⁴. 'The horse's heels' = the ultimates of the understanding, which are **sensuous** things.

550. Hence they have become **sensuous** from the Corporeal. Sig. and Ex. E. 739.

692². Hence man becomes successively **sensuous**; and a **sensuous** man speaks in a high and lofty tone about worldly and civil things: but cannot speak of God and of Divine things except from the memory only. Further ex.

841. For all who do not approach the Lord immediately, think **sensuously** about the things of the Church . . .

M. 415³. The Angels replied, You speak thus because you are merely **sensuous**. All in the Hells have their ideas immersed in the senses of the body . . . therefore we exense you. T. 77³.

442^e. Corporeal natural, **sensuous** natural, and natural men. Des.

495. Adulteries from purpose . . . and adulteries from confirmation . . . render men natural, **sensuous**, and corporeal. Ex.

496. There are three degrees of the natural man . . . In the second are those who love solely the delights of the senses, placing the heart in luxuries and pleasures of every kind: these are properly meant by the **sensuous**

. . . The corporeal immerse all things of the will and understanding in the body . . . but the **sensuous** immerse them in the allurements and fallacies of the senses, by indulging in these things alone.

T. 79⁷. All who have become corporeal **sensuous** from confirmations in favour of nature, know no otherwise than that they are in the same world . . .

296². The **sensuous** and corporeal man, because he is merely natural, regarded in himself, is altogether animal, nor does he differ from a brute animal except in being able to speak and reason . . .

381. A man becomes a hypocrite when he thinks much about himself . . . for he thus determines and infuses the thoughts and affections of his mind into his body, and conjoins them with its senses; hence man becomes natural, **sensuous**, and corporeal . . . —².

402. On the merely natural and **sensuous** man. (Twenty important statements.) 565.

—¹³. As by **sensuous** things are meant Things presented as objects to the senses of the body, and imbibed through these senses, it follows that man through these **sensuous** things communicates with the world . . .

—¹⁵. There are **sensuous** things which minister to the understanding, and these are various natural things which are called physical; and there are **sensuous** things which minister to the will, and these are the delights of the senses and of the body.

—²⁰. With man there are **sensuous** things which he has in common with beasts; and **sensuous** things which he has not in common with them.

—²¹. In the same proportion as anyone thinks above **sensuous** things, he is a man; but no one can think above **sensuous** things . . . unless he acknowledges God, and lives according to His precepts; for God elevates and enlightens.

405^e. All these become **sensuous** men. Des.

565². **Sensuous** men reason eagerly and skilfully because their thought is near their speech, and almost in it . . . and because they place all intelligence in speech from the memory only; and also because they can dexterously confirm falsities . . .

798. (Calvin) was a **sensuous** man. Des.

D. 2191. To the Corporeal, or corporeal **sensuous**, are referred touch, taste, and smell. These differ from each other in purity . . . As to the spiritual things of the body, or the **sensuous** things; there are also three [degrees] namely, hearing, ocular sight, and the sight of imagination . . . Hearing is merely corporeal **sensuous** . . .

4627. On the **sensuous** man.

—³. The interiors of man which do not die, succeed thus: the **Sensuous**, the Natural, the Spiritual Natural. These are the externals . . .

—⁷. When man is withdrawn a little from **sensuous** things, he comes into interior light, which is not **sensuous**, but interior natural . . .

—¹¹. Whenever I have been let down into **sensuous** lumen . . . infernal Spirits infused filthy and scandalous

things, which at once ceased when I was elevated from it. —¹². —¹³. —¹⁵. 4629⁸.

4629⁶. They who are in **sensuous** lumen can rarely if ever be in good and truth . . .

—⁸. There are few who suffer themselves to be regenerated down to the **Sensuous** . . .

—⁹. Among the lower classes, are very many who never elevate their thoughts above **sensuous things** . . . But among them are those who are in good . . . some of whom are less **sensuous** than the learned.

4787^e. For the common talk at table is from **sensuous things**, and their knowledge.

4852. On the **Sensuous** and its thought. Des. Very many (now) are such that they cannot think above the **Sensuous**, thus be withdrawn from the **Sensuous**; but they think in the **Sensuous** when speaking and writing, and also when they are hearing and seeing; and some also . . . when talking to themselves, as solitaries do; and, when **sensuous things** are quiescent, they do not think at all . . .

5127^e. In order that they may be amended and reformed as to the **Sensuous** . . . for this is the plane in which the interiors cease.

5216. They inflowed into the lowest things of the left foot, because they were pre-eminently **sensuous**.

5464⁸. The **Sensuous** of man is where the love of self, or his proprium, dwells . . . The **Sensuous** of man is (now) quite corporeal with most; and has not anything spiritual.

5552. Man's **Sensuous** which stands forth to the world is the ultimate itself, and therefore is also the foundation upon which Heaven rests . . . for it is the nexus of all things from primes to ultimates; and the **Sensuous** of man is relatively fixed . . .

5683. Men are such (now) because they think in the corporeal **Sensuous** . . .

5684. But he who can be withdrawn from **sensuous things** . . . The ancients were not so **sensuous** . . .

5692. When they are let, as to their ideas, into the body, or external **Sensuous** . . . In themselves they are **sensuous** . . .

5705. In general, **sensuous** lumen appears like spiritual lumen to the inexperienced . . . Moreover, **sensuous** lumen shines more than interior lumen, because it is in the world . . .

5835. That the **sensuous** appear learned and intelligent even in the other life.

5936. (Women who preach) become **sensuous** in the last degree.

5981^e. All these desire to obsess, because they are so **sensuous** . . .

6015. On a place where the **sensuous** are. Charles xii.

D. Min. 4597². They are for the most part **sensuous**, enter little into reasons, and constitute the skin . . .

E. 342⁴. Those in these seas are those who have been **sensuous** in the world, but upright . . .

355⁸. The tribe of Dan = the ultimates of the Church, thus those in the ultimates of truth and good, who are

called the **sensuous**. These cannot elevate themselves as to thought above the sense of the letter.

—³². Those who are in ultimates as to the understanding of truth and as to the perception of good, which ultimates are called **sensuous things**. Tr.

388⁵. 'A forest' = the **sensuous** man who is in mere fallacies . . .

410⁶. The exterior natural man is what is called the **sensuous** man, because he depends on the senses of the body . . .

417⁵. The hair of the head and beard = the ultimate of man's life, which is called the corporeal **Sensuous**.

—⁶. Those who are only in the ultimates of life, called the corporeal **Sensuous**. Des. —⁸.

475¹⁷. 'The blind,' here = those who can see nothing of truth, because they are **sensuous** . . .

543. That from infernal falsities they have become corporeal **sensuous** in the Church. Sig. and Ex.

—². The ultimate **Sensuous** of man does not mean the **Sensuous** of sight, hearing, etc., for these are proper to the body; but the ultimate of thought and affection which is first opened with infants. Ex. . . Therefore the first internal thing which is opened with them is the **Sensuous** which is called the ultimate **Sensuous** of man, and also the corporeal **Sensuous**. Afterwards, however, when the infant grows up, and becomes a child, the interior **Sensuous** is opened, from which he thinks and is affected naturally. Finally, when he becomes adolescent and a youth, his **Sensuous** still more interior is opened, from which he thinks rationally; and, if he is in the good of charity and faith, spiritually; and is also affected rationally and spiritually. It is this thought and affection which is called the rational and the spiritual man; the former, the natural man; and the first, the **sensuous** man.

—³. The interiors are opened successively, by a continuous influx out of Heaven . . . Through this is formed first the **Sensuous** which adheres proximately to the body, when man becomes **sensuous** . . .

—³. All those who deny God and Divine things, and confirm themselves against them, become **Sensuous** men, more or less according to the confirmations. Des. . . . The thought of the **sensuous** man is what is called material thought; and his affection is what is called corporeal affection. —⁴.

—⁷. The irruption of falsity and evil from the **sensuous** man into the natural man is here said to be signified, when yet . . . the **sensuous** man is more exterior, and there is no influx from the exterior into the interior . . . and therefore the influx of the **sensuous** man into the natural man means the blocking up of the latter until it is like the **sensuous** man, whence the extension of evil and falsity is greater . . . Otherwise, man learns from infancy to separate the **sensuous** man from the natural by speaking truth and doing good, although from the **sensuous** man he thinks falsity and wills evil . . .

—¹⁰. The reason the **sensuous** man falsifies the Word more than others, is that . . . the sense of the letter is for the natural and **sensuous** man.

—¹². As the **Sensuous** of man is the ultimate and lowest of man's life of thought and affection . . .

[E. 543]¹⁴. As 'locust' = the **Sensuous**, which is the ultimate of life of man's thought, or the ultimate in which it ceases, and upon which the understanding subsists . . .

544¹. For **sensuous** men are pre-eminently malicious and cunning; and they themselves believe, and induce others to believe, that they excel in cleverness, understanding, and judgment; but they have nothing of these, and are stupid in the essentials of faith and life in proportion to their cleverness in machinating evils and persuading falsities. 560.

550^e. For **sensuous** men . . . do not want to understand truth and perceive good; for they are delighted with their falsities of evil . . . In a word, a **sensuous** man does not admit reasons . . . against the falsities of evil . . .

552. That man when made **sensuous** reasons as if from the understanding of truth. Sig. and Ex.

—². **Sensuous** men described (in the Word). 553.

554². The strong Persuasive in which are **sensuous** men who are in falsities from evil. Sig.

556. The Persuasive itself resides in the **Sensuous** which is the ultimate of the natural life; for this, or the **sensuous** man, is in self-confidence and in the belief that he is wiser than all; for he cannot weigh and explore himself, because he does not think interiorly . . . Hence his speech, taking its tone from these things, fascinates and infatuates the minds of others. Ex. 557, Sig. and Ex.

556²¹. That His **Sensuous** was in like manner Divine truth from Divine good. Sig.

559². If a man is **sensuous**, all things (of his understanding and will) become **sensuous** . . .

563. That the **Sensuous** of man, which is the ultimate of his intellectual life, is destructive of all spiritual good and truth . . . is because this **Sensuous** stands forth proximately to the world, and proximately adheres to the body . . . For man from this **Sensuous** loves himself and the world above all things . . . In these loves are all those who have become merely **sensuous** through evils of life and the consequent falsities. Ex. . . (Thus) man must by all means be withdrawn and elevated from these **sensuous** things . . . which is effected by the Lord alone, when the man suffers himself to be led by the Lord through the laws of order . . . and, when this takes place, the man leaves behind this ultimate **Sensuous** whenever he is in a spiritual state, and is kept elevated above it; and this for the reason, also, that this **Sensuous** has been completely destroyed with men; for in it is everyone's proprium . . . —², Further ex.

569. Reasoning from the **Sensuous**. Tr. —³, Ex. 570. 580.

632². For infants are first **sensuous**, then natural, etc.

—⁵. The corporeal **Sensuous**. Tr. and Ex. —⁶. —⁸. —⁹. —¹⁰. —¹¹.

654⁷¹. The **Sensuous** is the fountain head of all evils, etc.; for man is first born **sensuous**.

700²⁰. For he who makes nothing of the good of charity is **sensuous**.

708². All in the Heavens under the Lord as a Moon are natural and **sensuous**. 711, Sig.

714. 'A great red dragon' = all who are merely natural and **sensuous** from the love of self . . .

— . All become natural and **sensuous** who live to the body and the world . . .

—². Every man is born **sensuous** from his parents . . . 752².

—³. Although they know many things from the Word, (such) remain natural and **sensuous**. Ex.

—⁴. A **sensuous** man cannot see the genuine truths of the Word . . .

—⁶. The **sensuous** who are meant by 'the dragon' are those who see nothing from the light of Heaven . . . Ex.

—^e. There are also merely **sensuous** men who are good.

719. The **Sensuous** falsifies and adulterates the truths of the Word. Ex.

739². All who are in evils of life become **sensuous**. Ex. —⁴.

—⁷. Hence the descendants (of the Most Ancient Church) became **sensuous**; and then their **Sensuous** seduced them. Ex.

—⁹. The **Sensuous** communicates with Hell, and makes one with it; for in it is seated all the evil of man in the complex. Des.

—¹⁰. For a **sensuous** man believes that he knows all things . . .

—¹². The quality of their **Sensuous**. Sig. . . For the **Sensuous** with man cannot be reformed, and therefore it is only removed . . . Sig. and Ex.

725. Lamentation over those who become merely natural and **sensuous**. Sig. and Ex.

763³. The reason **sensuous** men can think, speak, and act astutely, is that all evil resides in the **sensuous** man . . .

918¹¹. In His first state, the Lord (also) was **sensuous** . . .

—¹². His **Sensuous** then new from the Divine Celestial. Sig.

982⁵. He who confirms adulteries with himself . . . becomes a completely **sensuous** man.

1056². Man has a spiritual mind, a rational mind, a natural mind, and a **sensuous** mind . . . Heaven with man communicates . . . with the body through the **Sensuous** mind. The **sensuous** mind is first opened after birth; afterwards the natural mind . . . As man becomes wise . . . the **sensuous** mind serves as the soles of the feet.

—³. (All these minds are thus closed) down to the **sensuous** mind, or 'down to the nose,' as it is expressed in Heaven; and so they become merely **sensuous**. Des.

1147. The Natural of man is a trine . . . and the **Sensuous** is the lowest there.

—². Those who are **sensuous**, think from material things, and in them . . .

1210³. (That there are also three degrees in nature) may be evident from the natural mind, and from its rationality and **sensuousness**. Ex.

Coro. 51. After the Lord had assumed the natural

Human . . . He could, through this, conjoin Himself with man in his Natural, nay, in his **Sensuous** . . .

Sensuous Truth. *Verum Sensuale.*

A. 425². 'For stones iron' = for **sensuous truth** natural truth. 1551².

777. 'Winged thing' = **sensuous truth**. **Sensuous truths**, which are of the sight and hearing, being extreme, are called 'winged things.'

1434. 'Lot his brother's son' = **sensuous truth**, thus the first which is insinuated into a child.

—². **Sensuous truth** is the first truth which insinuates itself; for in childhood the judgment goes no deeper. **Sensuous truth** is that he sees all earthly things as created by God; and each and all things for an end; and in each and all things some semblance of the Lord's Kingdom. This **sensuous truth** is not insinuated except with the celestial man; and, as the Lord alone was a celestial man, these and the like **sensuous truths** were insinuated into Him in His earliest childhood; and He was thus prepared to receive celestial things.

2554. Divine good inflows . . . even into scientific and **sensuous truths**, which are scarcely anything else than fallacies; and conjoins itself with them . . .

2577. Still lower truths . . . are scientific truths, and **sensuous truths**.

3294^e. The exterior truth (in the Natural) is called **sensuous truth**. Rep.

3309. The good of life from **sensuous** and scientific truths. Sig. and Ex.

— . No one can be in scientific truths, unless he is first in **sensuous truths**; for the ideas of scientifics are procured from these. 3310⁴.

—³. 'Fishers' = those who teach from **sensuous truths**.

3310⁴. Man cannot be regenerated until he is in doctrinals through **sensuous** and scientific truths. Ex.

4009. 'Sons' here = **sensuous truths**, which are so called because they are of sensuous things, and are the outermost ones of the natural mind.

4342. External truths are those called **sensuous truths**, which inflow immediately from the world through the senses of the body.

5122². New states which proceed . . . also to **sensuous truths**.

7093³. **Sensuous truth**, which is the most external, is signified by 'willows of the torrent.'

7729. 'Hoof' = truth in the ultimate degree, thus **sensuous truth** . . .

9158. Injury or loss of **sensuous truth**. Sig. and Ex.
— . 'Garment,' here, = **sensuous truth**, for this is the extreme or lowest.

9212. 'A pledge,' here, = **sensuous truth** . . .

9340. 'The sea Suph' = **sensuous** and scientific truths, which are the ultimate ones with man. Ex.

10252. 'Best myrrh' = the perception of **sensuous truth**. Ex.

10292. 'Stacte' = the affection of **sensuous truth**. Ex.

E. 627⁵. By ultimate truth . . . is meant **sensuous truth**, such as is the truth in the sense of the letter for those who are merely sensuous.

— . Divine truth of the fourth degree is that which arrives at the perception of the men of the Church . . . The ultimate of this is called **Divine sensuous truth**.

—⁸. 'A reed' = **sensuous truth**, which is ultimate, such as exists with natural men, even evil ones. Ill.

1148. 'Marble' = **sensuous truth** profaned. Ex.

Sentence. *Sententia.*

A. 4364. It is known that a person is drawn to his own **way of thinking** . . .

4905. A **sentence** by the religiosity in which was the Jewish nation. Sig.

5759^e. A milder **sentence**. Sig. 5761. 5762.

6628^e. Nor were they indignant if one did not accede to the **way of thinking** of another.

6663². For he who defends his **opinion** against others who attack it, confirms himself more in his own **opinion**, and also then finds many things confirmatory of his **opinion** which he before had not noticed, and many things which deny the opposite one; and thus he becomes firmer in his **opinion**, and also illustrates it by many things.

9213⁵. See **OPINION**, here.

9252. 'To answer' = to give **sentence**, and judge.

P. 293. I will add this angelic deliverance . . .

R. 742. 'These have one **mind**' (Rev. xvii. 13) = that they acknowledge unanimously. (= unanimity. E. 1071.)

749. 'God hath put into their hearts to do His **mind**, and to do one **mind**' (ver. 17) = judgment with them from the Lord . . . and a unanimous judgment . . . E. 1084.

M. 132². Conjoin these three into one **sentence**. 136.

231³. After the judgments, they carried out the **verdicts**.

326⁵. I asked them to write some **sentence** on a paper . . .

T. 459⁴. My **verdict** is . . . —⁵. —⁶. etc.

603². A judge, when he has heard the evidence . . . produces his **verdict**, and pronounces judgment.

654. That the faith . . . makes the **sentence**: if true faith conjoins itself with good, **sentence** is made for eternal life; but if faith conjoins itself with evil, **sentence** is made for eternal death. Gen. art.

768. The **opinion** now flourishing in the Churches is . . .

D. 3402. He thought against my **way of thinking**.

4691^e. They who have studied faith (always) remain in their own **way of thinking** . . .

4741. Charles xii. never wanted to desist from his **purpose** . . . He could confirm his obstinate **purpose** by such things as did not appear to be evil. (Two examp. given of these evil **purposes** of his.)

[D.] 5177. When they are in an opposite **opinion**, they vanish; and those are suddenly present who are in a like **opinion**.

5252^e. As soon as a Spirit dissents in **opinion** from another, he disappears.

5600. He wanted to know whether such was their doctrine and **way of thinking**.

Sentiments. *Sensa.*

A. 1762. Spirits who express the **sentiments** of their mind—*animi*—by changes induced on my face . . . while they were communicating the interior **sentiments** of their mind.

2693^e. That they may have solace from being able to open the **sentiments** of the mind—*animi*.

7361². By such speech they could much more fully express the **sentiments** of the mind—*animi*, and the ideas of the thought . . .

D. Min. 4548. Occurs.

Separate. *Dirimere.*

A. 6766. Cannot as yet settle disagreements within the Church. —².

7502³. See SEPARATE—*separare*.

T. 447^e. They are gradually **separated**, which is done insensibly.

Separate. *Distinere.* A. 1266.

Separate. *Excernere, Secernere.*

A. 5174². They are discharged into a privy, that is, into Hell.

P. 164^e. (Such) are **separated** from those within the (Grand) Man, as the ordure and urine are **separated** from man.

174. The kidneys **separate**.

D. 1267. Occurs. 3124. D. Wis. x. 3.

Separate. *Separare.*

Separation. *Separatio.*

A. 34. Love and faith can never be **separated** . . .

1023. The Lord then miraculously **separated** the intellectual proprium from the corrupt voluntary proprium . . . 2053^e. 2069^e. 2256³.

1266. The antediluvians are (thus) **separated** from the rest of the Hells . . .

1581. 'Separate, I pray, from me' (Gen. xiii. 9) = that the good cannot appear unless what is discordant becomes null. Ex. 1582.

—². The **separation** is not **separation**, but quiescence. With no man, except the Lord, can the evil in the external man be **separated** . . . But it seems to be **separated** when it is quiescent . . .

1857³. Good must be **separated** from evil before (anyone can be thrust down into Hell).

2119². He who has led an evil life . . . successively **separates** himself from the Angels . . .

2156^e. They who **separate** this Trine . . .

2196. That which is **separated** from anyone is represented by a rejection as if behind him. Sig. and Ex.

2198. Jehovah was . . . not **separate** from the Lord, although He is presented as **separate** . . .

2256. That good cannot die, because evil can be **separated** from it. Sig. and Ex.

—². Good and evil are never so commingled that they cannot be **separated** . . . In the other life, the Lord **separates** his evils; (or else) He **separates** from him what is good . . . But it is a **separation**, never a plenary taking away. 2284².

2258. That the Divine good cannot do this according to truth **separated** from good. Sig. and Ex.

—³. The evil are not damned because Divine good is **separated** from Divine truth; but because the man **separates** himself from Divine good.

—⁴. Unless the evil were **separated** from the good, they would injure them . . .

2321. The proceeding Holy . . . is what **separates** the evil from the good. Ex.

2324. Those in the good of charity . . . among the evil, but **separated** from them. Sig. and Ex.

2329^e. (Three **separate** gods thought of.)

2335³. The Lord cannot be in truth **separated** from good.

2380. The approach (of the evil there) is precluded by the good being **separated** from the evil . . .

2405. The time when the upright are being **separated** from the evil. Tr. 2407.

—⁵. That **separation** precedes Judgment. Ill.

2438^e. Before this is done (it is provided) that with the good evils should be **separated**; and, with the evil, that goods should be **separated** . . .

2449. That all truths were **separated** from them. Sig. and Ex.

—⁶. With the good (there) evils and falsities are **separated** . . . but with the evil, goods and truths are **separated** . . . Ill.

—⁷. The reason of the **separation** of evils and falsities with the good, is that they may not hang between evils and goods, but that through goods they may be elevated into Heaven; and the reason of the **separation** of goods and truths with the evil, is that they may not . . . seduce the upright, and that through evils they may secede to the evil . . . For such is the communication . . . (there that) unless they were **separated** there would be innumerable harms, and there would be no **con**-solation . . . Still, the **separation** is not a plenary taking away.

2451. That all goods were **separated** from them. Sig. and Ex.

2632^e. Then the Lord inflows, and **separates** successively and continuously those things which adhere from hereditary and actual evil.

2647. The **separation** of the merely human Rational. Sig. and Ex. 2649. 2856.

2657^e. All things of the first Rational remain, and are **separated** only from the second Rational; and this miraculously by the Lord.

2732². (The **separation** of married partners there.)

3167². By the fall . . . the natural man **separated** himself from the spiritual.

3993. That all good and truth wherewith evil and falsity is mixed must be separated. Sig and Ex.

4010. That their state was completely separated. Sig. and Ex.

4025. The separation of the goods and truths, which had been procured by His own power. Sig. and Ex. 4026.

4033°. After this good has subserved these uses, it is separated. Tr.

4061. The separation of the good and truth represented by Jacob . . . from the good signified by Laban. Tr. 4063, Ex. 4067°, Ex. 4093. 4105, Sig. and Ex. 4110. 4113.

4097. The first state of their separation. Sig. and Ex. (Four of these states enum.)

4110°. When (these Spirits) have performed their use, they are separated (from the man), which separation of them is effected in various ways . . . The separation of good Spirits is effected when they are not aware of it . . . The separation of Spirits of a middle sort is effected by many means, until they recede in freedom . . . Evil spirits also are removed in freedom . . . they then feel delight in separation . . . Such is the case with the separation of the Spirits with man when he is being regenerated.

4119. The beginning of the state of separation. Sig. and Ex. 4120.

4122. The process of this separation is here fully described.

4129°. When Societies of Spirits and Angels are adjoined to man by the Lord, and are separated from him. Tr.

4136. That the separation was made against the will (of mediate good), whereas it ought to be done from freedom. Sig. and Ex. 4137. 4144.

4145°. Every man . . . is first in mediate good, that it may serve to introduce genuine goods and truths; but after it has served this use, it is separated. Ex.

4148. That if the separation were made from the freedom of that good, the affections of truth would be injured. Sig. and Ex.

4150. That all things of that good were separated. Sig. and Ex.

4151. That after the good represented by Laban was separated from the good represented by Jacob, it came into another state by the separation. Sig. and Ex.

4165. That it was not of evil that he (Jacob) had separated himself. Sig. and Ex.

4186. When these Spirits are separated from the Society, they are indignant. Sig.

4189°. (Change in the representation of a person when he is separated from some other person.) Ex.

4199. Separation relatively to the things of the Church. Sig. and Ex.

4295°. Evil and falsity are not separated from the Angels.

4468. When life conjoins (the men of the Church) doctrine does not separate them; but if doctrine alone conjoins them . . . then they separate themselves from each other . . .

4601°. Those who separate the things of faith from those of charity . . .

—³. This conjunction is profanation . . . From such, good . . . and truth . . . cannot be separated . . . for things so conjoined can never be separated to eternity, and therefore the deepest Hell awaits them.

4809°. 'He shall separate them one from another, as a shepherd separates the sheep from the goats' (Matt. xxv. 32) = the separation of good from evil . . . See J. 49.

5009. (The separation signified by the flight of Joseph from Potiphar's wife.) Ex. 5010.

5134°. Evils are then separated, and are cast out from the centre . . . Evils are thus separated, but still are retained . . .

5174. The first agitations [endured by] Spirits . . . in order that evils may be separated . . .

5456. 'He shut them up in custody' = separation from himself.

5596. That they separated from themselves the truth of good . . . Sig. and Ex.

5699. The external appearance that the Internal was as it were separated from them. Sig. and Ex.

5812. That this truth cannot be separated from spiritual good. Sig. and Ex.

6052. Thus separation from perverted scientifics. Sig. and Ex.

— . This separation is effected by ordination . . .

6100. Separation as to time. Sig. and Ex.

6148°. The reason these two were not to be separated, was that Divine truth separated from Divine good condemns everyone.

6195. It seemed as if these Spirits could scarcely be separated from me. I . . . told them they ought to be separated; but . . . when they separated themselves a little . . . I could not think . . . This showed how loves conjoin. Ex.

—². As (Spirits connected with me by only slight affections) were separated, they appeared to be removed to a distance towards the left in front; and the separation was observed by changes of the state of the affections . . .

6348°. With such (a profaner) good cannot be separated from evil, which, however, are separated (there) . . .

6388°. Such are separated from angelic Society.

6701. The Spirits and Angels from other Earths are all separated from each other according to the Earths . . . 7800, Ex. 7801.

6724°. From a law of order (good and evil) separate themselves from each other . . . as Heaven and Hell are separated, so all things thence separate themselves.

6772. The separation, with a man being regenerated, of truth Divine from falsities. Sig. and Ex.

7273°. The order with the evil who are being condemned, is that of truth Divine separated from Divine good . . .

7293. The Sensuous and Corporeal separated from the Rational. Tr.

[A.] 7502³. The heavenly Societies with which such communicate cannot be **separated** except by degrees . . . nothing is done violently, but everything in freedom, and therefore those Societies are not sundered—*divimuntur*—from them; but are **separated** successively . . .

7573. The **separation** of the communication with those in good and truth. Sig. and Ex. 7589. 7595. 7608. 7650.

7862. Enjoyment in a state of **separation** from the evil who infested. Sig. and Ex.

7866. The affection of **separation**. Sig. and Ex.

7898. A state of charity and faith through which there was **separation** from those in evils and falsities. Sig. and Ex.

8142. 'The people fled' = that they were completely **separated**.

8204. 'The waters were cleft asunder' = **separation** and removal from truths.

8218. 'I will flee before Israel' = **separation** from those who are in the good of truth . . .

8593. Genii are completely **separated** from those in exterior evil, who are called Spirits. Ex.

8648. 'After the dismissals of (Zipporah)' = the **separation** (of good) relatively to the state of those of the Spiritual Church. Ex.

8806². The evils with them are then **separated**, so that they do not appear at all. Sig. and Ex.

8833. 'Lest Jehovah make a breach on them' = **separation** from good. (= **separation** from truth and good. 8843.)

9049³. Truths **separated** from good (are the laws of order) in Hell.

9261². As soon as they disagree (there) they are **separated** from each other . . .

9468⁹. 'The waters of **separation**' (Num. xix.) = purification from evils and falsities through truths and goods from the Word.

9534². The Divine sphere which guards Hell, is a sphere of Divine truth **separated** from Divine good. Ex.

9670⁶. (The scape-goat) = the **separation** and casting out in every way of evil from good.

9937⁵. That the evils with man are not altogether **separated**, but are removed . . . Refs. P. 279², Ex.

—⁸. 'A land of **separation**' (Lev. xvi. 22) = Hell. Ex.

9944. 'The belt' = a bond, and **separation** from the external things of the Spiritual Kingdom. Ex.

10810. When the Spirits came, the good were **separated** from the evil; the good to the right, and the evil to the left; and this at once as of their own accord . . .

H. 68². Thus was effected the **separation** (of hypocrites from that Society).

372^e. 'What therefore God hath joined together, let not man **separate** (Gen. ii. 24; Matt. xix. 6) = that good is not to be **separated** from truth.

400⁴. Whence it is that Hell has been **separated** from Heaven. Ex.

446. Therefore, when these two motions cease in the body, there is at once a **separation**.

447. After the **separation**, the man's spirit remains for a while in the body . . .

481². After the first and the second state has been passed through (all there) are **separated**, so that they do not see each other . . .

494^e. Nevertheless (married partners) are not **separated** until they enter the second state.

511. The **separation** of evil Spirits from good Spirits takes place in this second state . . . The **separation** of the good from the evil is effected in various ways, commonly, by . . .

J. 10². It is possible for the human race on one Earth to perish, which takes place when it completely **separates** itself from the Divine. Ex.

50. On the way, the evil were **separated** from the good . . . 51.

61. Visitation is also the **separation** of the good from the evil; the good are taken away, and the evil are left behind.

64. As soon as (the Papists) arrive there . . . they are completely **separated** . . .

P. 227². The Lord continually disposes that evil be by itself, and good by itself, so that they can be **separated**. Ex.

—⁴. Man then commingles good and evil, so that they cannot be **separated**. Ex.

R. 342, Pref. In (Rev. vii.) it treats, first, of the **separation** of those of the Christian Heaven from the evil.

347. 'Until we have sealed the servants of our God . . .' = until those have been **separated** who are in truths from good. Ex.

670. Influx from the Inmost Heaven . . . that the evils and falsities of the Church may be disclosed, and thus the evil be **separated** from the good. Sig. and Ex. 676, Sig. and Ex.

821. The Lord as to the Word . . . from which He effects Judgment, and **separates** the good from the evil. Sig. and Ex.

—^e. When the good have been **separated** from the evil, the evil cast themselves into Hell.

M. 49. That if the married partners . . . cannot live together, they **separate** themselves; sometimes the man from the wife, sometimes the wife from the man, and sometimes each from the other. Ex. (See D. Min. 4605.)

50². The very house itself, or place itself, **separates** them . . .

54. All married partners who are merely natural are **separated** after death . . .

214^e. With those married partners who think of **separation**, friendship entirely departs; but with those who do not think of **separation**, the love (with such) remains in externals . . .

236. Spiritual cold . . . whence . . . at last with many **separation** as to bed, chamber, and house. Ex.

251. There are **separations** from the bed, and **separations** from the house . . . The causes of **separation** coincide with those of concubinage . . .

252. The first cause of lawful **separation** is vitiation of mind. Ex.

253. The second cause of lawful **separation** is vitiation of body. Ex.

254. The third cause of lawful **separation** is impotence before marriage. Ex.

255^e. All other puttings away . . . are **separations**; if another wife is married, after these, adultery is committed.

286^e. To avoid such mischiefs, he must either simulate favour for his wife, or they must be **separated** as to the house.

321⁷. Two (such married partners) are not **separated** by the death of one of them . . .

331². Honour cannot be **separated** from love; but love can be **separated** from honour.

470. The just causes of this concubinage are the just causes of **separation** from the bed. Ex.

473. There are also milder causes which . . . **separate** from the bed, but not from the house. Enum.

T. 331. By these spheres, the good are **separated** from the evil.

447². Therefore (after death) the one is **separated** from the other; friend from friend, parent from children . . .

448. Those who have formed friendships of love (here) cannot be **separated** according to order like others . . .

772. This second Advent . . . is that the evil may be **separated** from the good . . . Gen.art.

D. 2991. On **separations** from Societies.

4632a. **Separation** (between Hells). Rep.

5021. The Dutch women are **separate** from their husbands. Ex.

5068. How the evil are **separated** from the good there.

E. 328. The **separation** of all things from the Divine. Sig. and Ex.

364⁶. 'The water of **separation**' . . . = the truth of the natural man.

416. The **separation** of the good from the evil before the Last Judgment. Tr. 418, Ex. 419, Ex. 425. 426. —⁴, Ex. 489². 493². 502². 504¹⁸.

426². Unless the good were **separated** from the evil, before the evil are cast into Hell, both would perish. Ex.

—³. This **separation** cannot be effected before the time of the Last Judgment. Sig. (in the parable of the tares.) 911⁷.

489a. Influx . . . and thence changes of state, and **separations**. Sig. and Ex.

493. The conjunction of the Heavens with those who were to be **separated** from the evil. Sig. and Ex. 497, Sig. and Ex.

624². The wicked are to be **separated** from the upright before the Last Judgment comes, and also after it; and they are not **separated** except successively . . .

641². The interiors of the Word, etc., are (then) revealed, that the good may be **separated** from the evil. Ex.

—³. In both worlds . . . there is a revelation, and a **separation** by it.

669. **Separation**, and thence protection. Sig. and Ex.

670. **Separation** as to internals and their protection. Sig. and Ex.

674⁴. When the good were **separated** from them . . . their external good vanished.

677³. The good convert themselves, and are thus **separated**.

683. When the evil have been **separated** from the good. Tr. 691^e.

687. The higher Heavens in light and power to **separate** the evil from the good before the day of the Last Judgment . . . Sig. and Ex.

693³. The state of those in the former heaven . . . is changed through the **separation** of the good from the evil . . .

702^e. The conflict of their interiors with their exteriors in the first state of **separation** . . .

850. The presence of the Lord in Heaven and the Church to **separate** the good from the evil. Sig. and Ex.

—¹². The **separation** of the good from the evil. Sig. (in Ps.1.).

859. It treats (in Rev.xiv.) of the **separation** of the good from the evil before the Last Judgment; and the good who have been **separated** from the evil are meant by the '144,000 sealed.' 907.

875. 'The hour of His Judgment is come' = the **separation** of those who live according to Divine truths . . .

904. A prediction about the **separation** of the good from the evil. Sig. and Ex.

910. For visitation precedes **separation**; and after **separation** takes place the Last Judgment.

911. It is the time for collecting the good, and **separating** them from the evil. Sig. and Ex. 912. Sig. and Ex. 918.

—⁵. That the **separation** of falsities of evil . . . cannot be effected until it is the last state of the Church. Sig.

Coro. xxv. The Second of redemption was the **separation** of the evil from the good.

Sephar. *Sephar.*

A. 1248. 'Sephar' (Gen.x.30) = good. 1249.

Septum. *Septum.*

A. 183. Towards the septum of the left nostril . . . H.450.

5180. The plane of the septum of the nostrils . . .

Sepulchre. See under BURY.

Seraph. *Seraph.*

A. 2921⁵. That the 'four animals' are seraphim, or cherubs. Ill.

9429⁶. Occurs. E.580⁴.

R. 245². 'The seraphim' (Is.vi.2) = the Word, properly, doctrine from the Word . . .

E. 282⁹. 'Seraphim' = the like as 'cherubim,' namely, the Divine Providence as to guard. 285².

Serene. *Serenus.*

Serene, To be. *Serenare.*

Serenity. *Serenitas.*

A. 842². There then arises as it were a **serenity-serenum**, or silence (there).

5246³. When (the falsities and evils) are removed, there appears a **serenity**.

6603^e. According to the **serenity** or obscurity of the atmosphere.

8694³. The mind then rests, and is **serene** . . .

10686^e. After temptations he has **serenity** . . .

M. 155a^e. This general bliss (which the husbands have from their wives there) is like the **serenity** of peace.

T. 71^e. The tumult ceased, and there was a tranquillity and **serenity**. D.2127.

77. In the early and **serene** light before full waking . . .

304². Compared to the **serenity-serenitate** - after tempests . . .

D. 2089. Turbulent atmospheres and waters gradually brought to **serenity** . . . So that that sphere was made **serene** . . .

4270. Like a **serene** aura around some one . . .

E. 706⁷. The Jews possessed '**serenity**,' because they did not Know Him, and lived securely . . .

Series. *Series.*

A. 1058. Evident from the **series** of the Things. 2161. 2162. 2163. 2166. 2221. 2953. 3942. 3983. 3984. 4289. 4369. 4379. 4422^e. 4439. 4443. 4455. 4981². 4992. 5432. 6391. 6750. 6848. 7031.

1659. The internal sense is in a continuous **series**. 2102^e. 2654.

1756. The beauty of the **series** of Things cannot appear when the signification of each word is given separately.

2157. Lights of affections and perceptions follow in a continuous **series** according to the **series** of the affection of the Things . . .

2269². Thus beautifully does everything follow in its **series** in the internal sense. 2333^e.

2333³. With variety according to the **series** of Things . . .

2343. Thus appears the quality of the **series** of Things in the internal sense. . . Such is the order and **series** in each and all things of the Word. But the **series** itself cannot shine out, in its true quality, in the explication of the single words . . .

3304³. The historicals are in their **series**, and the spiritual things of the internal sense, in theirs.

3900^e. (Thus) these things are in a most beautiful **series**, although it does not appear so.

3952. These things cannot be comprehended unless they are set forth in one **series** . . .

4301. (The delight of the eye is) according to the order, or the dispositions into **series**.

4442^e. Each and all Things in a continuous **series** represent . . .

4814. The things which follow in a **series**, flow from those which go before.

4987. In the (Hebrew) one **series** is not distinguished from another by interstitial signs.

5122^e. Produces **series** of consequences to eternity.

5242^e. These things are said again for the sake of the **series**.

5339. When truths have been multiplied into **series**. Sig. and Ex.

5343. All truths joined to good are disposed into **series**; and the **series** are such that . . . 5530, Ex.

—^e. As the Societies have been disposed, so also have been disposed the **series** of truths joined to good . . .

6690. The scientifics in the Natural have been disposed into continuous **series**, the one **series** with the other . . .

7408. For all things in the mind have been disposed into **series**, and as it were into bundles; and into **series** within **series**, or into bundles within bundles. Ex.

7933^e. Not a syllable could be omitted without an interruption of the **series**.

8864³. The things said first must reign in those which follow, and involve them, and so successively the things in the **series**.

—⁴. In the Lord's Prayer, all things follow in such a **series**, that . . .

8877. In a long **series** and conjunction. Sig. and Ex.

9022. The internal sense treats (here) in a **series** of . . . But in the external sense no such **series** appears . . .

9256³. For falsities dispose themselves by **series** . . . And truths and goods must in like manner form among one another a continuous connection, and be disposed into **series**. Ex.

9394⁵. Such generals have been disposed into **series**, and as it were into bundles; and these bundles and **series** are so ordained with one another, that . . .

9845^e. How **series** of Things are produced successively.

10206². All (these) things follow in order according to the **series** in which they are described.

10303. The disposition of truths into their **series**. Sig. and Ex.

—³. Truths are said to be disposed into **series** when they have been disposed according to the form of Heaven, in which are the angelic Societies . . .

— . In the (body) all things have been disposed into **series**, and **series** of **series** . . .

10633^e. The words (in the Word), in their **series**, involve **series** of spiritual things . . .

H. 236. The wise Angels know, from one **series** of speech, the quality of the dominant affection.

269. Their words are varied in infinite modes according to the **series** of the Things . . .

323. From one idea of thought they could know the entire **series** . . . D.4330.

W. 214. In a **series** of like degrees . . .

215. The ultimate of each **series** . . .

P. 202³. Each change . . . changes something in the **series** of present and consequent things.

R. 349². The **series** in which the tribes are named. E.431¹⁵.

M. 313². All the things in minds which precede, form **series**, and the **series** collect themselves, one near another, and one after another, and these, together, compose the ultimate.

401. The progressive **series** of efficient causes is . . .

—^e. The **series** of the love of infants . . . is retrograde.

T. 32⁸. **Series** in geometry which advance to infinity.

351. There is a disposition of the Truths of faith into **series** . . . Ex.

— . What is meant by **series** and bundles . . . The first chapter . . . has been distinguished into **series** . . .

—⁴. There is nothing in nature which has not been confasculated into **series** . . .

D. 2315. Societies as in a concatenated **series**. Ex.

2784. All the objects of the eye . . . are reduced into a **series**. Ex.

2785. In like manner **series** of Things may be drawn forth from (the Word).

2965. Led by **series** of their cupidities.

Serious. *Serius*.

A. 1509. Looking down on all who are in **serious** employments.

T. 80. But [let us address ourselves] to **serious things**.

D. 1125. Those in the class of the celestials . . . come into a Society of the **serious**; for, immediately after vastation, they love nothing more than **serious** thoughts.

1959. A certain Spirit not evil, but **serions** . . .

2502. They made it a trouble to me to think or do **serious things**.

3228^e. That assassin would have been one of the **sternest** judges.

4091^e. By **serious** repentance.

6107. Moses was a **serious** man.

Sermon. See under CONVERSATION—*sermo*.

Serpent. *Serpens*.

Serpentine. *Serpentinus*.

See under ARROW-SNAKE, ASP, COCKATRICE, DRAGON, FIRE-SERPENT, and VIPER.

A. 191. The Sensuous is represented by 'the **serpent**.' 192. 194.

195. The Most Ancients . . . called the sensuous things of man **serpents**; because, as **serpents** are nearest the earth, so are sensuous things nearest the body. Hence, reasonings from sensuous things concerning the mysteries of faith, they called poisons of a **serpent**; and the reasoners themselves, **serpents**; and as such reason much from sensuous or visible things . . . it is said that 'the **serpent** was more cunning than every beast of the field.' Ill.

—². Hence the proverb . . . that the **serpent** stoppeth the ear.

196. Those were called **serpents** who trusted in sensuous more than in revealed things. At this day it is still worse . . .

— . Such are not only deaf **serpents**, but also flying **serpents**. Des.

197. A **serpent** (most anciently) = circumspection, and thus the Sensuous by which they exercised it . . . Hence, the words, 'Be ye prudent as **serpents** . . .' 6398³. E.581⁹.

— . 'The brazen **serpent**' = the Sensuous of the Lord . . . who alone exercises circumspection and provides for all; and therefore those who looked on it were saved. (= the Lord, and protection. 8624^e.)

206^e. These are the **serpents** who seduce the world. Des.

235. (Thus) the Sensuous, which is 'the **serpent**,' cursed itself . . . Tr.

242. 'Jehovah God said unto the **serpent**' (Gen.iii.14) = that they perceived their Sensuous to be the cause. That the **serpent** was 'cursed above every beast . . . ' = that the Sensuous averted itself from the Celestial and turned itself to the Corporeal, and thus cursed itself. That the **serpent** should 'walk upon its belly' = that the Sensuous could no longer look upward to celestial, but downward to corporeal and earthly things. That it should 'eat dust all the days of its life' = that the Sensuous had become so that it could not live from anything but what is corporeal and earthly. 244. 245. 247. 249. E.581¹⁰.

250. 'I will put enmity between thee and the woman . . . ' (ver.15) . . . 'The **serpent**,' here, = all evil in general; in special, the love of self . . . 'The head' of the **serpent** = the dominion of evil in general, and of the love of self in special . . . 251, Ex. and Ill. 257. 8678, Ex.

254. 'The seed' of the **serpent** = all infidelity. Ex.

259². The **serpent** can injure only the lowest natural things; and not, unless it is a species of viper, interior natural things in man, still less spiritual things, and least of all celestial things . . .

425^e. 'The brazen **serpent**' = the Lord's sensuous and natural good. (= the Lord as to the external Sensuous, or Natural. 3863⁵. R.49^e.)

815. A place where large-bellied **serpents** inflict torment with their bites. D.1495.

819. A lake containing monstrous **serpents**, with pestilent breath.

825². This Hell is sometimes changed into direful **serpents**, which bite them . . .

830. (Such deceitful ones) seem to themselves to live among **serpents** . . . which torture them. D.2857.

831³. Their eyes are **serpentine**, having, as is said, the sight and its idea present on all sides. D.4019.

1197³. 'The **serpent's** root' (Is.xiv.29) = scientifics.

2219⁴. The love of self is 'the head' of the **serpent**.

2588⁹. (Such) were called **serpents** of the tree of knowledge. Ex. 4802⁴. 5128³. 10236⁶. P.310. T.324. 380⁴. 402¹².

[A.] 2722. The serpent of brass was holy in the time of Moses; but, when the external was worshipped, it became profane . . .

2756. A serpent appears wound around (those who practise communion of wives). D.2867.

2761. 'Serpent' (biting horse's heels)=one who reasons from sensuous and scientific things about Divine arcana. 3923². 6400, Ex.

3477. The broad way was bordered with trees and flowers . . . in which were hidden snakes and serpents . . .

4211³. This conjunction with the Lord as to His Divine Sensuous, is represented by those reviving from the bite of the serpents who looked on the brazen serpent. (Num.xxi.9). Ex.

4533². The deceitful appear as serpents; and the most deceitful as vipers.

5559^e. The cuticles (of those who have been deceitful) appear like conglutinations of mere serpents.

6398. 'Dan shall be a serpent upon the way' (Gen. xlix.17)=their ratiocination concerning truth, because good does not yet lead. 'A serpent'=ratiocination from the Sensuous. —², Ex.

—^e. Elsewhere, malice, cunning, and deceit, are signified by serpents, but poisonous ones, as vipers. The ratiocination of these is poison.

6401^e. Their ratiocinations about truth and good are called 'serpents, cockatrices' (Jer.viii.17).

6949. '(Moses' rod) became a serpent' (Ex.iv.3)=the sensuous and corporeal man separate from the internal; for 'a serpent'=a man who reasons from sensuous things; thus the Sensuous of man; and, as 'a serpent'=the Sensuous, it also=the Corporeal; for the Sensuous has what belongs to it from the senses of the body; and, as the Sensuous, regarded in itself, is such as (here) described, it=all evil in general. (Further ex.)

6950. 'Moses fled from before it'=horror at the separated Sensuous. Ex.

6952. 'Take it by the tail'=the power of elevating from the ultimate of the Sensuous. Ex.

— . As 'the serpent'=the separated Sensuous, and the derivative ratiocination from the fallacies of the senses concerning the truths of faith, 'the tail' of the serpent=the falsity itself; for this is the ultimate or lowest . . . Ill.

6959. The rod becoming a serpent=that they would become completely sensuous and corporeal.

7265. That mere fallacies would begin to reign with them, whence falsities, is described by the serpent into which Aaron's rod was turned (Ex.vii.).

7293. 'It shall become a water serpent' (ver.9)=that mere fallacies, and the derivative falsities, will reign with them. Ex. 7295, Ex.

— . 'A water serpent' is the same in the Hebrew as 'a whale.' Ill.

—⁴. 'Water serpents'=the falsities themselves from fallacies from which are reasonings, and through which are perversions.

—⁵. 'Serpents'=the falsities from which are reasonings. Ill. The same are signified by 'dragons.' Ex.

7295³. The first degree of the deprivation of the influx of truth and good is described by Aaron's rod being turned into a serpent . . .

7298. '(The magicians' rods) became water serpents' (ver.12)=dulness as to the apperception of truth; (for) 'water serpents'=falsities from fallacies. Ex.

8891³. 'The serpent' (in Gen.)=ratiocination from the intellectual proprium. 9942³.

9013². When inspected by the Angels (Genii) appear like serpents; for they have the nature of serpents, and that which goes forth from them is spiritual venom.

—³. Venomous serpents, as asps, cockatrices, vipers, =the deceitful. Ill.

10019⁴. 'Serpents and scorpions' (Luke x.19)=evils, and falsities of evil: 'to tread on them'=to destroy them.

10313. They seem to themselves to be bound hand and foot with serpents . . . For the corporeal Sensuous is there represented by serpents; and therefore 'serpents,' in the Word, =the Sensuous, which is the ultimate of man's life. D.1668.

H. 400³. They cast themselves on the ground, and writhe like a serpent. E.865.

489⁶. They appear to themselves to creep away like serpents.

C. J. 61. This love (of exercising command) is the serpent which deceived Eve and Adam . . . T.822.

62^e. This worst evil is meant by 'the head of the serpent' . . .

S. 23. They made images of serpents . . . because serpents=the prudence of the sensuous man (and also his cunning. T.205.)

F. 53^e. 'From the serpent's root a basilisk' (Is.xiv.29) =from the conceit of Own intelligence the destruction of all truth with them.

W. 338. Such (evil uses) are venomous serpents, etc.

P. 40. Compared to the lascivious delights . . . of serpents in stenehes.

211. Man's proprium, which is his will . . . is that serpent which seduced our first parents, of which it is said: 'I will put enmity between thee and the woman . . . ' 'The serpent'=evil of every kind; its 'head'=the love of self. Further ex. 241.

310⁶. As the Ancients called the sensuous man a serpent, and such a man is crafty, cunning, and a clever reasoner above others, it is said that 'the serpent was made more cunning than every beast of the field;' and the Lord said, 'Be ye prudent as serpents . . . ' R.455^e.

313². 'The serpent' (in Eden)=the Sensuous and the proprium of man, which in itself is the love of self and the conceit of Own intelligence, thus the devil and Satan. —³.

324⁷. Writhe like a serpent placed before a fire. R.611². 676⁴. M.10⁵.

R. 144. They are like serpents in the grass . . .

455. 'Their tails were like unto serpents . . . ' (Rev. ix.19)=that they are sensuous and inverted . . .

—². By 'serpents,' in the Word, are signified sensuous things . . . for affections merely sensuous appear there like serpents. The reason is that serpents creep on the ground, and lick the dust; and sensuous things are the lowest ones of the understanding and will; for they stand forth next the world, and are nourished from its objects and delights . . . Noxious serpents, which are of many kinds, = the sensuous things which are dependent on evil affections, which make the interiors of the mind with those who are insane from falsities of evil; and harmless serpents = the sensuous things which are dependent on good affections which make the interiors of the mind with those who are wise from truths of good. Ill.

469^e. One who does not acknowledge the Lord is not admitted into Heaven, but stands below, and is bitten by serpents, that is, by infernal Spirits, from which there is no healing except that which came to the sons of Israel by their looking to the brazen serpent, by which is meant the Lord as to the Divine Human.

550. 'A serpent' = man sensuous from the Corporeal.

562. 'A serpent' = those who seduce. Ill.

563. 'The serpent cast out of his mouth water as a flood after the woman' (Rev. xii. 15) = ratiocinations from falsities in abundance to destroy the Church. Ex. See E. 763.

841. Because they think sensuously and not spiritually about the Things of faith, they are called 'the old serpent' (Rev. xx. 2). Ex.

M. 135³. 'The serpent' (in Gen.) = the devil as to the love of self and the conceit of Own intelligence; and this love is the possessor of the tree of knowledge. 353².

265. His feet in a basket full of serpents . . .

— . Red serpents crept up the sides of the glowing ass . . .

430. The lascivious delights of scortatory love are presented under the forms of serpents, etc.

521. About the cavern lay a great serpent in spiral folds, which breathed poison into it.

522. A lake in which were some red serpents.

T. 122. Like one who sees a serpent in the way . . . and seizes hold of its head . . .

224³. He is tortured like a serpent laid on sheets of hot iron, or on an ant-hill. 578^e.

569⁴. A devil seen like a great serpent, writhing in agony . . .

D. 232^e. She dissolved into serpents, or horrible snakes, and was thus rejected.

2492. On a certain kind of serpent.—There are genera and species of those who are serpents, or who (here) had been deceitful. In the other life they are called serpents, because they appear like serpents to the Angels; for, when the Angels inspect them, they are as it were turned into serpents before the eyes of Spirits (and also to themselves), insomuch that I supposed them to be completely turned into serpentine globes . . . For in serpents there are poisons by

which, in nature, are represented deceits. 2497. 2519. 2762. 3061. 3080. 4681².

3009. A sorceress, when inspected, was turned into a ball of serpents . . .

3191. (Gustavus Adolphus was also represented) by a great serpent.

3206². (Their delight) is turned into direful serpents, which gnaw and devour their breasts and genitals . . .

3220. The assassin [went] into serpentine flexures . . .

3307. She was punished by a long serpent . . .

3319. As they still supposed that they perceived interior things, they are called 'the head of the serpent.'

3605b. His phantasies were represented as serpents.

3640. The evil in the interior sphere cannot be inspected by the Angels, for they would be turned into serpents . . .

3683. See Dog.

3690. Their ideas [were] as it were a sphere of venomous serpents.

3747. Dragons are flying serpents. E. 714³. —⁵, Ex.

4198. There are dragons and serpents (in that new Hell).

4351. It is from this representation that serpents cast their exuviae; for the deceitful are represented by serpents. 4356. 4366.

4379. Innumerable serpents and vipers (seen) who were evil Spirits.

4381. By phantasies . . . they project serpents, and the other would grind them up with his feet, so that the gore would appear over the whole plane . . .

4470^e. The Jesuits . . . are represented by serpents of various kinds, viperine; spotted; more, or less, venomous.

4499. In that Hell (of magicians) are direful venomous serpents.

4540. These are the serpents treated of in Genesis.

4542. A certain female was representatively interiorly full of venomous serpents: she supposed that if she could void the serpents as excrement, she would be delivered (from all sin) . . .

4631. Those who insidiate against conjugal love . . . when inspected, appear like serpents.

4672. There appeared a great head of a serpent, ugly with its black scales . . . That magical Hell so appears . . . because serpents are the natural, and the reasonings from them . . . (Such) is signified by 'the great crooked serpent' . . . where Egypt is treated of, where there was magic.

4701. A certain one who . . . appeared as a great serpent, which coiled itself round the neck of the other . . . It was terrific to see. Ex.

4705. First, he was seen as an infant, then as a venomous serpent . . .

4811. There appeared a great serpent . . . almost green in colour; it was seen to seize a certain Spirit by the garment, and bring him round to the right . . .

By sensuous things and their fallacies he had so treated others. Ex.

[D.] 4816^e. But behind the ears lies hidden a **serpent**.

4854. There are places (in the Hell of the profane) where there are **serpents** of various kinds.

4948. She turned herself into various **serpentine** forms, and (so) penetrated . . .

5705^e. Such were called by the Ancients **serpents**; for they can reason . . .

5900. Those also are **serpents** who (here) have lived solitary . . . and have not divulged their thoughts. Those who have thought evilly about . . . the neighbour act . . . like **serpents**, and, when inspected . . . appear as **serpents** . . .

5941^e. They (then) represent the ship as surrounded with **serpents**.

6044. When he thought about confirmations . . . there appeared **serpents**, which wanted to fly into his feet.

D. Min. 4698^e. Thus is the head of the **serpent** trampled on.

4700. There appeared a great **serpent** there, thick, like a beam, from which went forth four feet, horrible . . .

4761. When they are thinking, there is heard a hissing as of **serpents** . . .

E. 70^e. 'A **serpent**'=that which is the ultimate of life with man, and is called the external Sensuous. As this ultimate, in the Lord, was Divine, a '**serpent** of brass' was made, which signified that if they looked to the Lord's Divine Human, they would revive . . . 581¹². 805¹⁰.

275³. See LEVIATHAN. 581⁸.

355⁸. 'A **serpent** upon the way, and an asp upon the path'=the Sensuous as to truth and as to good. (Compare 581¹¹.)

386³. 'The **serpent's** root'=this false principle (of faith alone). (=the Sensuous. 817⁹.)

544². See SCORPION.

581. 'Their tails were like **serpents**' . . . '**Serpents**'=the astutenesses of the sensuous man.

—². '**Serpents**,' in the Word,=the sensuous man as to cunning, and as to prudence. Fully ill. —⁹.

—.'The **serpent** was more cunning than any beast . . . '=the sensuous man; in general, the Sensuous itself. Ex. 763^e.

—³. '**Serpents**'=the affections of the sensuous man, because they crawl—*serpunt* . . . Ex.

—⁴. Hence the devil, or Hell, is called 'a **serpent**.' Ill.

—⁶. 'To tread on **serpents**'=to despise . . . the wiles, cunning, and wicked arts of the infernal crew.

—⁷. Ill.

—¹². 'The fiery flying **serpents**'=sensuous things . . .

650²³. The Gentiles worshipped **serpents**, because the **serpent**=the Sensuous . . . and its prudence.

706¹⁴. That they should 'take up **serpents**,' was said because '**serpents**'=the Hells as to malice . . .

714²⁹. See DRAGON.

730³⁴. '**Serpents**'=the evils thence.

739. 'The old **serpent**'=the sensuous.

—⁴. They are called '**serpents**'; for '**a serpent**'=the Sensuous; because this is the lowest of man's life, and as it were creeps . . . and licks the dust like a **serpent**.

—⁶. Their seduction by 'the **serpent**'=seduction by the Sensuous, which derives everything from the world, and nothing from Heaven. Ex. —⁷. —⁹. C. 204.

768³. 'The **serpent**' (Gen.iii.15)=the Sensuous of man, where is his proprium, which in itself is nothing but evil.

1145⁷. 'The voice of a **serpent**' (Jer.xlvi.22)=cunning and deceit.

1175². 'A **serpent**'=infernal evil with those who pervert the truths of the Word, and thereby deceive cunningly and deceitfully.

Serug. *Serug*.

A. 1349. '**Serug**' (Gen.xi.20) was a nation named from **Serug** as its father, and by which is signified worship in externals.

Serum. *Serum*.

Serosity. *Serositas*.

A. 4050². Lymph mixed with **serosities** is excrementitious.

5056². See SEED.

D. 960. The kidneys take away the unclean things of the **serum** of the blood. 962.

966. The subsidiary kidneys . . . attract, because they fix, the **serum** of the purer blood.

999. There is an entire series of secretions of the **serosities** of the blood . . .

999a. Those who relate to the middle **serosity** . . .

1000. Such accord with the things which belong to the nature of its **serosity**.

1001. Those who represent the grosser **serosities**.

Servant. *Famulus, Famulitium*.

A. 5127. Exteriors (must) serve as **servants**; for exteriors are nothing but **things of service**—*famulitia*.

6089². The Internal no longer acknowledges truth in the Natural as a father, but as a **servant**, as is indicated by Joseph's dream . . .

8735. Those called saints (in Jupiter) exercise command over their **servants**, whom they multiply . . . 8736. 8739.

10814. The father of the nation . . . never subjects them . . . as **servants**.

10835. (In the houses in the Sixth Earth) the **servants** and maidservants dwell behind.

H. 219. See MASTER, *herus*. T.431.

468². Truths then serve (self) as a **servant** their lord. 472².

557. He then loves them only as **things of service**, because they serve himself.

W. 249². These persons, after death, become things of service—*famulitia et servitia* . . . For the natural man is a servant—*famulus et servus* . . .

333^c. Man is only a servant and steward . . .

P. 324¹⁰. Self and the world . . . an instrumental and servant—*famulans*.

M. 10³. Two attendants led him out (of Heaven).

11². Take . . . some of my attendants to minister to them.

18. An attendant came running . . .

153². The fear of being whipped by the servants.

T. 404². If he regards as the end (having) servants—*famulitia*, etc.

410. When anyone selects . . . a servant . . .

418². Who loves a . . . servant except for his fidelity? D. Love xiii².

426². By these benefactions . . . servants and maid-servants—*famulae*, are initiated into charity.

D. 5050^e. Occurs.

5956. In the Spiritual World they have servants—*famulitia*, who render an account (in figures).

6021. A servant of the Mohammedan religion . . .

C. 172. Charity in servants. Ex.

Serve. *Servire.*

Servant. *Servus.*

Service. *Servitium.*

Slavery. *Servitus.*

A. 81³. A dead man . . . when in no combat . . . is a slave—*servus*.

892. Before (regeneration, man is in) a state of slavery. It is slavery when cupidities and Falsities exercise command . . . Man never perceives this so long as he is in a state of slavery . . . When he is in a state of slavery . . . the man who has been subjugated by cupidities and Falsities supposes that he is in a state of freedom. But this is a gross falsity. Ex. (See 905.)

987². He would spare only those who submitted themselves as vile slaves. 1594³.

1094. 'A servant of servants shall he be to his brethren' (Gen.ix.25)=the vilest thing in the Church. Ex.

1097. Those who perform vile services to the men of the Church. Sig. and Ex.

1103. 'Let Canaan be his servant' (ver.27)=that those who place worship solely in externals can perform vile offices. . . Such persons are not servants in the Church on earth . . . but they are servants in the other life; for they are among the unhappy. The services which they there perform are vile, and are numerous. Ex.

1396. He said that he wanted to serve them; but . . . they perceived that he wanted to be great.

1486. 'Asses and men-servants' (Gen.xii.16) = scientifics regarded in themselves.

— . All things with the external man are nothing but things of service—*servitia*, that is, they are of service—*inserviant*—to the internal man . . .

—^c. Every scientific is for the sake of use; and this is its service.

1594³. They place eternal happiness in . . . being served by others . . . they wanting to serve no one, except for the sake of self . . . Their saying that they want to serve the Lord alone is false; for those in the love of self want the Lord to serve them; and, so far as this is not done, they recede . . .

1713. 'He and his servants' (Gen.xiv.15) = the rational man and the things in the external man which obeyed. . . All things in the latter, before it has been liberated, are called 'servants;' for they do nothing but obey the interior man. Examp.

1749². In order to reign with them, they offer their services with the good Spirits.

—³. Dominion from evil and falsity, is to want to make all slaves.

1845. 'They shall serve them' (Gen.xv.13)=oppression. 1849.

1851. The 'substance' of those who undergo temptations, oppressions, afflictions, or slavery. Tr.

1895. This affection . . . ought to serve intellectual truth . . . as a maid-servant her mistress.

2027. They do not regard others except in so far as they serve them; and those who will not do this they either despise, or hate. 2045².

—². When anyone wants to be served, he murders the other in his heart.

2057³. As each one wants to be served . . . there is dissociation . . . so that they perceive nothing to be more delightful than torturing others . . .

2159. 'Thy servant' (Gen.xviii.3)=the Human . . . before it was made Divine. Ex. and Ill.

—³. The Lord then adored Jehovah . . . like a servant.

2276³. The valuation of a servant who was held as vile. Sig. 'A servant,' in the internal sense, =labour.

2357². No one can serve two lords at the same time. Ex.

2541. 'He called all his servants' (Gen.xx.8)=rational and scientific things. Ex.

2567. 'Men-servants and maid-servants' (ver.14)=enriched with rational truths and natural truths, and their affections. Ex. and Ill.

—⁷. That 'men-servants' = truths, and 'maid-servants,' goods, which are of service—*inserviant*, and thus serve spiritual and celestial truths and goods. Ill.

— . The laws relating to servants, enum.

2782. 'Servants,' in the Word, =the natural things of man which are to be of service—*inservitura*—to the Rational.

2884. The freedom of the love of self and of the world . . . is complete slavery—*servum*. Ex.

2885. No one can know what slavery—*servum*, or what freedom is, unless he knows the origin of the one and of the other . . .

2890^e. To be led by the devil is slavery—*servum*.

2921. Those are called 'servants' in whom there is no power, or who have power from those (called 'lords').

[A.] 3019. 'Abraham said unto his **servant**, the elder one of his house' (Gen.xxiv.2)=the ordination and influx of the Lord into His Natural. Ex.

— 'A **servant**'=that which is lower, and **serves** what is higher; or, that which is exterior, and **serves** what is interior. All things of the natural man . . . are nothing but **services**. 3143.

3029. 'The **servant** said unto him' (ver.5)=the Lord's perception concerning the natural man. 'The **servant**,' here, =the natural man. 3048. 3134. 3163, Ex. 3169.

3192. 'The **servant** took Rebekah' (ver.61)=that Divine natural good initiated. Ex.

3204. 'She said unto the **servant**' (ver.65)=exploration from the Divine Natural. . . 'The '**servant**'=the Divine Natural. 3206. 3209.

3409. 'And much **service**' (Gen.xxvi.14) = truth thence. '**Service**'=all that which is beneath, which is subordinate, and which obeys; thus truth, because it . . . ministers to good. 3441⁴.

3412. See WELL.

3441. 'Abraham My **servant**' (ver.24) = the Lord's Divine Human. . . '**Servant**,' when predicated of the Lord, =the Divine Human; not that the Divine Human is a **servant**, but because the Lord through it is of service to the human race. Ex. and Ill.

3463. 'The **servants** of Isaac' (ver.32) = rational things. '**Servants**' = rational, and also scientific, things.

3581. 'Peoples shall **serve** thee' (Gen.xxvii.29)=the truths of the Church. . . 'To **serve**,' is predicated of truths.

3601. 'Thou shalt **serve** thy brother' (ver.40)=that good should be (apparently) in a lower place.

3824. 'I will **serve** thee seven years' (Gen.xxix.18)=study and a holy state. . . 'To **serve**'=study. 3840. 3846. 3852.

3869¹¹. In relation to the **servant** who did not want to go out from **service** . . . to bore the ear with an awl . . . =to **serve**, or obey, perpetually, (thus) not to want to understand truth, but to will truth from obedience . . .

3974. It was a statute . . . that the women given to **servants** belonged to the lord with whom they **served**, and also the sons born from them. Ex. . . For 'a **man-servant**'=the truth of the Natural, such as it is at first, before genuine truths are insinuated . . . When goods and truths have been insinuated through . . . its **service**, it is dismissed . . . To represent this, this law about **servants** was delivered. But Jacob was not a bought **servant** . . . 4113, Ex.

3975. 'I have **served** thee for them' (Gen.xxx.26)=from Own power; for 'to **serve**'=labour and study, which, predicated of the Lord, =Own power. 4076. 4176.

3977. 'Thou knowest my **service** with which I have **served** thee' (id.)=labour and study from Own power.

3983. 'How I have **served**' (ver.29)=to know his power; for 'to **serve**,' here, =Own power. 3996.

4037. See MAID-SERVANT. 5023. 9034. 9062. 9081. T.325. E.1022².

— 'Men - **servants**' = scientifics, which are the truths of the natural man. 4244.

4104⁵. That the things in the Natural be **servient**.

4250^e. Truths are then only ministers and **servants** (to good).

4264. **Services** general and special. Sig. and Ex.

4266. '**Servants**' (Gen.xxxii.16)=the things of the natural man. Ex.

4267. 'Thy **servant** Jacob' (ver.18) . . . =submission; for truth is relatively a **servant**, before conjunction.

4646². Things **servient**. Sig.

4682². '**Servants**' (Joel ii.29)=those who know.

4818⁴. Believe all others to be relatively **servants**, vile.

5013. 'A Hebrew man'=a **servant**. . . For such regard spiritual truth and good as a mere **servant**; for, with them . . . the spiritual **serves**; when yet . . . the Natural ought to **serve**. Ex. 5023. 5025, Sig. and Ex.

5084⁸. The joy in Heaven is to **serve** by doing good to others . . .

5159. When exteriors begin to **serve** interiors . . .

5161. 'Made a feast to all his **servants**' (Gen.xl.20)=conjunction with the exterior Natural . . . '**Servants**'=the things of the exterior Natural. Ex. 5164.

— Mutual love causes it not to be perceived as **servitude-servitus**.

5164. In the Word, all things are called '**servants**' which are beneath, and subordinate: the exterior Natural relatively to the interior Natural; this relatively to the Rational; and all things in man relatively to the Divine. 5305.

—². The '**servants**,' here, were the princes and nobles . . . Relatively to the Lord, all are equally **servants**. In Heaven the greatest are **servants** more than others, because they are in the greatest obedience and humility. Ill.

—³. '**Servants**' are so called relatively to the Divine truth which . . . ministers relatively to the Divine good.

— The reason 'the last who are the first' are **servants** above others, is that they perceive that all their life and Power are from the Lord. . . Those who do not perceive this are also **servants**, but more in mouth than heart. While those in the contrary call themselves **servants-servos seu famulos**—but want to be lords . . .

5237. 'A **servant**' is predicated of truth; here (Gen.xli.12)=truth inservient.

5305. '**Servants**'=the things in the Natural, especially those in the exterior Natural.

5435. '**Servants**'=lower things; hence truths; for . . . things subject are called '**servants**' . . .

5651. 'Take us for **servants**' (Gen.xliii.18)=things of no account.

5732². In Heaven . . . no one regards another as a **servant**; but each wants to minister and be inservient.

5760. 'We will be . . . for **servants**' (Gen.xliv.9)=

without freedom from proprium. 5763, Ex. 5786, Sig. and Ex. 6138, Sig. and Ex. 6163. 6568.

5763. He is a **servant** of the devil. Ex.

—². When man receives this freedom, he is a **servant** of the Lord.

5786³. Freedom from proprium is . . . to subject others as **servants** . . .

5936. '**Servants**,' here (Gen. xlv. 16) = lowest things.

5947. The **service** (of lower things). Sig. and Ex. . . Lower things are formed for no other use than to be **services**. Ex.

5958. Many **things of service** (sent to spiritual good). Sig. and Ex. 5959.

6205. He who introduces himself into a man's cupidities and persuasions . . . makes him a **slave**.

6281. 'To redeem,' as predicated of **slavery-servitio**. Ex.

6389. 'A bony ass' = the lowest **service**. Ex.

—^e. In the other life (they who do good for a recompence) are employed as lowest **services**.

6390. All **slavery-servum**-is from the affection of the love of self and the world.

—². To **serve** in lowest things. Sig.

6392². Being **served** by others supposed to be happiness. 6393².

6393. They do good . . . from affection for self, which is **slavery-servum**.

—². Whereas heavenly bliss is . . . not to be **served** by others ; but to want to **serve** others. Ill.

6394. 'A **servant-serviens**-unto tribute' (Gen. xlix. 15) = to be subject and to **serve**. Ex.

6523. 'All the **servants** of Pharaoh' (Gen. i. 7) = the scientifics of the Natural.

6565. 'The **servants** of the God of thy father' (ver. 16) = the acknowledgment of the Divine things of the Church. Ex.

6659. Falsities which would compel them to **serve**. Sig. and Ex.

6666. 'The Egyptians made them **serve**' (Ex. i. 13) = intention to subjugate. Ex. 6668. 6670. 6800. 7204.

6852. Aid against those who want to compel them to **serve**. Sig. and Ex.

6984. 'Thy **servant**' (Ex. iv. 10) = the Human not yet made Divine.

7038. 'That they may **serve** Me' (ver. 23) = elevation into Heaven to perform uses thence. Ex.

7120. 'Let the **service** be made heavy' (Ex. v. 9) = the assault increased. Ex.

7129. '**Service**' (ver. 11) = assault by falsities ; thus infestation. 7151. 7218.

7143. 'A **servant**' = one who ministers, and performs duty. 7144.

7313. 'To **serve** Jehovah' (Ex. vii. 16) = to worship the Lord. 7349. 7439. 7500. 7641. 7654. 7658. 7668. 7722. 7730. 7958.

7332. Would make truths **serve** evils of life.

7355. 'The **servants** and people of Pharaoh' = all

things in the Natural. The things there which are inservient to confirm falsities are called '**servants**.' 7357. (Compare 7396.) 7448. 7543. 7632.

7562. 'The **servants** of Pharaoh' = the things of the natural mind. 7563. 7565.

7652. 'The **servants** of Pharaoh' = those who infest of a lower sort. 7773, Ex. 7787. 8143.

7819. He loves self as a means to the end that he may **serve** the Lord . . . and the world as a means that he may **serve** the neighbour.

7934. 'Ye shall keep this **service**' (Ex. xii. 25) = worship on account of deliverance. 7936. 8057.

7998. 'Every man's **servant**' (ver. 44) = man as yet natural.

8049. 'The house of **servants**' (Ex. xiii. 3) = spiritual captivity. . . For '**service**' = infestation by falsities. 8866, Ex.

8168. 'To **serve** the Egyptians' (Ex. xiv. 12) = to surrender themselves to those who infest. 8169.

8241. Moses His **servant**' (ver. 31) = Divine truth ministering. Ex.

8292. 'I will divide the spoil' = **slavery-servitium**. Ex. 8293.

8313⁴. Those in charity want to **serve** all as the lowest ; whereas those in faith (only) . . . want to be **served** by all.

8553. In man, what ought to dominate is inservient ; and what ought to **serve**, dominates.

8866. It is **slavery-servum**-to be led by those in Hell. Refs.

8873. 'Thou shalt not **serve** them' (Ex. xx. 5) = no Divine worship for them. 'To **serve**' = submission. . . 'To **serve**' (as distinguished from 'to bow down to') = worship from the truth of faith.

8890. 'Thy **man-servant**' (ver. 10) = the Natural as to truth. Refs.

8906^e. Truths and goods . . . then come into a state of **slavery-statum servum**. Sig. and Ex.

8912. 'A **man-servant**' = the affection of spiritual truth.

8974. 'When thou shalt buy a Hebrew **servant**' (Ex. xxi. 2) = those in the Church who are in truths of doctrine, and not in good according to them. Ex. . . 'A **servant**' is predicated of those in truth and not in the corresponding good ; and, in general, of truth relatively to good.

—². The reason these are represented by '**servants**,' is that the things of the External Church are, relatively, nothing but **services** . . .

—³. The reformation of such is treated of here in the laws concerning **man-servants** and maid-servants.

8975. 'Six years shall he **serve**' (id.) = a state of labour and of some combat, and of the consequent confirmation of truth. 8981.

8976. 'In the seventh he shall go out free' (id.) = a state of confirmed truth. Ex.

8977. 'If he came in his body (that is, a **man-servant** alone without a woman) (ver. 3) = truth without delight.

... The men of the External Church, represented by the 'Hebrew servants,' are those who learn truth from no delight. Ex.

[A. 8977]³. These are meant by those who want to serve for ever. Ex. (See also 8985-8991. E.208¹³.)

—⁴. These are the arcana in these statutes concerning servants. Ex.

8979. 'If he be lord of a woman' (id.)=truth conjoined with delight.

— . 'An (Israelitish) man-servant'=the man of the External Church, possessed of the truth of doctrine, but not the corresponding good; because he does truth and good (merely) to be rewarded. Ex.

—². Thus the man of the External Church is relatively a servant... and was represented by the servant called 'a Hebrew servant,' because he was bought from the sons of Israel.

8980. 'The man-servants,' here, =(those) in a delight which counterfeits the corresponding good... Their 'going out' from service (with their woman)=their state when received into Heaven; but as they are solely in faith... they are admitted no further than the entrance. Ex.

8981. 'If his lord shall give him a woman' (ver.4) =good adjoined to truth by the Spiritual, while in combat. Ex. (See also 8983-8991.)

8988. Those who act solely from obedience... are relatively in servitude-*servitute*. Ex.

—². But to serve the Lord by acting according to His precepts, and thus by obeying Him, is not to be a servant, but is to be free. Ex.

8991. 'He shall serve him for ever' (ver.6)=to obey to eternity... Such can never be brought to a state in which they act from good... They are perfected as to obedience; but do not attain to anything of charity. (See above, 3869¹¹.)

8993². For all that which derives its origin from the love of self, or the love of the world... is servile-*servum*.

8994². Those in truth and not in the affection of it... are represented by 'the man-servants from the sons of Israel.'

9034. 'A man-servant'=scientific truth, which is the truth of the literal sense. Ex. (This 'smitten.' Ex.)

9039^e. (The Angels) place all glory and joy in serving; and, when in this state, they are in dominion. Ex.

9058. 'When a man shall smite the eye of his man-servant' (ver.26)=if the internal injures the truth of faith in the external man... 'A man-servant'=scientific truth in the external man, thus also the external man. (See also 9060-9063.)

9081. 'A man-servant'=truth in the Natural. (This destroyed. Ex.)

9093². 'No one can serve two lords'... =to serve the Lord by faith, and the world by love; thus to acknowledge truth, and do evil. (=those called 'lukewarm.' 9210³. E.233.) E.409⁷. 730³, Ex.

9096^e. Slavery-*servum*-is to be led by cupidities which are from Hell. Refs.

9180. Submission and service. Sig. and Ex.

—^e. Good done for the sake of gain must serve.

9318. 'To serve'=obedience, and also worship. Refs.

9322. 'To serve'=worship. 9347.

9449. Serving the neighbour for the sake of the neighbour (a sign that sins are remitted).

9586. To do evil from delight is (really) slavery-*servum*... 'Everyone who does sin is the servant of sin.' N.142. E.409⁹.

9776. 'The service of the Habitation'... 'Service'=the External or Natural of man. Ex.

9806⁴. 'Servant' is predicated from truths.

9877^e. Those not in this good of love... are in a state of slavery-*statu servo*. Ex.

10409. Slavery is to be led by self. P.44.

H. 218. The governors there minister and serve; for to do good to others from the love of good is to serve, and to provide that it be done is to minister.

380². Where one is a slave, the other also is led as a slave by the cupidity of dominating.

408^e. Heaven consists in serving others for the sake of their happiness...

557^e. He who is in the love of self, wills that the Church, his country, etc., should serve him, and not he them.

564. He who dominates from love... loves nothing more than uses, thus to serve others. To serve others means to will good and perform uses to them.

—². When he serves others, it is that he may himself be served...

574². (In Hell they punish a new infernal) until he has been reduced to slavery-*in servum*... But those who have been made slaves are (by turns) taken out [of slavery] to help some new devil to subjugate others.

W. 249². See SERVANT-*famulus*.

P. 43. To be led by evil is (really) slavery-*servum*. Ex.

97. Infernal freedom, in itself, is slavery-*servum*. 145^e. 149².

149. Man does not want to come out of spiritual servitude-*servitute* (as he does out of natural servitude) because he does not know what spiritual servitude-*servum*-is... It is believed that spiritual servitude-*servum*-is freedom, and spiritual freedom servitude-*servum*. (Other reasons given.)

215¹¹. Domination is thus to them a means of doing uses, thus of serving.

R. 3. 'His servants' (Rev.i.1)=those in faith from charity, or in truths of wisdom from good of love. Ex. and Ill. 347, Sig. and Ex. E.6. 427.

— . Therefore 'servants'=truths.

—². As the Lord was the Divine truth... He is called 'the Servant of Jehovah.' Ill.

—³. As 'a servant'=one who teaches Divine truth.

— . All in the Spiritual Kingdom are called the Lord's servants, and those in the Celestial Kingdom, ministers; (for) good ministers, and truth is inservient. 128. E.155⁵. 478^e.

—^e. In the opposite, 'servants'=those who serve the devil: these are in slavery itself; whereas those who serve the Lord are in a state of freedom.

128. 'A servant of God'=one in truths. 134.

153¹¹. The infernals know not but that they had been slaves (here).

337. 'Servants'=those who are in such things from others, thus from memory. 604. 832.

380. 'They serve Him day and night' (Rev. vii. 15)=live constantly and faithfully according to the truths they receive from him. (=to be kept in truths. E.478.)

662. 'A servant,' in the Word, =one who is, or that which is, of service; here, for life.

806. 'His servants' (Rev. xix. 2)=the worshippers of the Lord. (=all who are in truths of faith. 809.)

937. 'His servants shall minister to Him' (Rev. xxii. 3)=that those in truths from the Word will be with Him and will do His commandments, because they are conjoined.

943. 'His servants' (ver. 6)=those in truths from the Lord.

M. 266. The Prince said, I am the servant of my Society, because I am of service to it by doing uses.

T. Title. By Emanuel Swedenborg, a servant of the Lord Jesus Christ.

106^e. 'Servants'=those not conjoined with the Lord.

495. Freedom which is from Hell is slavery—*servum*. Ex.

Ad. 3/865. A state of spiritual servitude, des. From experience.

D. 1735. An Angel, on hearing the word servant, put it on, and prayed from it . . .

2504. Those who labour they suppose to be servants. Des.

2924. Evil Spirits regard man as a vile slave. Ex.

3086. Those led by Him long to serve even the worst; even if their enemies. Ex.

3648^e. Such call themselves servants of servants; yet claim all Power.

3786. He who supposes that he thinks, etc. from himself, is most a servant; and in the eyes of other Spirits is scarcely (so much as) a slave—*mancipium*; for they can use him as a dead instrument. . . Still, they are willing to be viler than servants in the eyes of others, provided they seem lords in their own.

4279. Evil Spirits can speak good, and thus serve. Ex.

5001. Those who have served (here) have acquired a life of obeying . . .

5181. They dwell solitary . . . with their manservants and maid-servants, who are all in marriage.

E. 6. 'Servants of God'=those who hearken to and obey God.

9^d. The state becomes servile—*servus*, when good does not lead. Tr.

195¹⁴. To believe what another says is servile—*servum* . . .

315²². 'The servants' (Luke xx.)=the Word given through Moses and the prophets.

316⁸. 'A servant'=whatever is inservient, thus truth.

365²⁷. 'Those who make them serve'=falsities.

386⁶. 'Servants of the Lord'=those who receive goods and truths from Him.

—¹⁵. 'Servants rule over us' (Lam. v. 8)=evils and falsities . . . (=when the natural man dominates. 654⁶¹.)

405¹⁶. 'My servants' (Is. lxxv. 9)=those in truths from good.

409. 'Every bondman' (Rev. vi. 15)=the natural man. Ex.

—'. 'Servant' does not imply servitude, but being of service—*inserviens*, and effecting. . . Hence 'servant' is said not only of the natural man relatively to the spiritual, but also of men who perform a work for others, and of the Angels who effect the mandates of God; nay, of the Lord Himself as to the Divine Human when (here); and also of truths from good, because good acts and effects through truths . . . Ill.

—'. But if only the natural man is open, the whole man is a servant in the common sense. Ex.

—⁶. As the Lord as to the Divine truth is called 'a servant,' those are called 'servants' who are in Divine truth, and are of service to others thereby. Ill.

—⁸. 'Disciple'=good; 'servant,' truth.

—¹⁰. 'Not servants, but friends' (John xv. 15)=those who receive Divine truth in doctrine and life.

433²¹. 'The elect'=those in charity; 'servants,' those in truths from the good of love. 684²⁰.

478. 'To serve' is said of those in truths.

—³. Therefore those in the affection of truth constantly serve Him . . . The affection within, serves; and this is the service which the Lord wants . . . To serve the Lord is to be in truths, and to act sincerely and justly in every Thing . . .

540¹⁰. 'Out of the house of bondage.' Ex.

601¹². 'Servant' (Jer. ii. 14)=those in truths. 695.

650⁵¹. The Lord is called 'a servant' from being of service and ministering, that is, performing uses.

774⁴. Slavery—*servum*—is to do good from self.

836^e. 'Bondmen'=those who think from others, and do not see whether a thing is true or false, but still acknowledge it as true.

911⁴. 'The servants' of the Lord (Matt. xiii. 27)=those in truths from good.

1202. 'The blood of His servants' (Rev. xix. 2)=violence to those in truths from Him.

1210. 'Praise God all His servants' (ver. 5)=worship by those in truths.

C. 156. He thus serves two lords.

172. They do not spurn serving, because everyone ought to serve . . .

174. To instruct children and servants (an external of worship).

Service, To be of. *Inservire.*

See under SERVE.

A. 2541. The things which are of service, or which serve-*serviunt*, are relatively servants, and are called 'servants.'

3417². The delight of being of service to others; thus wanting to be 'the least.'

3913³. By dignities (a spiritual man) can be of service to the neighbour . . .

—⁴. When the things of the external man . . . are of service to the ends of the internal.

3928. For the use of being inservient to heavenly delight.

3951^e. (Wealth, food, etc.) held as a means of subserving the end.

3974². Truth which is of service for introducing genuine goods and truths. 3993⁷.

3982. When it has subserved this purpose . . .

—². They had subserved only as means.

4108^e. When the Natural ministers to and subserves the Rational.

5125. When sensuous things minister to or subserve interior ones.

5126. That they may subserve the interior Natural, Sig. and Ex.

5127². Exteriors ought to subserve interiors.

5732². Everyone there wants to minister to and be of service to another.

6393⁴. They do not think of eminence, but only about being of service.

7324. Into the scientifics serviceable-*inservientia*-to them. Sig. and Ex.

8709. The choice of inservient truths. Sig. and Ex.

9776. The external of man ought to be inservient to the internal. . . As the world ought to serve-*servire*-Heaven, so the external of man ought [to serve] his internal . . . (Thus) the external of man is not anything unless it is inservient to the internal, and it is something so far as it is inservient. To be inservient is to obey. Ex.

H. 327. (These infernals) are sometimes taken out, that they may be of service to others for some uses which are vile.

R. 3. 'A servant' properly = one who is of service-*inserviens*, or one who, or that which, is of service.

355. The will of being of service. Sig. and Ex.

T. 360. They subserve the former as receptacles.

415. The priesthood is inservient only.

E. 943^e. The affection of fructifying is in man when he loves to be of service.

C. 161. He regards himself as the highest in order of those who are of service to others.

Set. *Occidere.*

Setting. *Occasus.*

See WEST.

A. 1837. 'The sun was setting-*ad occidentum*' (Gen. xv. 12) = the state before consummation.

— . The setting of the sun is the last time of the Church, called consummation.

1859. 'The sun had set' (ver. 17) = the last time, when there is consummation. E. 539³.

2353². 'The setting of the sun,' etc. = falsities and evils.

3693. 'The sun had set' (Gen. xxviii. 11) = life in what is obscure. Ex.

—². 'The setting of the sun' = falsity and evil in which are those with whom there are no charity and faith; thus also the last time of the Church; and it also = what is obscure as to the things of good and truth . . . Ill.

5097². The Lord sets with everyone who does not receive truth and good. Not that the Sun there sets . . . but he who does not receive it causes it to as if were set with himself. (So the natural sun) does not set . . . Thus the setting-*occiduum*-is not in the sun.

6693⁵. 'The sun shall set at noon' (Amos viii. 9) = that the good of celestial love would recede.

8615. 'Until the setting-*occidere*-of the sun' (Ex. xvii. 12) = when that state ceased. Ex.

9031. The sun neither rises nor sets. . . (So) the Sun of Heaven is said to 'set,' when man is in evil and thence in falsity. . . The Lord is always in the rising . . . and never in the setting.

9213. The 'entering,' or setting, 'of the sun' = a state of shade from the delights of external loves.

— . The setting of the Sun in Heaven corresponds to a state of shade as to the truths of faith, and to a state of cold as to the good of love . . .

9653². 'Its setting' = good from Him in obscure perception.

E. 179¹⁰. They sacrificed the Passover when the sun had set, because the setting of the sun = the last time of the Church.

401¹⁶. 'The setting of the sun' = the evil of love, which is the evil of life. Ill.

—²⁸. 'The setting of the sun' also = the state of the Church when it is in ignorance, which is its first state. It also = the state of the Church when it is in evils and falsities. Ill.

422⁶. 'From the rising and from the setting' = all in the goods and truths of the Church. Ill.

644²⁰. 'The setting' (Luke xii. 54) = the end of the Church.

721⁷. 'Her sun has set while it is as yet day' (Jer. xv. 9) = to perish as to all goods of love.

Set apart. *Dicare.*

A. 1909. Affections . . . dedicated to their uses.

9296². The understanding is set apart for the reception of truth; and the will is set apart for the reception of good. 9297².

Set apart. *Seponere.*

A. 9409. 'The sons of Israel who were set apart' (Ex. xxiv. 11). Ex. 9411².

Set before. See PREFER.

Set over. See under GOVERN—*praeficere*.

Set up. See under STATUE.

Seth. *Scheth.*

A. 335. 'Seth' (Gen. iv. 25) = a new faith given by the Lord through which charity was implanted. 436, Ex. 437, Ex. 439.

462. The Second Church, which was not so celestial as the Most Ancient one, is called 'Seth' (Gen. v. 2, 3).

481. A new Church not very unlike the Most Ancient . . . called 'Seth.' Sig. 484.

484^e. The 'likeness' of Seth was as a spiritual man of the 'sixth day.'

485. The Church 'Seth,' here, is a different one from that described by 'Seth' in Gen. iv. 25. Ex.

502. The three Churches, 'Man,' 'Seth,' and 'Enos,' constitute the Most Ancient, with a difference of perfection as to perceptions . . .

Settle. See under CERTAIN, and SEPARATE—*dirimere*.

Seven. *Septem.*

Seventh. *Septimus.*

Sevenfold. *Septempliciter, Septuplum.*

Septenary. *Septenarius.*

Seven-times. *Septies.*

See under SABBATH, and WEEK.

A. 74. The celestial man is 'the seventh day' . . . 84.

84. Therefore the seventh day was sanctified.

395. 'Cain . . . avenged sevenfold' (Gen. iv. 15) = that it would be sacrilege; for 'seven' = what is sacred. 433.

— The septenary number was held sacred on account of . . . the 'seventh day,' which is the celestial man . . . Hence the septenary number so often occurs . . . and intervals of time were distinguished into sevens, and were called 'weeks—*septimanac.*' Ill. 433.

482. The septenary number, in the Word, everywhere = something holy or sacred as to the states which the times or other things involve.

713. 'Of every clean beast seven, seven—*septena, septena*' (Gen. vii. 2). Ex.

716. 'Seven—*septena*' = holy things; for the Lord is the 'seventh day,' and, from Him, every celestial Church, or man, nay, the Celestial itself . . . Hence 'seven,' in the Word, = what is holy . . . —², Ill.

717. 'Seven' is predicated of voluntary things.

724. 'Seven—*septena*' = holy things; here, holy truths, which . . . come from goods.

728. 'In seven days (ver. 4) = the beginning of temptation . . . and also the end of vastation. 753. 1670.

— For 'seven' is a holy number, and = the Lord's advent into the world, and His advent into glory; and every advent of His in particular. Ex. and Ill.

—². The times are still more sacredly and certainly designated by (these) septenary numbers.

—³. 'Seven days' (Ezek. iii. 16) the beginning of visitation.

— 'Seven months' (Ezek. xxxix. 12, 14) = the last limit of vastation, the first of visitation.

— 'Seven times shall pass over him' (Dan. iv. 32) = the end of vastation, and the beginning of a new man.

—^e. (Thus) 'in seven days' = the beginning of a new Church, and the end of the old one.

813². 'Seven,' in the Word, = what is holy. 881. 900. 2832⁷. 2905. 3325⁸. 4670^e. 5198.

851². The spiritual man (also) after temptations, becomes . . . not 'the seventh day,' like the celestial man, but 'the seventh month.' 852.

889. 'He waited yet other seven days' (Gen. viii. 12) = the beginning of a third state. Ex.

900². See LAST JUDGMENT.

1988. When 'seven' occurs, instead of seven what is holy comes to the Angels; for 'seven' = what is holy from the fact that the celestial man is 'the seventh day,' or Sabbath.

2252³. See FIFTY.

2720⁶. Abraham's 'seven ewe lambs' (Gen. xxi. 29) = the holiness of innocence.

2723. See BEERSHEBA.

3824. 'I will serve thee seven years' (Gen. xxix. 18) = study, and then a holy state. Ex. 3845.

4123. 'A way of seven days' (Gen. xxxi. 23) = what is holy of truth.

4347. 'Seven times' (Gen. xxxiii. 3) = of the highest degree.

5265. 'Seven' = what is holy; and also involves a whole period from beginning to end. Refs. 6540.

—². That 'seven' = holy things, is from the signification of numbers in the World of Spirits . . .

— 'Seven,' in the supreme sense, = the Divine itself; and, in the representative sense, the Celestial of love . . .

5268. 'Seven,' in the opposite, = what is profane.

—². That 'seven' = both holy and profane things. Ill.

5339. 'Seven years' (Gen. xli. 47) = the first states. 5340.

6775. 'The seven daughters' (Ex. ii. 16) = the holy things of that Church.

7346. 'Seven days' (Ex. viii. 25) = an entire period from beginning to end; thus a full state.

7885. 'Seven days' (Ex. xii. 15) = what is holy.

7890. 'Until the seventh day' (ver. 15) = a full holy state. 8058. 8059.

7892. 'In the seventh day' (ver. 16) = the end of the state.

7905. 'Seven days' (ver. 19) = the entire period of this state.

8422^e. Conjunction is signified by 'the seventh day.'

8505^e. Why no manna on the seventh day.

8509. 'On the seventh day' (Ex. xvi. 27) = a state of conjoined good and truth. 8507. See 8889.

8889^e. Hence 'the seventh day' (Ex. xx. 10) = a holy state.

[A.] 8893. 'Rested on the seventh day' (ver. 11) = then peace and the good of love. 'The seventh day' = a state of celestial love; and thence what is holy, Refs. 8894.

8976. 'The seventh year' (Ex. xxi. 2) = a state of the conjunction of good and truth; (here) a state of confirmed truth. Ex.

9141⁴. 'Seven years' (Ezek. xxxix. 9) = a full state, thus to the full.

9226. 'Seven days' (Ex. xxii. 30) = the first state of those being regenerated; for 'seven' = from beginning to end, thus what is full. 9228, Fully ill.

9228. 'The light of the sun sevenfold-septupla, as the light of seven days' (Is. xxx. 26) = a full state of intelligence and wisdom from love and faith. E. 257⁶. 401¹⁰.

9274. 'In the seventh year thou shalt let the land rest' (Ex. xxiii. 11) = the second state when man is in good. Ex.

—³. This (second state of regeneration) is meant by 'the seventh day,' 'the seventh year,' and 'the jubilee.'

9278³. 'The seventh day' = that when man is in internals, then, being in Heaven with the Lord, labour and combat cease, and he is in the tranquillity of peace, in which also conjunction is effected.

9279. 'On the seventh day thou shalt cease [from work]' (ver. 12) = a state of good when in internals, and the tranquillity of peace then. Ex.

9288. 'Seven days' (ver. 15) = a holy state.

9325⁸. 'To bear seven' (1 Sam. ii. 5) = to be regenerated to the full.

9432. 'In the seventh day' (Ex. xxiv. 16) = when truth has been conjoined with good.

9569. 'Its seven lamps' (Ex. xxv. 37) = the holy spiritual things thence.

10102. 'Seven days' (Ex. xxix. 30) = a full state, thus what is plenary. 10120. 10127.

10127. Both 'seven,' and 'three' = what is full; but 'seven' is said where holy things are treated of. R. 505². E. 20.

10367. 'In the seventh day' (Ex. xxxi. 15) = a state of good, which is the end *propter quem*.

10374. 'In the seventh day He rested and breathed' (ver. 17) = a state of good when the Church has been instaurated, or when man has been regenerated; for 'the seventh day' = a holy state. . . . In the supreme sense, 'the seventh day' = the union of the Divine Itself and the Divine Human. . . . Hence 'seven' = what is holy.

10656. 'Seven days' (Ex. xxxiv. 18) = a holy state from the appropriation of Divine truth. . . . For 'seven days' = a state holy from beginning to end.

10730. 'In the seventh day' (Ex. xxxv. 2) = the second state of regeneration, when man has conjunction with the Lord; and, in the supreme sense, the union of the Human with the Divine Itself.

R. 10. 'The seven Churches' (Rev. i. 4) = all in the Christian world. . . . for 'seven' = all things and all persons; and, thence, what is full and perfect; and it is said in the Word where holy, or profane, things are being treated of; and therefore this number involves what is holy, or profane. Ill.

14. 'The seven Spirits' (ver. 4) = all in Divine truth; in the abstract, Divine truth itself. 155.

43. 'Seven candlesticks' (ver. 12) = the New Church. E. 62.

51. 'Seven stars' (ver. 16) = all Knowledges of good and truth. 155. E. 184.

237. 'The seven lamps. . . are the seven Spirits of God' (Rev. iv. 5) = the New Church. . . . through the Divine Truth.

257. 'Seven seals' (Rev. v. 1) = completely hidden. 'Seven' = all-*omne*, thus completely. E. 300.

270. 'Seven horns' (ver. 6) = omnipotence. 'Seven' = all. E. 316.

271. 'Seven eyes' (id.) = omniscience. 'Seven' = all, and is said of a holy Thing. E. 317.

390. 'Seven Angels' (Rev. viii. 2) = the universal Heaven. 'Seven' = all, or all things; and thence the whole and universal. 657.

472³. 'Seven thunders' (Rev. x. 3) = (a full disclosing and manifestation); for 'seven' = all, all things, and the whole.

477. 'The voice of the seventh Angel' (ver. 7) = the final exploration and manifestation.

516^e. 'Seven' = all and all things, and is predicated of the holy things of Heaven and the Church; and in the opposite, of these profaned.

519. 'The seventh Angel sounded' (Rev. xi. 15) = the exploration and manifestation of the state of the Church after consummation, when there is the Lord's advent and Kingdom. Ex. E. 681, Ex.

538. 'Seven' heads' (Rev. xii. 3) = insanity from truths falsified and profaned; for 'seven' is predicated of profane things. 724. 737.

T. 301. The seventh day is for the Lord. . . .

302. 'The seventh day' = man's conjunction with the Lord, and, thereby, regeneration.

D. 5648. On the seven mountains of Babylon. Ex.

E. 20. 'Seven,' in the Word, = beginning and end, thus an entire period, and a full state; and therefore all, because all make what is full. . . . and therefore where magnitude is treated of, 'seven' = what is full; and where multitude, 'seven' = all. 24. 62. 257, Ill.

183. 'The seven Spirits of God' (Rev. iii. 1) = all the truths of Heaven and the Church. 274.

256. 'The seven Churches' = all who are of the Church; in the abstract, all things of the Church.

257⁴. 'To forgive seven-times' (Luke xvii. 4) = all times. —⁹. 'Seven,' and 'seven times' = all things, and what is full. Ill.

274. 'The seven lamps' = all truth in the complex.

314¹⁰. 'Seven' = all-*omne*, and what is full, and is predicated of what is holy. 336. 602.

357^e. 'Seven years' = all things, what is full, and altogether.

401¹⁹. 'To bear seven' = to be endowed with all the truths of the Church. 721⁷.

430². There are simple numbers . . . 2, 3, 5, and 7 ; '7' = what is holy. 532.

475¹⁸. 'Seven times' (to wash) = what is plenary, and is predicated of holy things, such as Divine truths.

486. 'The seventh' = what is full and consummated, thus the last.

489. 'The seven Angels' = all the Heavens. 500.

555³. 'Seven (women)' = what is holy.

684³⁶. 'Seven weeks' (Dan.ix.25) = a full time and state.

700¹⁶. The priests being seven, their going round (Jericho) seven days, and seven times on the seventh day' (Jos.vi.) = what is holy, and the holy preaching of Divine truth ; for 'seven' (here) = what is holy on one side, and what is profane on the other.

715. 'Seven heads' = all knowledge of the holy things of the Word adulterated. 775.

717. 'Seven diadems' = all ultimate Divine truths profaned.

717¹³. 'Seven' is said of the holy things of the Word and of the Church.

928. 'Seven Angels having the seven last plagues' (Rev.xv.1) = all Divine truths from the Lord manifesting evils and falsities in the whole complex. 949.

1062. 'The seven heads are seven mountains' (Rev.xvii.9) = (that the holy things of the Word profaned are the goods of the Word adulterated and profaned).

1063. 'And are seven kings' (ver.10) = the truths of the Word falsified and profaned.

1067². 'Seven' = the truth of good profaned.

Seven Churches. *Septem Ecclesiae.*

R. 10. 'John to the Seven Churches' (Rev.i.4) = to all who are in the Christian world, where is the Word, and through it the Lord is known, and who accede to the Church. . . If these live according to the precepts of the Lord in the Word, they make the Church itself. (= to all those who are in truths from good, or in faith from charity. E.20. 58. 92).

40. 'Send it to the Churches, those in Asia' (ver.11) = for those in the Christian world who are in the light of truth from the Word.

43. 'I saw seven golden candlesticks' = the New Church, which will be in illustration from the Word. 'The seven candlesticks are the Seven Churches ;' and by 'the Seven Churches' are meant all who are in the Christian world, and accede to the Church. Ex.

66. 'The seven candlesticks which thou sawest are the Seven Churches' (ver.20) = the New Church on the earth, which is the New Jerusalem descending from the Lord out of the New Heaven. . . As 'seven' = all, by 'the seven candlesticks' are not meant Seven Churches, but the Church in the whole complex, which in itself is one, but is various according to reception. These varieties may be compared to the various jewels in a king's crown, and also to the various members and organs in a perfect body, which still make a one. The perfection of every form comes forth from varieties suitably placed in their order. Hence it is that the universal New Church with

its varieties is described by 'the Seven Churches' in what follows. (= that all these are in the New Heaven and in the New Church. E.91).

69. The Seven Churches are (here) treated of, by which are described all those who are in the Christian Church, who have religion, and from whom the New Church, which is the New Jerusalem, can be formed ; and it is being formed from those who approach the Lord alone, and at the same time perform repentance from evil works. The rest . . . are indeed in the Church, but have not anything of the Church in them.

73. By 'the Seven Churches' are not meant Seven Churches, but the Church in the whole complex, which in itself is one, but is various according to reception . . . and it is hence that the universal New Church with its varieties, is described by 'the Seven Churches' in what follows.

87. 'What the Spirit saith unto the Churches' (Rev.ii.7) = the things which the Divine truth of the Word teaches those who will be of the New Church, which is the New Jerusalem. . . As the universal Church is meant, it is not said, 'what the Spirit saith to the Church,' but 'to the Churches.'

88. As in the things written to the Seven Churches is described the state of all in the Christian Church who can receive the doctrine of the New Jerusalem, and live according to it, thus who can be reformed through combats against evils and falsities, it is said to each, 'He that overcometh.'

E. 62. 'The Seven Churches' = all who are of the Lord's Church, thus the Church in general ; and also Heaven, because Heaven and the Church make a one ; moreover, Heaven is in those in whom is the Church. Ex.

Sevneh. *Sevne.*

E. 654³⁹. That falsities will destroy the understanding of truth, is signified by 'from the tower of Sevneh shall they fall in it by the sword' (Ezek.xxx.6).

—⁵³. 'The land of Egypt a waste from the tower of Sevneh to the border of Cush' (Ezek.xxix.10) = the destruction of the Church from primes to ultimates in the natural man.

Seventeen. *Septendecim.*

Seventeenth. *Decimus septimus.*

A. 755. 'The seventeenth day' (Gen.vii.11).

—². The number 'seventeen' = both the beginning and the end of temptation, because it is composed of seven and ten. Ex. and III.

853. 'The seventeenth day' (Gen.viii.4) = what is new.

4670. 'A son of seventeen years' (Gen.xxxvii.2) = its state.

—³. 'Seventeen' = a beginning ; here, the beginning of the representation by Joseph. It = a beginning and what is new ; and moreover involves in general . . . all things represented by Joseph ; for 'seven' = what is holy ; and 'ten' = remains.

6174. 'Seventeen years' (Gen.xlvii.28) = the state there ; for 'seventeen' = from the beginning to the end,

or from the beginning to what is new. Thus the **seventeen** years in which Jacob lived in Egypt = the beginning of the state of spiritual life in the Natural among scientific even to its end.

Seventy. *Septuaginta.*

Seventy-times. *Septuagies.*

A. 433. 'Seventy-times' (Gen. iv. 24) = what is much more a sacrilege.

—². The number **seventy** — *septuagenarius*, which comprehends seven ages (derives its signification from seven), and when anything most holy, or most sacred, was to be expressed, it was said 'seventy-times seven' . . . which means to forgive as many times as he sins, so that it should be without end, or eternal, which is holy.

—^e. Thus 'seventy-times seven,' here, = damnation.

728⁴. The 'seventy years' of the captivity = the (end of vastation and the beginning of a new man); for 'seventy' and 'seven' involve the same thing.

1429. 'Abraham was a son of five years and **seventy** years' (Gen. xii. 4) = not so much of the Divine; 'five' = little, and 'seventy' = what is holy; here, being predicated of the Lord, 'seventy' = the holy Divine.

2906⁵. 'Seventy years' (Is. xxiii. 15, 17) = an entire period, from the time at which the Church began even till it expires. The 'seventy years' of the captivity involves something similar.

6024^e. 'Seventy' (Gen. xvi. 27) = what is full in order.

6508. 'Seventy days' (Gen. i. 3) = a full state; for 'seventy' involves the like as 'seven,' which = an entire period from beginning to end, thus a full state; for multiplied numbers = the like as the simple ones of which they are composed.

—². That 'seventy' = an entire period, thus a full state. Ill.

—³. 'Seventy years' (Jer. xxv. 11, 12; xxix. 10) = a full state of desolation and devastation: this was signified by 'the seventy years' of the captivity.

—⁴. 'Seventy weeks' (Dan. ix. 24) manifestly stands for a full state, thus for an entire period before the Lord would come; hence it is said that He came in the fulness of time. Ex.

6642. 'Seventy souls' (Ex. i. 5) = what is full.

8369. 'Seventy palmtrees' (Ex. xv. 27) = goods of truth in all abundance; 'seventy' = all things in the complex, in like manner as 'twelve.'

9228^e. 'Seventy' in like manner = what is full.

9376. 'Seventy of the elders of Israel' (Ex. xxiv. 1) = the chief truths of the Church (all) concordant with good. 'Seventy' = what is full, thus all things. (= all who are in good from truths. 9404.)

E. 684³⁴. 'Seventy weeks' = the time and state of the Church with the Jews down to its end; for 'seven,' and 'seventy' = what is full from beginning to end.

Severe. *Austerus.*

M. 56⁴. Man (alone) is severe, etc.

D. 1742. Tasted by the tongue as hard, soft, sour, sweet . . .

5479^e. Lagerberg was not a man for social intercourse, being austere.

Severely. *Severe.*

E. 827². Severely prohibited.

Sew. *Assuere, Consuere.*

A. 216. 'To sew a leaf' (Gen. iii. 7) = to excuse.

9212⁷. To **sew** or join the one to the other (Luke v. 36) is to destroy both.

Sex. *Sexus.*

See LOVE of the Sex.

A. 568². See FEMALE.

M. 44². There flashed from their eyes the fire of lust for the **sex** . . .

—³. Cause that the companionships between the **sexes**—that is, between the youths and the maidens—are the heavenly sweetnesses themselves, which are pure.

—⁵. With one of the **sex**. —⁶.

55⁵. In cold towards their wives, and in heat towards the **sex**.

—^e. They were then in a state of loathing for the **sex**.

133. Without instruction man would not know how to discriminate **sex**, and nothing whatever about the ways of loving it.

157. That in each **sex** there has been implanted from creation the faculty and inclination to be conjoined as into a one. Ex.

223. This sphere is received by the female **sex**, and, through this, is transferred into the male **sex**. Ex.

—^e. With the male **sex** there is no conjugal love, but it is solely with the female **sex**.

—^e. It is from the transference of this sphere from the female **sex** . . . that the mind is inflamed by mere thought about the **sex**.

301. (By betrothing) the universal love towards the **sex** is determined to one man or one woman of the **sex**.

304. Their souls separate themselves from the unlimited love of the **sex** . . .

433². Cold towards the **sex** (with confirmed adulterers), and at last loathing. 453. 505^e.

508. This lust (of varieties) is love, and at the same time loathing, for the **sex**. Ex.

T. 585. In (plants) there are not two **sexes**; but every one is male.

E. 555¹³. That the **sexes** are not to be confounded. Sig.

Shaddai. *Schaddai.*

A. 1992. 'I am God **Shaddai**' (Gen. xvii. 1) in the sense of the letter, = the name of Abraham's god, by which name the Lord was first represented before them. Ex.

—². They had lost the name 'Jehovah,' and worshipped **Shaddai** . . . 'I appeared unto Abraham, Isaac, and Jacob as god **Shaddai**' (Ex. vi. 3).

—³. Thus Abraham (at first) was an idolater, and had not as yet rejected the god **Shaddai**.

—⁴. The reason the Lord was willing to be represented by the name 'Shaddai,' is that He never wants to suddenly destroy the worship implanted from infancy. Ex.

—⁵. Translators render 'Shaddai,' 'the Almighty;' others, 'the Thunderer;' but it properly signifies 'the Tempter,' and 'the Benefactor after temptations;' as is evident in Job. Ill.

— . The word 'shaddai' itself signifies vastation, thus temptation.

— . As it originated from nations in Syria, He is not called 'Elohim Shaddai,' but 'El Shaddai;' and in Job simply 'Shaddai.'

—⁶. As there is comfort after temptations, they attributed the consequent good to the same Shaddai; and also the understanding of truth which is thence. Ill. And as He was thus held to be a god of truth—for vastation, temptation, chastisement, and rebuking are never of good—the name was retained in the Prophets, but by 'Shaddai,' there, is meant truth. Ill.

—⁷. Isaac and Jacob also name the god Shaddai in a like sense: as one who tempts, and delivers from temptation, and afterwards benefits. Ill.

—⁸. The worship of Shaddai originated from (their being) heard Spirits who reprov'd, and who afterwards comforted. . . They named the reprov'g Spirit Shaddai; and, as he afterwards comforted, the god Shaddai. Ex.

2001. For the Lord is represented by the God Shaddai whom Abraham worshipped.

3667. 'God Shaddai will bless thee' (Gen.xxviii.3)= the temptations of that truth and good through which is conjunction. 'God Shaddai' = temptations . . . because in ancient times they distinguished the supreme God, or the Lord, by various names, according to His attributes . . .

—³. As to 'God Shaddai,' in special, the Lord had been so called in the Ancient Church relatively to temptations, and to blessings and benefits after them. Hence it is that by 'God Shaddai,' in the internal sense, are signified temptations.

4162². Those of the Ancient Church distinguished the Divine by various names . . . as 'God Shaddai,' from temptations, in which the Lord fights for man, and after which benefits him.

4572. 'I am God Shaddai' (Gen.xxxv.11)= the state of temptation past, and now Divine comfort; for 'God Shaddai' = temptation and comfort afterwards . . .

5376⁶. 'Vastation from Shaddai' (Is.xiii.6)= vastation in temptations.

5628. 'And God Shaddai' (Gen.xliii.14)= consolation after hard things; for 'Shaddai' = temptation and consolation after it.

— . The Ancients distinguished the only God by various names . . . and as they believed temptations to be from Him, they called God, then, 'Shaddai,' and by this name understood not another god, but the only one as to temptations. But when the Ancient Church had declined, they began to worship as many gods as there had been names of the only God . . . each family having its own god . . . and the family of Terah worshipped Shaddai as theirs. 6003^e.

—². The reason not temptation only, but also consolation, is signified by 'Shaddai,' is that consolation follows all spiritual temptations.

6429. 'And with Shaddai' (Gen.xlix.25)= the Lord the Benefactor after temptations. E.448⁶.

7193. 'I appeared to Abraham, to Isaac, and to Jacob in God Shaddai' (Ex.vi.3)= the Lord's temptations as to the human, and the temptations of the faithful, and afterwards consolations.

8764⁴. The quality of Divine truth in Heaven (is also signified by) 'his voice as . . . the voice of Shaddai' (Ezek.i.24) . . . because 'God Shaddai' = truth rebuking in temptations, and afterwards comforting. E.283¹³.

E. 283⁴. 'Shaddai' (Ps.lxviii.14)= a state of temptations.

3856⁶. Temptations are signified by 'the discipline of Shaddai' (Job v.17).

959³. 'Shaddai,' etc. are names of one God . . . but each=some attribute.

Shade. *Umbra.*

Shady. *Umbrosus.*

Shadowy. *Umbratilis.*

Shader, A. *Umbraculum.*

Shade, To. *Inumbrare.*

Shadow forth. *Adumbrare.*

Adumbration. *Adumbratio.*

See under EVENING, NIGHT, and OBSCURE.

A. 1554^e. Except slightly-*umbratilititer*.

1712. The shade in which were apparent goods and truths. Sig. and Ex.

— . It is called a state of shade when . . .

— . The evil and falsity are what cause the shade-*inumbrat* . . .

1967. When people see anything in shade . . . these Spirits keep the mind fixed on the thought of some Thing . . .

1972. (Heavenly objects) have sometimes appeared to me in the shade of the light of Heaven, which shade is not like the shade of mundane light; for it is light thinning out and weakening from inability to take it in.

2367. 'The shadow of my beam' (Gen.xix.8)= obscure general [perception]. Ex.

2917. 'Dead' = a state of shade or of night, that is, of ignorance.

3341. Representations come forth by discriminations of light and shade . . . and all shade is from proprium; and from this (and the light from the Lord) are derived all the variegations of light and shade there.

3384². 'To dwell in the shadow of death' (Is.ix.2)= in ignorance of good and truth.

3438². The things of the light of the world (are like) the shade of night. Man, being in this shade (believes) that his shade is light, and that light is shade. Ex.

— . What appears in the internal sense, they believe to be of shade.

[A.] 3596. The illustration of (such things) brings them more into the **shade**.

3693. So far as they are in **shade**, they are not in intelligence . . .

3957². When man dies, he passes from **shade** into light. Ex.

3993⁶. Colours (there) are from variegations of light and **shade**.

— . **Shade** there, although it appears as **shade**, is not like **shade** (here); for **shade** there is absence of light, consequently lack of intelligence . . .

4018². Things which enter without affection fall into the **shade** of the memory . . .

4027². Corporeal and worldly things . . . constantly throw **shadows** on the mind . . .

4531². It is this lumen which is called 'the **shadow** of death.' Ex.

4644². These things are only **adumbrations**.

4715⁵. 'The valley of the **shadow**' (Ps.xxiii.4)=lower things, which are relatively in the **shade**.

4893. If explicated further, these things would fall into **shade** . . . For the understanding has its light and **shade**; and those things fall into its **shade** which do not coincide with those of which it previously had some notion. 4899.

5084². The fallacies of the senses . . . induce so great a **shade** on rational and spiritual things . . .

5977^e. They appear like **shadows** which flit about.

6110⁶. The alternations (in Hell) are only variations of the **shade** and darkness of night.

6400². For all interior things are of **shade** and darkness to them.

6723. 'The land **shadowing-adumbrans**-with wings' (Is.xviii.1)=the Church which darkens itself through reasonings from scientifics.

8627. They call the knowledges of our Earth **shadows**.

9213. That it must be restored before there is a state of **shade** from the delights of external loves. Sig. and Ex.

— . See SET.

— . For when an Angel or Spirit is in externals, he is also in **shade**.

9278⁴. When man is in externals . . . he is in such **shade** that . . .

9433². 'For a **shade** in the day-time' (Is.iv.6). Ex.

9642. Further from the interiors, truth is in **shade**.

9723. The things which man does not love, he sees in the **shade**.

10202. Elevation even . . . when truth is in its **shade**. Sig. and Ex.

10755. Something of **shade** from him appeared in the former place. Ex.

H. 506. (Such) when let into their interiors, appear to themselves like those who come from **shade** into light.

589³. The equilibrium . . . is as between light and

shade . . . The light and **shade** operate nothing from themselves; but the heat through them . . . Falsity corresponds to **shade** . . . and spiritual **shade** is falsity.

S. 60. With these, the truth of the Word is as in the **shade** of night . . . If they see its **shade**, they falsify it.

R. 110. The 'shadow of death,' etc. are nothing but the states of those in Hell, who are in falsities of evil.

—². 'In the **shadow** of death'=the Gentiles, in good works, but not in truths.

M. 79⁶. They said, We have seen them in a **shade** of light . . . We were seen in a **shade**, because the light of Heaven is a **shade** to them, and the **shade** of Hell is light . . .

T. 109². The Israelitish worship **shadowed forth-adumbraverit**-the internal worship . . .

— . Unless both the spiritual and the natural man are illustrated at the same time, the man is as in **shade**.

671. Those washings figured and **shadowed forth** spiritual washings . . .

D. 4102. Evil Spirits invent **shadowy things-umbra-tilia** . . . and to these attach many other **shadowy things**, and phantasies . . .

E. 298⁵. 'To be a **shade** upon thy right hand' (Ps.cxxi.5)=to be a protection against evil and falsity; 'a **shade**,' here, is a **sunshade-umbraculum**.

481³. 'The **shadow** of a cloud' (Is.xxv.5)=a defence from these things. Ex.

537¹⁴. 'Through a land of dense **shade**' (Jer.ii.6)=a state of ignorance of truth and consequent Falsity. (=the understanding of truth obscured. 730²⁸.)

684²². 'To live in His **shadow**' (Lam.iv.20)=to be in His protection against the falsities of evil.

706¹⁶. 'The drawing back of the **shadow** on the steps of Ahaz' (Is.xxxviii.8)=the prolongation of that time. — .

714²³. The falsity in which these are is called 'the **shadow** of death.' (Ps.xliv.19).

727². 'To walk in a **shady** valley' (Ps.xxiii.4)=obscure understanding to which do not appear truths from light.

1100⁵. 'To dwell in the **shadow** of its branches' (Ezek.xvii.23)=terminated in natural truths; for these cover and guard rational truths . . .

1216³. With these there is as it were a **shader-umbraculum**-between spiritual and natural light; yet with many this **shader** is transparent.

J. (Post.) 267. The defect and absence of (good and truth) correspond to **shade** (here).

Can. Redeemer iv. 'The power of the Highest which should **overshadow-adumbrabit**'=the Divine good.

Shaft. See DART-*telum*.

Shaft. *Scapus*.

A. 9551. 'Its **shaft**,' etc. (Ex.xxv.31)=spiritual things in the Natural. Ex.

Shaggy. *Comosus*.

A. 3527². See SEIR.

Shake. See under AGITATE, DESTROY—*labefacere*, MARK—*strictura*, and MOVE—*commovere*.

Shake. *Cohorrere*.

E. 406². 'To shake' = to be completely changed as to state.

Shake. *Concutere*.

Concussion. *Concussio*.

R. 711. Concussions, etc. of all things of the Church. Sig.

E. 304⁵. Occurs. 400⁶. 403. 413⁴.

Shake off. *Excutare*.

See under DISPERSE—*discutere*.

A. 7418. The evil spirits **shake off** there the dust of their feet, when they want to bring anyone to damnation.

S228. 'Jehovah **shook off** the Egyptians into the midst of the sea' (Ex.xiv.27) = that thus they themselves cast themselves into Hell.

9062. 'If he shall **strike out** the tooth of his servant, or the tooth of his maid-servant' (Ex.xxi.27) = if he shall destroy truth or the affection thereof in the Sensuous. . . 'To **strike out**' = to destroy.

9277². 'Thy olive shall be **shaken**' (Deut.xxviii.40) = that good will perish. E.638¹⁹.

T. 656^e. Would put forth its three gods . . .

E. 365⁸. 'To **shake off** the dust of their feet' (Matt. x.14) = lest what is damned should adhere to them therefrom. . . Those who belonged to the representative Churches **shook off** the dust of their feet when the truths of doctrine were not received.

538⁹. 'To **smite** her wealth in the sea' (Zech.ix.4) = to cast falsities into Hell.

Shame. *Pudor*.

Ashamed, To be. *Pudeferi*.

A. 213. See NAKED. R.213. 706. E.244.

216. 'To make themselves belts' = to be affected with shame . . . Being in natural good, they were affected with shame. 224.

829. Shame is (thus) insinuated into him. D.1696.

1641². Is shame possible without reverence? D.1051.

2751^e. On hearing this, he receded with shame.

4793⁴. The shame of injuring society, an internal bond.

H. 403^e. That they might be ashamed.

506³. Some, then, are ashamed; some are not ashamed.

M. 513². They then practise these things without being withheld by shame.

D. 3141. See FEAR. 3149.

3179. To those suffused with shame, there appears a head nodding, in front.

3456. (Thus) he was devoid of shame. 4790.

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E. 357¹⁰. 'They shall not be ashamed when they speak with the enemies in the gate' (Ps.cxxvii.5) = that there shall be nothing of fear of evils from the Hells. (=not to be conquered. 724¹⁰.)

386²². 'They shall not be ashamed in the time of evil' (Ps.cxxvii.19) = that they shall conquer when tempted by evils.

401²⁰. The truth of faith and good of love are said to 'blush,' and 'be ashamed,' when they are no longer received.

577¹¹. Shame was represented by the hand upon the head. Ill.

654⁵⁹. 'The strength of Pharaoh shall be for shame' (Is.xxx.3) = no faculty of resisting evils from Own intelligence.

734¹⁸. 'To be ashamed' (Zech.x.5) = to yield, being said of those who are overcome.

811¹³. To 'be ashamed, and affected with ignominy' (Jer.xxii.22) = to be destitute of all good and truth; for when such come among the Angels, they are affected with shame and ignominy.

1008². Adulteries are (now) practised without shame . . .

Shammah. *Schammah*. E.438⁷.

Shape. See under EFFIGY, and SPECIES.

Share with, Impart. *Impertiri*. A.4190. W.128.

Sharon. *Scharon*.

A. 5922¹². 'Carmel and Sharon' (Is.xxxv.2) = the Celestial Church.

10609⁶. 'Sharon' = the internal of the Celestial Church. Ill.

E. 288¹¹. 'The honour of Carmel and Sharon' = the Divine good which they receive.

7730¹⁵. 'Sharon, Bashan, and Carmel' (Is.xxxiii.9) = the Church as to the Knowledges of good and truth from the natural sense of the Word.

Sharp. *Acutus*.

Sharpen. *Acuminare*.

Acutely. *Acute*.

See under POINT—*aculeus*, and SALT.

A. 546^e. They wore a pointed cap . . .

1641. Spirits speak so acutely . . .

2799³. 'A sharp sword.' R.52.

—²¹. Truth combating is represented by things which are sharpened, like swords . . .

4214². The more acutely they can (ratiocinate). —⁵.

H. 353³. Sensuous men can ratiocinate more acutely . . .

R. 52. Called 'sharp,' because it penetrates the heart and soul.

647. 'A sharp sickle' (Rev.xiv.17) = the Divine truth of the Word.

- D. 208. Spirits abhor sharp things. Ex.
 929. Everything sharp=deceit, or cunning.
 934. Swords and sharp points—*acumina*—appear whenever a Soul speaks otherwise than he thinks. Ex.
 1057. Spiritual things are represented by the sharper things . . .
 2621. (David) is sharp, or pernicious.
 5962. Dippel could not view Things acutely, although he had written acutely . . .
 —^e. The malice of the infernals is so acute . . .
 E. 73. Called 'sharp, two-edged' because it disperses completely.
 560³. Interior falsities are there represented by sharp things. Enum.
 780⁸. 'Sharp above the wolves of evening' (Hab.i.8) = the cunning of deceiving by fallacies.
 908². 'Sharp' (Rev.xiv.)=accurate, exquisite, and completely. Ill.

Sharpen. *Exacuere.*

A. 195. 'They sharpen their tongue' (Ps.cxl.3). E.734¹⁷.

Sharply. *Argute.* M.155a².**Sharpness.** *Acerbitas.* A.8569.**Sharpsighted.** *Lynceus.* A.4802. T.165³.
634. 759.**Shatter.** *Quassare.*

E. 313¹¹. 'Shattered are all my bones' (Jer.xxiii.9). Ex.

400². Some places seemed to be shaken violently, and to tremble . . .

Coro. 57³. As a ship is tossed violently . . .

Shaul. *Schaul.*

A. 7230². 'Shaul' (Ex.vi.15)=the things of truth in act outside the Church.

Shave. *Radere.***Shave off.** *Abradere.***Shaving off, A.** *Derasio.*

See under BALD, and SHEAR.

A. 939. By a shaving off of the hair, as with swine, they seem to become white.

3301⁴. 'When shaved, his strength departed' (Judg.xvi.19). Ex. 5247⁴. S.49³. E.66².

—⁵. 'The high priest . . . should not shave his head' (Lev.xxi.10); and so 'the Levites were not to shave their head' (Ezek.xliv.19). Ex. 5247². 9960⁵.

10076⁷. The dissipation of Divine good in the Heavens, is signified by 'to shave the head.'

S. 35². The prophet shaving off the hairs of his head and his beard (Ezek.v.) represented the state of the Jewish Church as to the Word. Ex.

E. 66³. 'The Nazarite was not to shave his hair' (Num.vi.). Ex.

577¹⁰. 'Not to shave the beard'=not to deprive themselves of what is rational by taking away its ultimate . . .

Shaveh. *Schaveh.*

A. 1723. 'The valley of Shaveh' (Gen.xiv.17)=the goods of the external man.

Sheaf. *Manipulus.*

A. 4686. 'We were binding sheaves—*manipulantes manipulos*' (Gen.xxxvii.7)=teaching from doctrine. 'A sheaf'=doctrine.

—¹. 'Joseph's sheaf'=doctrine from the Lord's Divine truth.

—². The reason 'a sheaf'=doctrine. Ex. Thus a sheaf in which is the crop=doctrine in which is truth.

—^e. 'To bear sheaves' (Ps.cxxvi.6)=the doctrinals of this truth.

4687. 'My sheaf arose and stood up' (id.)=the doctrinal concerning the Lord's Divine Human (reigning).

4688. 'Your sheaves surrounded' (ver.7)=those in the faith of some charity.

—¹. 'The sheaves,' here, = all things of doctrine, or all things of faith. Ex.

4689. 'And bowed themselves to my sheaf' (id.)=adoration of the Divine Human.

5339². 'Handfuls,' or 'collections'=series. (See 5530.)

9295². 'A sheaf'=a series and collection of such things; for truths are disposed in sheaves—*manipulatio*.

—¹. 'Wave the sheaf' (Lev.xxiii.11)=vivify the goods of truth.

9394³. Generals disposed as into bundles.

—¹. Each bundle in the body consists of many motor fibres.

10083. 'The sheaf of the first-fruits'=the state (of good) collectively.

10303⁴. The series into which truths (or falsities) are disposed, are signified by 'sheaves,' and 'bundles.' Ill.

J. 70 (o). 'Sheaves'=the dispositions into series of the truths and falsities with man; thus also [the dispositions into series] of men in whom are truths and falsities. Refs.

P. 111². These make as it were one bundle.

Shear. *Tondere, Detondere.***Shearing, A.** *Tonsio.***Shearer, A.** *Tonsor.*

A. 3703¹⁶. Purification from falsities is signified by . . . 'she shall poll her head' (Deut.xxi.12). E.555¹⁶.

4110. 'Laban went to shear his flock' (Gen.xxxi.19) = a state of use and an end of good. . . 'To shear'=use, thus end. 4853.

—³. That 'to shear the flock'=to perform use, is evident from the fact, that in the internal sense, the shearing of the flock is nothing but use; for wool comes thence. Ill.

—¹. Hence sheep-shearing, and to be near the shearers, was an honourable office. Ill.

4853. 'Shearers' (Gen.xxxviii.12)=use; thus to will use, or to consult for. 4857.

5247. '[Joseph] polled himself' (Gen.xli.14)=rejection and change as to the things of the exterior Natural. 'To poll,' to wit, the head and beard=to reject such things as are of the exterior Natural; for the hair which was polled=that Natural. Ill. . . Hence those who have been rational appear there with hair becomingly dressed.

—². 'Not to shave the head . . . but in polling to poll the head' (Ezek.xliv.20)=not to reject the Natural, but to accommodate it to agreement; thus to subordinate it. Ill.

—⁴. On fulfilling his Nazariteship, the Nazarite was to poll his head (Num.vi.9).

—⁵. 'Jehovah shall shave—*detondebit*—with a hired razor' (Is.vii.20).

—'. 'Make thee bald, and shave thyself' (Mic.i.16). E.724¹², Ex.

5569. To cut the hair=to accommodate natural things so that they are becoming.

9960³. 'To shave—*detondere*—the head' (Is.vii.20)=to deprive of the internal truths of the Church; 'to shave the hair and consume the beard'=to deprive of its external truths. 10044³.

E. 66⁶. 'To crop the head,' 'to shave the beard,' and 'to cause baldness,'=to deprive of all truth and good; for he who is deprived of ultimates is also deprived of prior things. Ill.

Sheath. *Vagina*.

A. 6816. The Spirits of Mercury do not want to look at the sheath; but at Things stripped of their sheath.

Sheba. *Scheba*.

A. 117. 'Ethiopia'=similar things to 'Sheba.' Ill.

—^e. Like things were signified by 'the queen of Sheba.' 1171⁵.

1168. See DEDAN. 3240.

1171. See SEBA.

—³. 'Sheba' (Is.lx.6)=the celestial and spiritual things thence, which are 'gold, and frankincense.'

—⁴. Celestial things signified by 'Sheba.' Enum. The Knowledges of such things are properly 'Sheba.'

—^e. 'Sheba'=Knowledges and adorations, which are 'incense, and calamus' (Jer.vi.20); here, those which are devoid of charity.

1247^e. Sheba the son of Joktan (Gen.x.28) is not mentioned elsewhere in the Word.

3048⁵. 'From Sheba' (Is.lx.)=from the celestial things of love and faith.

—'. 'The queen of Sheba coming to Solomon . . .' (1 Kings.x.)=the wisdom and intelligence which came to the Lord.

3465. 'Sheba,' in 'Beer-Sheba,' see SHIBAN.

9688³. 'Sheba'=Knowledges.

9881^e. 'Gold from Sheba'=the good of Knowledges. Ill.

10199⁶. 'Sheba and Raamah' (Ezek.xxvii.22)=those in the Knowledges of celestial and spiritual things. 10254⁵. E.242¹³. 717¹⁰.

10254⁶. 'Sheba'=chiefly those in the Knowledges of celestial things.

R. 379⁶. 'Gold of Sheba' (Ps.lxxii.15)=wisdom thence, (=the good of love into which the Lord will lead them by Knowledges. E.242¹³.) (=the good of charity. 328¹⁵. 329¹⁸.)

E. 242¹⁷. 'Sheba'=where these Knowledges are.

324⁹. 'Sheba'=these Knowledges.

406⁹. 'The kings of Sheba and Seba' (Ps.lxxii.10)=the interior and exterior goods of the natural man; 'Sheba,' its interior goods; and 'Seba,' its exterior goods.

Coro. 41². See ARABIA.

Shechem. *Schechem*.

See under HAMOR.

A. 1401. 'Shechem'=the Lord's second state.

1440. 'Abraham passed . . . to the place Shechem' (Gen.xii.6)=the Lord's second state, when the celestial things of love appeared to Him. Ex.

1441. For Shechem is the first station in Canaan, in arriving from Syria; and as the land of Canaan=the celestial things of love, 'Shechem'=the first appearing of celestial things.

—'. Jacob also came first to Shechem (Gen.xxxiii.), where 'Shechem'=the first of light. Further ill.

—^e. Shechem being made a city of refuge (Josh.xx.7); a city of the priests (xxi.21); and a covenant being made there (xxiv.1,25) involve the like.

4393. 'Jacob came to Salem, the city of Shechem' (Gen.xxxiii.18)=the interior truths of faith which are of tranquillity. . . 'The city of Shechem'=the interior truths of faith.

4430. 'Shechem saw her' (Gen.xxxiv.2)=truth; for 'Shechem'=truth; here, the truth of the Church from Ancient [time]; because with that nation where Shechem was there were remains of the Church. . . Moreover the city Shechem was Abram's first station . . . Hence 'Shechem'=the first of light; consequently, interior truth.

—³. The city called after Shechem was anciently called Salem . . . but the same city was afterwards called Shechem. Ill. The same city was afterwards called Sychar. Ill.

—^e. That the city Shechem=interior truth. Ill.

4436. 'Shechem the son of Hamor'=the truth with the Ancients.

4444⁶. This ancient statute was known to Shechem and Hamor. . . Thus Shechem was made such as a 'sojourner,' and so might have taken the daughter of Jacob, and therefore the killing of them was a nefarious deed.

4448. 'Shechem my son' (ver.8)=the truth from that good; for 'Shechem'=interior truth, (which) in its essence is nothing but the good of charity; (for) the remains of the Most Ancient Church were with Hamor the Hivite, and his son Shechem. 4454.

4453. To enter into the Knowledges of good and truth which are signified by Shechem the son of Hamor, and by his city. Sig.

[A.] 4454. 'Shechem said to her father and brethren' (ver. 11) = a consultation of the truth from an ancient Divine stock with the good and truth of this religiosity.

4459. 'Shechem' = the truth with the Ancients, or, what is the same, truth from an ancient Divine stock. 4476. 4477.

4473. 'Shechem,' here (ver. 18) = doctrine. Ex.

4501. 'Shechem' = the Church with the Ancients as to truth. Refs.

4537^e. 'Oak near Shechem' = fallacious Natural.

4707. 'In Shechem' (Gen. xxxvii. 12) = first rudiments. 'Shechem' = truth from an ancient Divine stock; doctrine; here, first rudiments of doctrine about faith. First rudiments are also generals of doctrinals: these are received first. 4709.

4716. '(Joseph) came to Shechem' (ver. 14) = Knowledge of generals of doctrinals. 4720.

6306⁷. The city of Shechem is not meant.

E. 374⁶. 'Men from Shechem-Sichem' (Jer. xli. 5) = those who profane.

638³³. (Jotham's parable of the trees to the citizens of Shechem.)

Sheep. Ovis.

See under CATTLE-*pecus*, and FLOCK.

A. 45. Sheep, mentioned.

294^e. 'Sheep' = those gifted with the good of charity; that is, with spiritual and natural good.

1361². Lambs and sheep, sacrificed, = celestial things.

2088^e. Signification of the Lord's 'other sheep.' 2661². 2669^e.

2179². Sheep are seen when Angels converse about rational goods, and probity.

2669³. The celestial are meant by, 'He calleth His Own sheep by name, and . . . goeth before them'; but the spiritual by the 'other sheep' (John x. 3, 4, 16). 3969¹⁰.

2781. Sheep relate to the will.

3994⁵. 'Feed My sheep' = those in charity (and thence in faith). 10087³.

4169. 'Thy sheep' (Gen. xxxi. 38) = good of the will.

—². 'Sheep' = goods. Ill.

—³. 'Sheep' = those in goods.

4263. 'Sheep' (Gen. xxxii. 14) = Divine goods.

4453. The sheep with which they traded.

4769⁵. 'Sheep' (Matt. xxv.) = those in charity, and thence in truths of faith. (= those in good: those are properly called 'sheep' who are in charity and thence in faith. 4809⁵.) E. 212^e. 600⁵.

4943^e. (Appearing of a sheep, which comforts them.)

6806. The Lord's 'sheep' = those in good.

8902⁷. 'Sheep of slaughter' (Zech. xi. 4) = those in simple good, with whom truths of faith are extinguished by no fault of theirs, but by that of those who teach them.

8906. 'The sheep' (John x. 3, 8) = those in charity and thence in faith.

9263⁴. 'Sheep' = those in the good of charity from the Lord.

9310^e. 'Sheep' = those in the good of charity and of faith.

9391. 'Sheep' = the good of charity in the internal man.

9699. Fleecy sheep seen in the First Earth.

9836⁶. 'The sheep lost and found' (Luke xv. 5) = good with the man who repents.

10132⁶. 'Feed My sheep' (said twice) = those in the good of charity, and those in the good of faith.

10754. The sheep on the Fifth Earth. Des.

H. 110. Sheep and lambs correspond to affections of the spiritual mind.

C. J. 30. On the Salvation of the sheep.

S. 18³. 'Sheep,' in the Word, = charity.

F. 63⁴. He-goats seen striking sheep (showing that) charity from which is faith appears as a sheep.

W. 346². Perfect animals are sheep, etc.

P. 230⁴. 'To call His sheep by name' = everyone in the good of charity.

R. 107^e. (Those in works alone) appear like sheep without wool; and those who place merit in works, like the same sheep daubed with dung.

417. Two flocks, one of he-goats, and one of sheep, seen. The latter had believed that charity and faith are one. T. 506.

—⁴. An Angel cried to the flock of sheep, Do not listen to them. . . The Angel divided the sheep into two flocks, and told those on the left to join the goats.

—⁵. A conversation between the two flocks of sheep.

655⁴. They saw a flock of sheep with lambs in a meadow, a sign that a city was near where charity is primary. T. 388⁴.

780. Kids, rams, she-goats, lambs, are here meant by 'sheep' (Rev. xviii. 13).

M. 9⁴. We have seen how you feed these sheep.

D. 219. They are called sheep, which is a great comfort to them.

1250. They represent slaughtered sheep . . .

E. 9³. 'Sheep' = those in the good of charity towards the neighbour. 315¹¹. 600⁵.

67. 'Sheep' = spiritual good.

223²⁰. 'The lost sheep of the house of Israel' (Matt. x. 6) = those in the good of charity and thence in faith.

261². 'Sheep,' in the Word, = those in truths from good: thus in faith from charity. 298¹³.

304¹². 'Sheep' (Is. vii. 25) = spiritual good.

314⁵. 'Sheep' = those in love towards the neighbour, which love is charity.

316¹⁹. Occurs.

388¹⁷. 'Sheep,' in the Word, = those in the good of charity, (thus) the goods of charity.

405³³. 'The sheep on the mountains' = those in the

good of love and of charity; 'the one gone astray' (Matt. xviii. 12)=one not in that good, because from ignorance in falsities.

433⁶. 'Other sheep I have which are not of this fold' (John x. 16)=those not in Heaven before His advent, but introduced by Him after He had glorified His Human.

Sheepfold. *Ovilis.*

F. 61. The Church is called 'a sheepfold.'

T. 177^e. Friend, enter through the door into the sheepfold, that is, into the Church.

380. 'To enter into the sheepfold' (John x. 1)=into the Church, and also into Heaven.

E. 433⁶. See SHEEP.

Shekel. *Siclus.*

A. 2959. 'Shekel'=price, or estimation. —⁵, ill.

—⁵. 'Shekel of holiness,' because the price or estimation regards truth and good from Him. Ill.

—⁷. 'The shekel was twenty gerahs'=the estimation of the good of remains.

— . Therefore the shekel was also a weight according to which the price of gold and silver was estimated.

3104. 'Shekel'=the price or estimation of good and truth.

— . 'Half a shekel'=the determination of its quantity.

9082. 'Thirty shekels of silver' (Ex. xxi. 32)=restitution of the injury to the full through truth.

10218. 'Shekel of holiness'=the truth which is of the Lord alone.

10221. 'The half of a shekel in the shekel of holiness' (Ex. xxx. 13)=all things of truth from good; 'a half'=all; and 'a shekel'=truth from good; because a shekel was a weight of silver and also of gold; and the shekel, regarded in itself as a weight, denotes the quantity; and when it is said 'the shekel of holiness,' it denotes the quantity of truth and good; for these are holy.

10222. 'Twenty oboli a shekel' (id.)=all things of good; for 'twenty'=all things, the remains of good, and what is holy. . . Hence it is evident why the shekel was of twenty gerahs or oboli, and why it is called 'the shekel of holiness.' Ill.

—^e. That the shekel was a weight of both silver and gold. Ill.

10260. 'In the shekel of holiness' (ver. 24)=the estimation of truth and good as to its quantity and quality.

Shelah. *Schelach.*

A. 1235. 'Arphaxad begat Shelah, and Shelah begat Eber' (Gen. x. 24).

1237. 'Shelah' likewise was a nation, by which is signified knowledge thence. 1339. 1341. 1342. 1344.

Shelah. *Schelach.*

A. 4826. 'She called his name Shelah' (Gen. xxxviii. 5)=the quality of what is idolatrous.

4845. 'Shelah the son (of Judah)'=what is idolatrous; thus the Jewish religion. 4862.

4913. Why Tamar could not be given to Shelah.

Shell. Under EARTHENWARE.

Shell. *Crusta.*

Crustaceous. *Crustaceus.*

See PEEL-putamen.

A. 1200^e. Like a shell without a kernel. 6587^e. 10331⁵.

1500. Like things crustaceous and scaly, which separate themselves of their own accord.

1718. The body is as it were a crust.

4844¹³. Like a shell-crustaceum-without a kernel.

J. 61⁷. A black crust (on that sea).

M. 140². Like a shell painted with shapes in various colours.

267³. His shell or body is wise; his kernel or spirit is insane.

364^e. Their externals are like their shells-*testae seu crustae*.

T. 109³. Like the rind of some fruit.

D. 1024. It is falsities which harden such crusts. 1025.

2896. His simplest idea was this crust.

2947. (Such faith) is only a shell.

3611. Like oyster shells. . . Thus [they are] crustaceous.

3696. The life of persuasions constitutes the shell; and the life of nature the kernel.

3804. He received as it were a new shell. . .

4356. He projected himself as serpents do from their skin or slough.

Shell. *Concha.*

T. 375². Like shells at the bottom of a marsh.

381³. I have caught flat-fish and shell-fish.

803. An image with a shell in its hand which shines like gold.

Shell-fish. *Conchilia.*

See SHELL-concha.

W. 346². Imperfect animals are shell-fish, etc.

R. 772². Except a few sea-shells on which they set their hearts.

M. 364^e. Shining like shell-fish.

380². Glittering sea-shells interspersed (over the houses).

443. Like a house whose walls shine like sea-shells.

Shem. *Schem, Schemus, Sem.*

A. 616. 'Noah begat three sons, Shem, Ham, and Japheth' (Gen. vi. 10)=three kinds of doctrines. 617. 600. 1065.

765^e. 'Shem, Ham, and Japheth,' when named, =the man of the Church; but when called 'sons'=truths of faith, (or doctrinals). 768, Ex. 769.

773. All these Churches, called 'Shem, Ham, and Japheth,' together constitute the Ancient Church.

975. (In the Ancient Church) 'Shem' = internal worship. 1140.

[A.] 1062. 'Shem'=the internal Church. Ex. . . In every Church there are internal men . . . who make charity the principal. . . These, in the Ancient Church, were called 'Shem.' 1083, Ex.

1082. 'Shem and Japheth took a garment . . .' (Gen. ix.23)=that the internal Church, and the corresponding external one, interpreted for good. Ex.

1091. Shem is named first (because) charity is the first of the Church.

1096. 'Blessed be Jehovah the God of Shem' (ver.26) =all good for those who worship the Lord from internal things.

—². 'Shem'=the internal Church, which is so called from charity, in which the Lord is present.

1098. 'Shem'=the man of the internal Church. Des. 1100^e.

1102. 'He shall dwell in the tents of Shem' (ver.27) =that the internals of worship be in the externals.

— . 'Shem'=the internal Church, or internal worship.

1127. When I spoke with those called 'Shem,' they inflowed softly through the region of the head into the region of the breast towards the heart, but not to the heart. D.4106.

1136. On internal worship, which is 'Shem,' and its extension even to the second Ancient Church. Tr.

1141^e. Those called 'sons of Shem' were internal men, and worshipped the Lord, and loved the neighbour. Their Church was almost such as is our true Christian Church.

1146. 'Shem'=true internal worship.

1218. 'Shem' (Gen.x.21)=the Ancient Church in general, because he here regards Eber. 1221.

1219. 'Born to Shem' (id.)=that a new Church came forth from the Ancient Church.

1223. 'The sons of Shem: Elam, Asshur, Arphaxad, Lud, and Aram' (ver.22). 'Shem'=an internal Church; 'the sons of Shem'=the things which are of wisdom. Enum. 1224. 1232.

1251. 'These are the sons of Shem' (ver.31)=derivations from internal worship.

1330. 'These are the nativities of Shem' (Gen.xi.10) =the derivations of the second Ancient Church.

—^e. The nativities of this Church are derived from Shem, 'because 'Shem'=internal worship; here, the internal worship of this Church, which was different from that signified by 'Shem' before. 1336.

1343. The Ancient Church acknowledged the Lord, and called Him Jehovah, especially those who had internal worship, and were called 'sons of Shem.'

3240³. Those of the Church called 'Noah' were distinguished as to goods and truths into three classes, which were named 'Shem, Ham, and Japheth.'

9960¹⁶. 'Shem and Japheth' (Gen.ix.23)=those of the Spiritual Church who have received the truths of faith in good, which is charity.

D. 4106. The continuation of the Ancient Church, called 'Shem-Sem' . . .

E. 240⁹. Mentioned.

Coro. 39. 'Shem'=the inmost, or celestial Church (in every Church).

Shemeber. *Schemeber.* A.1663.

Shepherd. *Pastor.*

Pasture, Feed, To. *Pascere.*

See PASTURE.

A. 294^e. Hence the Lord is called 'the shepherd of the sheep.'

343. '(Abel was) a shepherd of the flock' (Gen.iv.2) = one who exercises the good of charity.

— . He who leads and teaches is called 'a shepherd.' . . . He who does not lead to, or teach, the good of charity, is not a true shepherd. Ill.

680. The foods on which his soul is fed.

1038². 'He will feed them' (Ezek.xxxiv.23) = His presence with the regenerate.

1571. 'Strife between the shepherds . . .' (Gen.xiii.7) . . . 'Shepherds of cattle'=those who teach; thus the things of worship.

1572. 'Shepherds of Abram's cattle' (id.)=celestial things (in worship) . . . 'Shepherds of Lot's cattle'=sensuous things (in worship).

1613². 'To feed in a breadth' (Hos.iv.16)=to teach truth.

2832¹¹. Pastors who seduce by falsities. Tr.

3425. 'The shepherds quarrelled . . .' (Gen.xxvi.20) = that those who teach did not see it. Ex.

3767. 'A shepherd'=one who teaches these (goods and truths).

3787. 'To pasture' (Gen.xxix.7)=doctrine.

3795. 'She was a shepherdess,' or 'one who pastures-pascens' (ver.9)=that the affection of interior truth teaches what is in the Word. 'A shepherd'=one who leads and teaches. Ex.

— . From this affection a Church is a Church, and a pastor a pastor.

—^e. Those who teach and learn are called pastor and flock.

3991. 'To pasture and keep the flock' (Gen.xxx.31) =to employ for use.

4013. Shepherds used a rod, which =power.

4671. '(Joseph) was feeding the flock with his brethren' (Gen.xxxvii.2)=to teach, in special, from doctrinal things, those in the Church.

— . 'One who pastures the flock,' or 'a shepherd,' =one who teaches. Refs.

4705. 'To feed the flock' (ver.12)=to teach. 4709. 4719^e.

4713. 'A shepherd,' or 'one who feeds'=one who teaches and leads to the good of charity.

4764. Joseph's brethren, being shepherds, =those who teach from faith.

5201. 'Fed in the sedge' (Gen.xli.2)=instruction.

—². That 'to feed'=to be instructed. Ill.

—³. Hence it is customary to speak of feeding in relation to preaching, or instruction from doctrine or the

Word; but comparatively, and not significantly as in the Word. . . . When there is discourse (there) about instruction . . . meadows with flocks are represented.

5495. Fodder is the food with which asses are fed.

5670. 'To give fodder,' which is to feed, = to instruct.

5913^e. Those in internal goods of charity are called 'a flock,' and he who leads them 'a shepherd.'

6044. 'The men are shepherds of the flock' (Gen. xlv. 32) = that they lead to good; for 'a shepherd' = one who teaches and leads; but in the internal sense are meant the truths which lead to good. Ex. 6074.

6048. Their 'works' were to feed flocks, thus to act as shepherds: these works = goods; in special, goods from truths. Ex.

6049². 'To feed' (Is. xxx. 23) = to be instructed in truths and about goods.

6052. 'Every shepherd . . . is an abomination to the Egyptians' (Gen. xlv. 34) = (that) perverted scientifics are opposed to the scientifics of the Church. . . . 'A shepherd of the flock' = one who leads to good; [and it is] the Scientific which confirms good to which the perverted Scientific is opposed. 6074.

6277. 'God who fed - *parvens* - me' (Gen. xlviii. 15) = that Divine vivifying . . . 'To feed' = to instruct.

6426. 'Hence is the shepherd, the stone of Israel' (Gen. xlix. 24) = that hence is all good and truth for the Spiritual Kingdom. 'A shepherd' = one who leads to the good of charity through the truth of faith; here, in the supreme sense, good and truth itself.

6779. 'The shepherds came and drove them away' (Ex. ii. 17) = that those who teach, being in evils, opposed themselves. 'Shepherds,' here, = those who teach, but, being in evils, do not lead to the good of charity.

6827. 'Moses was feeding the flock of Jethro' (Ex. iii. 1) = that the law from the Divine instructed those in the truth of simple good.

7679^e. 'To feed on wind' (Hos. xii. 1) = to 'multiply a lie.' (= to imbue falsity. E. 654⁵⁸.)

10061⁴. 'The worthless shepherd who deserteth the flock' (Zech. xi. 17) = one who teaches and leads to evil. (See E. 600¹⁷.)

10087³. As faith without charity . . . can yet teach . . . the Lord said, 'Feed My lambs' . . .

10283⁸. 'I will not feed you' (ver. 9) = not to instruct and reform.

10609. 'The flock and herd shall not feed over against this mountain' (Ex. xxxiv. 3) = that they cannot be instructed . . .

10754. Women pasturing sheep and lambs, seen.

10794. (These priests) are good pastors of the sheep; but those who (only) teach, are evil pastors. Sig.

R. 383. 'The Lamb . . . shall feed them' (Rev. vii. 17) = that the Lord alone will teach them. E. 482.

—². The reason 'to feed' = to teach. Ex. and Ill. E. 482².

417¹⁰. They said, We are pastors; we will not leave the sheep.

544. 'To pasture with an iron rod' (Rev. xii. 5) = to teach and instruct (here, to convince) by truths from the sense of the letter. 828. E. 726.

T. 106. Before he becomes a pastor . . .

122. (Like) a shepherd who rescues his sheep.

D. 2947. Such are evil pastors, and preachers.

5850^e. It was pastor Wolfius.

D. Min. 4736². As with the shepherds who celebrated the Lord, when born.

E. 9³. 'To feed' = to instruct. Refs.

250⁹. A true priest and good pastor . . .

314⁵. 'Feed My lambs,' etc. = that truth from good teaches. (Compare D. Wis. xi. 3.)

315¹¹. 'Shepherds' = those who teach truths and by them lead to good. 388³. 601⁹. 700³⁵.

357². Called 'the shepherd the stone of Israel' from the doctrine of charity and thence of faith.

375³⁴. 'My shepherd' (Ps. xxiii.) = the Lord.

376³³. 'Shepherds' (Is. lvi. 11) = those who believe that they can instruct others . . .

388¹⁷. 'Shepherds,' abstractedly, = the truths themselves through which is good; thus to be 'without a shepherd' (Ezek. xxxiv. 5, 8) = no truth through which is good; thus falsity.

419¹⁷. 'Shepherds' = those who teach the good of life and lead to it, which is done through truths; but here (Jer. xxii. 22) 'shepherds' = those who do not teach the good of life, still less lead to it, because they are in falsities: this is meant by 'all the shepherds feeding the wind.'

440⁶. The Lord is called 'the shepherd of Israel' (Ps. lxxx. 1) from the fact that He instructs and leads.

540⁹. Occurs. 601¹⁵. 701¹⁸. 799¹³ (*de pascent*). 811⁸.

727⁶. 'Feed Thy people with Thy rod' (Micah vii. 14) = instruction in Divine truths . . .

811¹³. 'Shepherds' (Jer. xxii. 22) = the goods of the Church; 'lovers,' its truths.

863⁸. 'The shepherd and his flock' (Jer. li. 23) = those who teach and those who learn.

1029¹¹. In the zeal of its pastors lies hidden the fire of dominating . . .

J. (Post.) 63. Puella pastoritia.

Shibah. *Schibba*.

A. 3465. 'He called it Shibah' (Gen. xxvi. 33) = the conjunction of confirmed truth thereby; for 'Shibah' means 'an oath,' which = confirmation.

Shield. *Clypeus*.

See BUCKLER.

A. 1664³. (Origin of signification of 'shields.')

1787. 'I am thy shield' (Gen. xv. 1) = protection against evils and falsities, which is trusted. 1788, Ill.

1788². 'Shield,' relatively to the Lord, = protection against evils and falsities; relatively to man, = confidence in the Lord; because it was a protection for the breast, and the breast = good and truth. Ill.

[A.1788]^e. 'Shield,' in the opposite, = the evils and falsities from which they fight, which defend them, and in which they confide. Ill.

E. 257. 'Buckler,' 'shield,' etc. = all things of doctrine.

283⁶. 'His Truth a shield and buckler-*parma*' (Ps. xci.4) = a guard by truth.

295⁸. 'Thou wilt encompass them as with a shield' (Ps. v. 12) = His protection from love.

357^e. 'Shield' (Ezek. xxxix.9) = falsity destroying truth.

375¹¹. Occurs.

734⁷. (Signification of 'a shield' as distinguished from that of 'a buckler.' See BUCKLER.)

Shield. *Parma.* A.1788^d. E.283⁶.

Shiloh. *Schiloh.*

A. 2576¹⁷. 'Shiloh' = the Lord. E. 556²¹.

6373. The Lord is called 'Shiloh' from the fact that He has pacified and made all things calm; for, in the Original, 'Shiloh' is derived from a word which means what is calm.

E. 374⁶. 'Men from Shiloh,' etc. (Jer. xli.5) = those who profane; and profanations.

433^d. 'Until Shiloh come' (Gen. xlix.10) = the Lord's advent and the tranquillity of peace then.

811⁵. 'The habitation of Shiloh' (Ps. lxxviii.60) = the Church which is in the good of love.

959³. (Shiloh as one of the Lord's names.)

Shimei. *Schimei.*

A. 9954¹⁸. (Why Shimei was killed by command of Solomon.)

Shinar. *Schinear.*

A. 1182. 'Babel, etc. in the land of Shinar' (Gen. x.10) = worships, the externals of which appear holy, while the interiors are profane.

1183. 'The land of Shinar' = external worship in which is what is profane. Ill. 1292.

1292. 'They found a valley in the land of Shinar' (Gen. xi.2) = that their worship became more impure and profane.

1661. 'Amraphel king of Shinar,' etc. (Gen. xiv.1) = so many kinds of apparent goods and truths.

5135⁶. 'A mantle of Shinar,' etc. (Jos. vii.21) = species of falsity.

8540^e. 'Shinar' (Zech. v.11) = external worship within which is what is profane.

Shine. *Fulgere.*

A. 9263⁵. 'The just shall shine as the sun' (Matt. xiii.43). Ex. H.348². E.401⁷. 911⁶, Ex. D. Love xx^e.

H. 179². The Divine good and truth are less refulgent with those less intelligent.

185. The palaces shone above as if of pure gold, below as if of precious stones.

361. Uses shine thus in Heaven. M.266².

W. 233². The Sun (then) shone out-*effulserit*-with a more eminent beam and resplendence.

432³. The light of Heaven shone on-*affulsit*-it.

M. 137^e. The furniture shone with gold . . .

380³. The books shone as with light.

E. 74. His face as the sun shineth' (Rev. i.16).

440⁶. 'Shine forth-*effulge*' (Ps. lxxx.2) = that the Lord sends out light which illustrates minds.

D. Wis. i.4. *Ex fulgentissimo auro.*

Shine. *Lucere.*

See LUCID.

A. 951. A shining face from the idea of their own holiness.

5585³. 'To make His face to shine' (Num. vi.25) = to have mercy. E. 340¹¹.

H. 117^e. The Divine love shines like a sun.

132. All truths . . . shine: truths outside the Heavens do not shine as do those within them; they shine coldly, like snow.

347². (Such) cannot shine in Heaven, because they are not delighted with the light of Heaven.

489⁶. Those who have wanted all they thought to be open . . . in Heaven shine in the face.

P. 256^d. When a Spirit rubs his face or garment with the Word, it shines . . . T. 209².

R. 897. With these, the Word as it were shines when read.

919. 'No need of the sun and moon to shine in it' (Rev. xxi.19). Ex.

T. 209². That all truths of the Word shine . . . When any verse is written on a paper, and the paper is thrown into the air, it shines . . . and in this way Spirits can produce various shining forms.

348^e. The faith of Truths shines in Heaven like a star.

349. Every truth in the Word, and from the Word, shines.

D. 5803. Magicians who appear to shine.

E. 527. 'That the day should not shine . . . nor the night' (Rev. viii.12) = the light of spiritual and of natural truth extinguished.

832⁵. That they shall shine as the stars.

Shine forth. *Elucere.*

A. 4985^e. With these the good of love shines forth by the truth of faith.

5165³. The interiors shine forth through this face.

5199. The quality of the affliction shines forth from the form of the face. 10298^d. H. 414².

6010. The elucidation-*elucidatio*-of natural truth. Sig.

7392³. Does not show itself (here).

9909. Perpetually shining forth from good. Sig.

10691. The shining forth-*elucencia*-of the interiors in the external. Sig.

Shine forth. *Exsplendescere.*

Shining forth, A. *Exsplendescencia.*

A. 9905. The shining forth of the Divine truth in ultimates. Sig. and Ex.

— . 'Thummim' means the shining forth. . . For the light of Heaven shone forth through the stones. . . When the shining forth appeared, the reply was given *viva voce* by Angels to whom it was revealed by such a shining forth. E.431³.

—³. The 'shining forth'=the Divine truth in ultimates, thus in the effect.

— . 'Thummim,' in Hebrew, means integrity; but in the angelic language, a shining forth. S.44³.

—⁴. A like shining forth is presented within with those who are in truths from good. Ex.

—⁵. This shining forth appears in ultimates. Ex.

9930. (This plate represented) the shining forth or illustration from which are wisdom and intelligence.

H. 337^e. The flowers shone forth gladsomely.

Shineab. *Schineab.* A.1663.

Ship. *Navis.*

Vessel. *Navigium.*

See SAILOR.

A. 1368. 'Ships' (Is.xliii.14)= Knowledges of truth which are corrupt.

1378². Would believe that the ships would fall off.

1551³. 'Ships of Tarshish' (Is.lx.9)= Knowledges. (=doctrinals and truths from the Word. 6385.) (=doctrinals of truth and good. 9295⁷.)

1977. I dreamed that a ship came with all kinds of delicious things to eat. Des. D.3380.

6385. 'At the haven of ships' (Gen.xlix.13)=where are doctrinal things from the Word.

— . The reason 'ships'=doctrinal things from the Word, is that they pass through seas and rivers, and carry things useful for life. Ex. and Ill.

—². These Knowledges are described by such things as belong to a ship. Enum. E.514².

—³. As 'ships'=Knowledges and doctrinals, it is said, 'they that go down to the sea with ships, these have seen the works of Jehovah . . .' (Ps.cvii.23).

—⁴. 'The third part of the ships was broken' (Rev.viii.9)=that the truths and goods of doctrinals . . . were falsified. (=that all the Knowledges of good and truth from the Word, of service for the use of life, had been destroyed with them. R.406. E.514.)

—⁵. 'Ships,' in the opposite, = Knowledges and doctrinals of what is false and evil. Ill.

9755⁸. 'Ships'=doctrinal things from the Word.

— . Ships appear in the other life . . . and those in the ships there=those who vend and instruct in such things.

10416⁴. 'The ships' (Ps.civ.26)= Knowledges and doctrinal things from the Word.

P. 186^e. As a hidden current carries a ship. 198^e. R.457.

R. 406². 'Ships'= Knowledges of good and truth. Ill.

463. A magnificent dock in which were vessels great and small, seen. Ex. T.462.

—⁶. A vessel with seven sails seen flying in the air. Des. and Ex. T.462⁶.

786². 'Ships'=spiritual merchandize, which is the Knowledges of truth and good; here (Rev.xviii.16) natural merchandize . . . 789.

T. 32^e. Lest the tempest . . . submerge the ship . . .

342^e. Like those who weave a little ship=*naviculum* of reeds.

378. Like a ship laden with wares of greatest value, storm driven . . .

381³. Like a little ship which can sail with the wind or against it.

434^e. Carried away like ships . . . while hypocrites steer.

D. 243. (A dream of crossing a tumultuous sea in a vessel.)

2240. (A dream of a ship.)

5941^e. They then represent a ship.

E. 242¹⁷. 'Ships of Tarshish'=general Knowledges of truth and good in which are many things in particular. 304²⁷. Compare 406¹⁰. 410³. 514⁵-514⁹.

355²¹. 'Ships'=scientific and doctrinal things in both senses. Ill.

406¹⁰. 'Ships'= Knowledges of truth and good from the Word.

447³. 'Ships'=doctrinal things and Knowledges of all kinds.

513¹⁶. 'To cast the net on the right side of the ship=*navigii*' (John xxi.6)=that all things [be done] from the good of love and of charity. 600⁷.

514. 'Ships'=Knowledges of good and truth, also doctrinals, because they carry wealth over the sea for trading. . . In a restricted sense, in which the containant is meant, 'ships'=the Word, and doctrine from it, because these contain Knowledges of truth and good, as ships contain wealth; and to trade, which is especially done by means of ships, =to procure Knowledges and communicate them to others. But when the contents are understood, 'ships'=Knowledges from the Word, and from doctrine from the Word. Ill.

—¹⁰. 'A ship of oar' (Is.xxxiii.21)=intelligence from proprium, because propelled by men; 'a magnificent ship'=wisdom from proprium . . . For 'a ship'=intelligence and wisdom when it goes to sea and passes across; for so it is in its course, carrying wealth.

—¹². 'They that go down to the sea in ships, doing work in many waters'=those who intently study the doctrine of truth from the Word.

—¹⁴. 'Ships'=falsities and falsifications of truth of every kind.

—¹⁸. 'Ships from the coast of Chittim' (Num.xxiv.24)=Knowledges of truth and good possessed by the Ancient Church.

—¹⁹. 'Why shall Dan fear ships?' (Judg.v.17)=why did he not repel falsities and doctrinals of falsity?

—²⁰. The Lord taught from a ship=*navigio*=because a ship=*navis*=to teach from doctrine. Ill.

538¹⁰. 'The ships' of Tyre=the Knowledges of good

and truth, or the truths of the natural man, which they acquire and which they vend; here, Falsities. 1146³.

[E.] 1170. 'Those employed upon ships' (Rev. xviii. 17) = those in intelligence.

1176. 'To have ships in the sea' (ver. 19) = to confirm these things by reasonings from the natural man.

Inv. 18. Like water with a wrecked ship below.

40. Like a wrecked ship of which only the top of the mast protrudes.

Shiphrah. *Schiphra*. A.6674.

Ship-master. See CAPTAIN.

Shipwreck. *Naufragus*. D.5827. Inv.40.

Shirt. *Indusium*.

T. 695^e. The things of nature are like *indusia* (or garments next the skin) enveloping spiritual things.

D.1306. Occurs. 1333. 1564. 3801. 4863. 5459. 5506⁴. 6018. D.Min.4782.

6018². When naked, I communicated with the Celestial Kingdom; when I lay in a shirt, with the Spiritual Kingdom.

6036. Like those buried in shrouds—*indusiis feralibus*.

Shittim. *Schittim*.

Shittah. *Schittah*.

A. 9472. 'Shittim woods' (Ex. xxv. 5) = the goods of merit which are from the Lord, thus of the Lord alone. Ex.

—. **Shittim wood** was the wood of the most excellent cedar, (see CEDAR); as is evident from 'I will place in the wilderness the cedar of **Shittah**' (Is. xli. 19); where 'the cedar of **Shittah**' = spiritual good.

9486. 'Of **Shittim woods**' (ver. 10) = righteousness; for '**Shittim wood**' = the good of merit which is of the Lord alone; thus also righteousness, which is the good of merit. Ex. 9715, Ex.

—². As by the ark is signified Heaven where the Lord is, **Shittim wood** was employed for its construction . . .

9491. For within there was **Shittim wood** . . . and by **Shittim wood** is signified the good itself proceeding from His Divine Human.

9496. '**Shittim woods**' = the good of merit which is of the Lord alone. 9528. 9662. 9674. 9689.

9528. 'Of **Shittim woods**' (ver. 23) = from mercy. . . For the good of merit is mercy.

9634. Hence the boards were of **Shittim wood**, by which is signified the good which supports Heaven.

9635. 'With **Shittim woods**' (Ex. xxvi. 15) = the good of merit from His Divine Human . . . This good is the only good which reigns in Heaven, and supports it.

9733. 'Staves with **Shittim woods**' (Ex. xxvii. 6) = the good of righteousness, and the derivative power. . . '**Shittim woods**' = the good of merit, or the good of righteousness: this good is the good of love of His Divine Human.

10178. 'With **Shittim woods** thou shalt make it' (Ex.

xxx. 1) = from love Divine. '**Shittim wood**' = the good of merit and of righteousness which is of the Lord alone. The reason it also = love, is that when the Lord was in the world He fought from Divine love against all the Hells . . . and thus saved the human race, and hence alone has merit, and has become righteousness; and therefore the Lord's good of merit is His Divine love. That '**Shittim wood**' is of such and so great a signification. Ex.

10193. 'Staves with **Shittim woods**' (ver. 5) = power from the good of love of the Lord.

Ad. 3/1298. The wood called '**Shittim**,' which was a tree on mount Sinai, or at its base, signifies a most noble cedar. It is a mountain tree, excellent before other trees from its aromatic oil, thus from its odour, and purity.

E. 294². 'The cedar of **shittah**' = genuine truth. (=rational truths. 730²⁴.)

391²². That '**shittim wood**' = the good of righteousness or of merit of the Lord. Refs.

433¹³. 'Shall water the stream of **shittim**' (Joel iii. 18) = shall illustrate those in Knowledges and knowledges. 483⁵. (=the illustration of the understanding. 518¹⁰.)

Shiver. See SHUDDER.

Shoe. *Calceus, Calceamentum*.

Shoe, To. *Calceare*.

A. 1748. 'The latchet of a shoe' (Gen. xiv. 22) = unclean natural and corporeal things.

—. A shoe clothes the sole and heel; and therefore it = what is natural still further, thus the Corporeal itself. Ex. and Ill.

—. 'The thread of a shoe' = falsity; and 'the latchet of a shoe,' evil.

—². 'Put off thy shoes' (Ex. iii. 5) = the ultimate Natural and Corporeal. Further ill.

2162¹⁴. 'A shoe' = a Natural still lower, such as is the corporeal Sensuous.

3322⁴. 'A shoe' = the lowest Natural. 4677⁹. E. 70³.

3761^e. 'A shoe' = the corporeal Natural, which is the ultimate.

4677⁹. 'A coat,' and 'a shoe' (Matt. x. 10) = the truths with which they were clothed.

4835⁴. 'A shoe' = what is external.

5378. He seemed to have wooden shoes—*calceamenta*, which he threw towards the renal Spirits. D. 992.

—². Shoes = the lowest natural things.

6844. 'Put off thy shoes from off thy feet' = that sensuous things, which are the externals of the Natural, should be removed. Ex.

—. Therefore by 'shoes' are signified sensuous things . . . which cannot be present when thinking holily about the Divine.

7864. 'Your shoes on your feet' (Ex. xii. 11) = as to exteriors. 'Shoes' = the ultimate things of the Natural, which cover in general its interior things.

9942¹². 'A shoe' = exterior truth, or truth in the Natural. . . 'Two [pairs of] shoes' = from both the Lord and self.

M. 42³. His shoes were all silk.

T. 381^e. Clap their shoes together in the air.

797⁶. Like iron shoes on a stone pavement.

D. 3757. Others know how to make shoes. (But) if the brutes had had need of shoes—*calceamentis*—they would have made them much better than man.

5814^e. They can serve as ultimates in His Kingdom, which correspond to the shoes of the feet; for a shoe appeared which touched their faces.

D. Min. 4720^e. He was called a shoemaker, because he was in the outermost natural things, which are signified by shoes—*calceamenta*.

E. 240³. 'To put the shoe from off the foot' (Is. xx. 2), that is, to unshoe—*discalcare*—the soles of the feet, = to reveal the filthy things of nature. . . 'Naked and barefoot—*discalceatum*' (id.) = deprived of all truth and of all good. 532³. 655¹¹. 805⁵.

279⁶. 'Put shoes on his feet' (Luke xv. 22) = the same in the external man.

375²⁷. 'I shod thee with badger' (Ezek. xvi. 10) = to instruct in the Knowledges of truth and good from the sense of the letter.

438⁵. That the ultimate of the Word is natural truth and good, is signified by 'thy shoe iron and brass' (Deut. xxxiii. 25).

D. Love xiv. (With such) God is the shoe. But with those who love us . . . they themselves are the soles beautifully shod.

Shoemaker. *Sutor*.

D. 3349. Shoemakers do not perceive the sphere in which they are . . .

D. Min. 4720^e. See SHOE.

Shoot. *Palmes*.

A. 1069⁴. Occurs. 5113⁶. T. 354.

—^e. 'I am the Vine, ye are the branches.' 9258⁴. H. 11. E. 293².

5113¹. 'Degenerate shoots of a strange vine' (Jer. ii. 21) = the man of a perverted Church.

—¹⁵. Those who are implanted in the truth which is from Him, thus in Him, He compares to 'the branches.'

9272³. 'To sow the land with a slip of what is strange' (Is. xvii. 10) = to teach truths not genuine.

E. 281². 'Shoots' = the Knowledges of truth and good . . .

376^e. The shoots of the vine = truths from which is doctrine.

403⁶. 'Its branches are made white' (Joel i. 7) = no longer anything spiritual.

Shoot. *Propago*.

A. 5114. 'In the vine three shoots' (Gen. xl. 10) = the derivations even to the last. 5122.

5122³. Each (thing to be regenerated) has an indefinite number of shoots, that is, of progressions and derivations . . .

9341². Occurs. E. 376¹⁴. 518¹⁶.

J. 58⁶. They lived . . . one progeny under another.

M. 8. Constructed of the joined branches and shoots.

T. 103². A graft or offset of the father's soul.

178^e. That faith and its offshoots.

E. 638¹⁷. Shoots' = truths.

654¹⁷. 'She sent out her shoots' (Ps. lxxx. 11) = the increase of intelligence, and its extension.

Shoot. *Surculus*.

A. 119. Occurs. 2657⁴. 2679². R. 623^e. E. 724²⁴.

E. 281². 'The head of the twigs' (Ezek. xvii. 4) = primary Knowledges. (= the instauration of the Church anew. 1100⁵.)

659²⁰. 'An abominable branch' (Is. xiv. 19) = truth falsified.

Shop. *Caupona*. T. 582.

Shop. *Officina*. D. 457. 659. 2954.

Shop. *Taberna*. T. 381³.

Shore. *Litus*.

A. 8237. 'On the shore of the sea' (Ex. xiv. 30) = near the extremes of Hell.

E. 275¹⁸. 'The remnant of the sea coast' (Ezek. xxv. 16) = all things of truth.

Short. *Brevis*.

Shorten. *Abbreviare*.

H. 168^e. Times are short to those in glad states. E. 1219⁴.

R. 4². 'Unless those days be shortened' (Matt. xxiv. 22) = unless the Church be ended before its time.

9. (Therefore) the time has been 'shortened' by the Lord.

B. 92. 'To shorten those days' = to put an end to the present Church, and instaure a new one. Ex. T. 182. Can. Trinity x. 1.

E. 328¹⁴. Occurs. 1066.

Short. *Compendarius*. Coro. 42.

Short. *Curtus*.

Shorten. *Decurtare*.

A. 4013. A short rod.

H. 195. The way is shortened according to the desire.

D. 4743. He was a short and stout man.

Shortsighted. *Myops*. P. 189. D. Love xxi³.

Shot. *Jactus*.

See DART.

A. 2685. 'A bow shot' (Gen. xxi. 16) = the state when absent from the doctrine of truth. . . 'A shot' = as far distant as possible.

Shoulder. *Humerus*.

A. 1085. 'Laid it upon the shoulder' (Gen. ix. 23) = with all their power.

[A.1085]. 'Hand' = power; 'arm,' greater power; 'shoulder,' all power. Ill.

2676. 'Put it on her **shoulder**' (Gen. xxi. 14) = as much as it could receive. '**Shoulder**' = all power. 2832¹¹.

3079. 'Her pitcher upon her **shoulder**' (Gen. xxiv. 15) = receptions of truth, and endeavour. **Shoulder** = all power, thus endeavour.

3091^e. Therefore '**shoulder**' is predicated of truth.

3858¹⁰. 'The **shoulders**' = all power; thus the Lord's omnipotence.

4592⁷. 'To dwell between his **shoulders**' (Deut. xxxiii. 12) = . . . everything of power; (which) good has through truth. (= in security and in power. E. 449¹⁰.)

4937. Sometimes infernals present to view a **shoulder**, by phantasy, (causing) forces to be struck back . . . for they know that the **shoulder** corresponds to all power. Ill.

5044¹². 'Borne upon the **shoulder** under darkness' (Ezek. xii. 12) = carried down among falsities with all power.

6393. 'Incline his **shoulder** to bear' (Gen. xlix. 15) = labours with all exertion. **Shoulder** = all power, or all exertion.

7968. 'Upon their **shoulder**' (Ex. xii. 34) = according to all power.

8408². The good which is the flesh there, is 'the thigh and the **shoulder**' (Ezek. xxiv. 4).

9081. 'With side and **shoulder**' (Ezek. xxxiv. 21) = with all force and power. E. 316¹⁹.

9340¹⁰. 'To fly on the **shoulder** of the Philistines.' Ex. E. 433⁷.

9836. 'Two **shoulders** [*i.e.* shoulder pieces] joined together . . .' (Ex. xxviii. 7) = the conservation of good and truth . . . with all exertion and power. '**Shoulders**' = all force and power.

—⁴. That '**shoulders**' = all force and power in resisting, breaking, and acting. Ill.

—⁶. That 'to place on the **shoulders** and carry' = to preserve in a state of good and truth in perpetuity with all exertion and power. Ill.

9886^e. '**Shoulders**' = things which support, because they support and carry.

9887. 'Put them upon the **shoulders** of the ephod' (ver. 25) = thus the support of Heaven and the conservation of good and truth there with all exertion and power. Ex.

10236⁵. '**Shoulders**' = power, and resistance. Refs.

D. 4729. A little dog on the **shoulders**. Ex.

D. Min. 4576. The representation of a **shoulder**: magic.

E. 431⁴. 'The **shoulders**' = power. 627¹¹.

600²¹. 'The right **shoulder**,' and 'the left **shoulder** of the house' (1 Kings vii. 39). Ex.

627¹². 'The **shoulder**' = the power or faculty of understanding truth.

654⁵². 'Every **shoulder**' (Ezek. xxix. 7) = all the power of truth.

Shoulderblade. *Scapula.*

D. 1381. Their teeth sticking in each other's **shoulders**.

4647^e. In the plane of the **shoulderblade** or highest part of the shoulder.

E. 627¹¹. The **shoulderblade**, shoulder, etc. = power; here, of understanding and perceiving truth.

Ath. 109. To worship the Father alone, induces a violent pain in the arm and **shoulderblade**.

Shout. Under CRY.

Shout. *Celeusma.* E. 911¹⁰.

Shout. *Jubilare.*

Shouting. *Jubilum, Jubilatio.*

A. 1066⁴. Occurs. 9325⁷. M. 3⁶. E. 304⁴⁸. 323⁹. 326¹¹. 376¹³. 405¹⁰. 406⁴. 1029¹³. 1082⁴.

E. 391¹¹. 'To **shout** [for joy]' (Ps. lxxxiv. 2) = worship from the delight of good.

Shout. *Vociferare.*

Shouting, A. *Vociferatio.*

A. 420. Occurs. 1664¹⁰. D. 4768. E. 700¹⁵. 721¹².

4592¹⁰. 'To **shout**' = to announce.

6413³. 'To **shout** upon the water brooks' (Ps. xlii. 1) = to long for truths.

10454. 'The voice of the people in their **shouting**' (Ex. xxxii. 17) = what the quality of that nation was interiorly.

—². By '**shouting**' is signified what is articulate of sound, whether of speech, singing, or crying aloud.

E. 376³². Lamentation over them is described by '**shout ye**' (Is. xxix. 9).

Shouting, A. *Acclamatio.* A. 1343⁴.

Show. Under TELL—*indicare.*

Show. *Exhibere.* A. 1378². H. 340.

Show. *Monstrare.*

A. 8354. 'To **show**' (Ex. xv. 25), when by the Lord, = to give perception; (thus) to inspire.

W. 244². The understanding . . . only teaches and shows the way.

D. 5108². Occurs. E. 376³⁹.

Show. *Ostendere.*

A. 4417². Occurs. 7292. 7417. 7520.

R. 227. 'I will **show** thee' (Rev. iv. 1) = revelations. 719. (= instruction. E. 264.)

896². 'He **showed** me' (Rev. xxi. 10) = his sight then open, and manifestation.

D. 5941². When (the celestial) want to say anything, they first **show** it. Ex.

Show. *Spectaculum.*

M. 6. Shows there. —². 17. —⁵.

256. Use of **shows**, etc.

D. 2883. The **spectacles** of punishments by death had been delightful to him.

3496. He would present pleasant spectacles, to allure.

Shower. *Imber.*

A. 739². 'An inundating shower' (Ezek. xiii. 11) = desolation by falsity.

759. 'Rain' (Gen. vii. 12) = temptation. S43. S45^c.

M. 155a. See RAIN. E. 644¹⁶. —²⁴.

T. 110^e. Suddenly a shower descended from Heaven. 112^e. A shower in the end of autumn.

E. 411¹¹. Showers = temptations. 644²⁰.

419²¹. 'The rain descended' = temptations.

644¹⁹. See LIGHTNING.

Shrill. See HARSH.**Shrine.** *Scrinium.*

I. 18². Like storing up wealth in a casket.

T. 7. Like an idol enclosed in a shrine.

137⁴. Like a shrine made of gold, (but) empty . . .

D. 3927. Occurs. 4530. 4786.

Shrub. *Arbustum.*

A. 10770. Shrubs, not vines, which bear berries, from which they prepare wine (in the Fifth Earth).

T. 351⁴. Occurs. 366³. 537². 756².

Shrub. *Frutex.*

A. 2682. Hagar 'cast the child under one of the shrubs' (Gen. xxi. 15) = despair at not perceiving any truth and good. 'A shrub-frutex seu virgultum = perception, but so little as to be scarcely anything. Ex. and Ill.

T. 695². Occurs.

Shrub. *Virgultum.*

A. 75. The Scientific and Rational of the celestial man is described by 'the shrub,' and 'herb' (Gen. ii. 5).

90. 'The shrub of the field,' etc. = all in general which his external man produces.

91^e. The tranquillity which is of peace, produces what are called 'the shrub of the field,' and 'the herb of the field,' which, in special, = rational and scientific things from a celestial spiritual origin.

1941². As a seed grows into a sapling, then into a great tree.

2682. See SHRUB-frutex.

9331⁴. 'Shrubs' (Is. vii. 17) = nascent truths of a like kind. (= Knowledges of truth. E. 410⁶.)

W. 65². Occurs. T. 421². 491². 585. 653². 692⁴. 756². J. (Post.) 219. 224.

346^e. The less perfect (plants) are wine trees and shrubs. (See SHRUB-arbustum, at A. 10770.)

T. 308. Shrubs which turn their faces to the sun.

324^e. Like stinging shrubs . . .

D. 5653a. As it were a shrub glittering with crystals suspended from their ears.

Shuah. *Schua.*

A. 4819. 'Her name Shuah' (Gen. xxxviii. 2) = the quality of evil from the falsity of evil.

4851. 'The daughter of Shuah died' (ver. 12) = that evil from falsity ceased to be such as it was before.

Shudder. *Horrescere.***Shuddering, A.** *Horrescentia.*

A. 7918. Horror is insinuated, (so) that when the like inflows into the thought, that shuddering returns.

S162. A shuddering. Sig. and Ex.

—'. 'To fear,' when predicated of temptation, = horror or shuddering.

S171. Spiritual fear in temptations is first shuddering, at last despair.

922². If man saw . . . he would shudder.

H. 572. When heat from Heaven inflows, those in Hell shiver like those seized with ague.

D. 4504. The very Hells at last shuddered at her.

Shun. See FLEE.**Shur.** *Schur.*

A. 1928. 'The fountain in the way to Shur' (Gen. xvi. 7) = the truth which was from the things which proceed from scientific.

—'. 'Shur' = such a Scientific as is still as it were in the wilderness, that is, which has not as yet acquired life. Ex.

—². For Shur was in the wilderness not far from the Sea Suph, thus towards Egypt. Ill.

—^e. Thus 'Shur' = the first Scientific . . .

1951. 'Shur' = truth proceeding from scientific.

2497. The Lord's state when He first instructed Himself in the doctrinals of charity and faith, is signified by 'Kadesh and Shur' (Gen. xx. 1). 2502.

2503. 'Shur' = the affection of exterior truth proceeding from scientific.

3277. 'From Havillah even to Shur which is upon the face of Egypt in coming to Asshur' (Gen. xxv. 18) = the extension of intelligence.

8346. 'They went out to the wilderness of Shur' (Ex. xv. 22) = the state of temptation into which they were then brought. . . 'Shur' = the scientifics of the Church which have not yet acquired life, thus such things as would acquire life through temptations.

Shut in. *Includere.*

A. 8625². They were then shut up in Hell.

Life 110. This influx shuts in concupiscences . . . Hereditary evil thus lies shut in.

P. 133. Their evils have been shut in (by miracles).

136⁴. Forced worship shuts in evils.

251. If evils were not permitted to break out . . . they would remain shut in, and, like a cancer or gangrene, would consume everything vital. 281².

D. 225. The worst Genii have been shut up in Hell.

E. 970^e. Spiritual things are enclosed in natural ideas until man enters the Spiritual World.

1155³. External means . . . do not cast out evils and falsities, but shut them in. Ex.

Shut off. *Præcludere.*

A. 1376. They thus shut themselves off from the apprehension of truths . . .

23So. Access to the good shut off. Sig. and Ex.

4729^e. He has then shut off the influx of light.

494S. They have shut off every way, or every influx, from Heaven. S944.

Shut off. *Secludere.***Shutting off, A.** *Seclusio.*

E. 810. That those who have shut off others from truths, are shut off from the Divine truths in the Word. Sig. and Ex.

811⁵. A shutting off from the understanding of truth. Sig. —⁸. —¹³.

Siberia. *Sibiria.* D.6077.**Sibmah.** *Sibmah.*

A. 2468⁷. The falsities with which they are imbued are signified by 'Sibmah,' etc.

E. 911¹⁰. 'The vine of Sibmah,' etc. (Is.xvi.9)=the men of the external Church.

Sibylline. *Sibyllinus.*

D. 4094. He knew from the Sibylline books that some one was to come.

Sicily. *Sicilia.***Sicilian.** *Sicilianus.*

D. 564S. The worst dwell towards the north there, who were those from Sicily; who were in the acumen of falsity and in falsities more than all others; and not so much in the love of exercising command, like the Romans. 5652.

565S. One of the Sicilians came to me; he was dusky and black like a devil.

Sick. *Aegrotus.***Sickness.** *Aegritudo.***Sick, to be.** *Aegrotare.*

A. 762. In place of spiritual temptations, there are . . . sicknesses of body . . . which in some measure subdue and break his life of pleasures and cupidities, and elevate his thoughts to interior and pious things.

2041³. In sicknesses and diseases, corporeal and worldly things being lulled, they perceive something of heavenly light and of comfort thence.

2417⁸. (The sick a class of the good in the Ancient Church.) 7260.

2982². No confidence, except apparent in sicknesses of mind or body, when cupidities cease.

3471^e. Like a weak and sickly body, which is to be restored to health by painful means.

4951². They visit the sick and the simple in order to obtain wealth. Dis.

4956². 'I was sick and ye visited me' . . . 'The sick' =those who acknowledge that in themselves there is nothing but evil.

4958^e. 'One sick'=one who is in evil.

5078⁵. Who does not comfort a sick person [by the assurance that] he will shortly come into the other life.

6221. 'Thy father is sick' (Gen.xlviii.1)=what is successive of regeneration. Hence 'to be sick,' which precedes death, = what is progressive towards regeneration.

— . The Angels know nothing about sickness—*aegrotatio*; and therefore when it is read of by man, they have an idea of the continuation of life . . . and also of regeneration, for this is resurrection into life.

—². Man himself . . . thinks of death, and the sickness which precedes it, as being resurrection into life . . .

6502. Evils and falsities . . . induce sicknesses of mind.

7217^e. These, before the merely natural, appear weak and sick in spirit.

7564². Truths and goods done in a state of sickness . . .

S364². The spiritual life is sick when . . .

S378. When the state commands, the body is sick.

9031³. Disease and sickness=the infirmity of the internal man . . .

9242. Confidence, called faith, when they are sick.

9324. When (truths and goods) are falsified and perverted, the man is sick . . .

9780⁸. Therefore the sick were anointed with oil. E.375⁴³.

10360⁹. The healing of the sick=the purification of man from evils and the falsities of evil.

10758². When they lie sick in bed . . . they believe they will live immediately after death.

H. 470. When sick he thinks that Heaven is of pure mercy.

571². When this heat inflows into the sick, it excites insanities.

P. 141. No one is reformed in a state of sickness of mind—*animi*. Ex.

142. When the body is sick, the mind—*mens*—is sick. Ex.

M. 373. Jealousy from various sicknesses of the mind—*mentis*.

T. 534. They who do not explore themselves are like a sick person . . .

D. 4572^e. Therefore the sick who ascribe the restoration of their health to the Lord, speak truly.

4591. Spirits from such Hells are not present with the sick; but there is a general sphere and influx from such heats which is at once adopted by the disease itself.

D. Min. 4586. 'The sick' are those who are distressed by evils and falsities, and they are to be visited, by some who bring comfort, and by others who bring a remedy.

4649. See DISEASE.

4733. Such Spirits sometimes come to sick men, causing their death.

E. 163⁷. 'A sick person'=those who have transgressed and sinned; and therefore the Lord said to the sick man . . . 'Sin no more . . .'

Sickle. *Falx.*

A. 1664³. 'Beat their spears into pruning-hooks' (Is.ii.4).

9930¹². 'A sharp sickle' (Rev.xiv.14)=the dispersion of evil and falsity. E.272¹⁰. (=the Divine truth of the Word. Ex. R.643. 645. 646. 647. 649.) (=the Divine truth exquisitely exploring and separating. E.908. 914.)

650. 'The Angel put his sickle into the earth, and vintaged the vine of the earth' (ver.19)=the end of the present Christian Church.

E. 911. 'To put in the sickle'=to collect the good, and separate them from the evil.

Siddim. *Siddim.*

A. 1666. 'The valley of Siddim' (Gen.xiv.3)=the unclean things of cupidities. Ex.

1684. 'The valley of Siddim' (ver.8)=what is unclean.

1688. 'The valley of Siddim was full of pits of bitumen' (ver.10)=what is unclean of Falsities and cupidities; for 'Siddim'=what is unclean.

Side. *Latus.*

See under PART.

A. 537. A Spirit applied himself to my left side.

1992⁸. The Spirits who rebuked were perceived at the side under the arm. 8021.

3708⁹. All that is obscure as to good and truth is called 'the sides of the earth.'

4189. Those at the side, r the gentiles (and their collateral good). Tr.

5356^e. Evils and falsities rejected to the sides.

5530. The things which do not agree with the loves are at the sides, and those which do not agree at all are rejected to the ultimate boundaries.

5871. Then all the scientifics which are not congruous . . . are rejected from the middle to the sides; thus from the light which is in the middle to the shades which are at the sides.

6068. The things not directly under the view are . . . at the sides.

6386. 'His side to Sidon' (Gen.xlix.13)=extension on the one side-*parte*-to the Knowledges of good and truth. E.447³. 514¹⁷.

6479^e. Any things they do not apprehend, they reject to the sides.

6580^e. (With such) the scientifics which confirm good and truth are rejected to the sides.

7418. Places at the sides under the soles.

7975. Then truths and goods not genuine are rejected to the sides. Sig.

7976. They remain adjoined at the side.

7984². With the good, evil and falsity are rejected to the sides.

8313³. 'A great nation from the sides of the earth' (Jer.vi.22)=those who are in evils entirely opposite to good.

9024². 'The sides of the earth' (Jer.xxv.32)=where falsities from evil break out.

9042². 'The sides of the earth from which they will be gathered' (Jer.xxxi.8)=where the truth and good of the Church begin; for 'the earth'=the Church; and its 'sides' are where are its first and its last.

9081². 'With side and shoulder'=with all force and power.

9164. Truths then depart to the sides, and make the circuit.

9234. (The lunar Spirit who had been carried) applied himself to my left side under the elbow, and spoke thence.

9495. See RING.

—^e. 'The side'=good which is to be conjoined with truth, and the derivative power.

9496². 'The sides' (of the ark) relate to the thoracic part in man.

9499. 'Upon the sides of the ark' (Ex.xxv.14)=in ultimates; for 'the sides of the ark'=the Divine sphere which encompasses Heaven in ultimates; for the sides are the terminations, (which) in Heaven have no relation to spaces, but to goods conjoined with truths . . .

9556. 'Three reeds of the candlestick from its one side, and three . . . from its other side' (ver.32)=what is full as to good and truth. . . 'From the one side and from the other side'=from good and the derivative truth; for the things on the right side of the body=goods, and those on the left side the truths thence; for instance, the right and left sides-*partes*-of the face.

9663. 'The side of the Habitation' (Ex.xxvi.26)=the quarter of Heaven whither the look is directed. Ex.

9736. 'The staves on the two sides of the altar' (Ex.xxvii.7)=the power of the good from which is truth, and of the truth from which is good. 'The two sides'=good from truth and truth from good, thus the marriage of good with truth and of truth with good; because the things on the right side with man relate to good from which is truth, and those on the left side, to truth from good; for all the representatives in nature relate to the human form.

10030³. 'The belly and side' (Dan.ii.32)=the third state of the Church.

10185. The 'walls,' or sides=interiors. . . For the sides and breast with man=interiors.

10189. The sides, which are called 'ribs' (Ex.xxx.4), regard the south and north . . . but by sides, properly called sides, is signified good, because they regard the west and east. 10190.

H. 223. At the right and left sides sit those in less light of wisdom.

L. 16⁶. Their 'piercing His side'=that they had completely extinguished all the truth and good of the Word. T.130^e.

W. 69². He then relegates his fallacies to the sides.

P. 279². All things remain, and, when remitted after repentance, are moved out to the sides; and then . . . the things at the sides appear in shade, and sometimes in darkness.

[P.] 283. Still, evils . . . are only removed to the **sides**.

284². If good conquers, evil with its falsity is removed to the **sides** . . . If evil conquers, good with its truth is removed to the **sides**.

M. 54⁵. Celibates are at the **side** of Heaven. **Ex.**

235^e. Merely natural Spirits become frigid when they apply themselves to the **side** of any Angel who is in a state of love.

E. 175⁹. 'The **sides** of the earth' = the things outside the Church; thus evils remote from the goods of the Church. 275¹⁵. (= where are the ultimates of the Church, and where evils and falsities begin. 304²⁰.) (= whence are evils; for 'the **sides** of the earth' = what is remote from goods. 355¹⁹.) (= such ultimate truths. 721¹⁰.)

329¹⁶. His 'side pierced, and blood and water coming out' (John xix. 34, 35) = the conjunction of the Lord with the human race through the Divine truth proceeding from the Divine good of His love. For the breast = the Divine love; and 'blood and water,' the Divine truth proceeding.

336⁶. 'The **side**' at which a thousand shall fall (Ps. xci. 7) = good.

355²⁰. 'The **sides** of the north' (Ezek. xxxviii. 15) = what is remote from goods and truths, thus whence are falsities of evil.

365³⁹. 'The **side**' (Is. lxvi. 12) = spiritual love.

405²⁷. 'The **sides** of the north' (Ps. xlviii. 2) = truths from celestial good.

—²⁹. 'The **sides** of Lebanon' (Is. xxxvii. 24) = where these (goods) are conjoined with truths.

560^e. 'As thorns in your **sides**' (Num. xxxiii. 55). . . '**Sides**' = the things of charity, thus goods.

638¹³. 'The house' = the spiritual mind; 'its **sides**' (Ps. cxxviii. 3) = all things which are in the natural man.

781¹³. '(The bear) raised itself up on its **side**' (Dan. vii. 5) = the cupidity of falsifying the goods of the Word.

1029¹³. 'The **sides** of the pit' = places in Hell where are mere falsities of evil.

Sidon. *Sidon, Zidon.*

Sidonian. *Sidonius.*

A. 264. '**Sidon**' (Is. xxxiii. 4) = those who have been in the Knowledges of faith.

1199. 'Canaan begat **Sidon**' (Gen. x. 15) = merely external worship [begat] the exterior Knowledges of spiritual things, which, being the first things of such external worship, it is said that **Sidon** was 'the first-born' of Canaan. 1201, **Ex.**

1201. That '**Sidon**' = these Knowledges, is evident from the fact that Tyre and **Sidon** were the ultimate boundaries of Philistia, and in fact near the sea; and therefore 'Tyre' = the interior, and '**Sidon**,' the exterior Knowledges. **Ill.**

—². 'The **Sidonian**' (Ezek. xxxii. 30) = exterior Knowledges, which, without internal things, are nothing but scientifics; therefore he is mentioned together with 'Pharaoh.'

1208. '**Sidon**' = exterior Knowledges.

1238². The Ancient Church extended through . . . Philistia even to Tyre and **Sidon**. 2385⁵. 3240⁵.

6386. See **SIDE**, here.

9198⁶. Sarepta is called 'of **Sidon**' (Luke iv. 26), because '**Sidon**' = the Knowledges of good and truth.

9995⁶. 'The woman in **Sidon**' (1 Kings xvii. 9) = the Church which is in the Knowledges of truth and good.

R. 238⁵. Tyre and **Sidon**, because near the sea, = the Church as to the Knowledges of good and truth.

E. 242¹². 'Tyre and **Sidon**' = those within the Church who are in the Knowledges of good and truth; here (Joel iii. 4), those who have perverted them, and have applied them to falsities and the evils of falsity. 433¹⁴.

275⁴. '**Sidon**' and 'Tyre' = the Knowledges of good and truth. 406¹¹. —¹². 721³. 863⁵.

514⁵. 'The merchant of **Sidon**' (Is. xxiv. 2) = those in truths from the Word.

Siege. *Obsidium, Obsidio.*

E. 177¹⁰. 'To draw waters for the **siege**' (Nahum iii. 14) = to fortify falsities by various things against truths.

706²⁰. To be 'in **siege**' (Ezek. iv. 3). **Ex.**

Sieve. *Cribrum.*

Sift. *Cribrare.*

A. 4167. Like water through a **sieve**.

5145³. Good (then) flows through as through a **sieve**.

9726. 'A **grating**, a net-work' (Ex. xxvii. 4) = the Sensuous which is the ultimate. . . This (external) Sensuous was represented by 'the **grating**,' because it as it were first **sifts** and discriminates the things which enter man . . .

— . . . Everywhere in the extremes of the body there are reticular forms, and as it were **sieves**, which discriminate the things coming from the world . . .

E. 740¹². '**Sift** you as wheat' (Luke xxii. 31). **Ex.** 820^e.

923⁵. 'To **sift** the nations with the **sieve** of vanity' (Is. xxx. 28) = the adulteration of the Word by figments by those in evils.

Sigh. *Suspirare, Suspirium.*

A. 2209². In one **sigh** there are indefinite things which the Angels perceive, and which can never be described.

5365³. With a holy aspiration.

5391. They become anxious, and **sigh**. **D.** 970.

6800. 'The sons of Israel **sighed**' (Ex. ii. 23) = grief.

R. 611. They desire Heaven with some **aspiration**.

D. 3308. The Angels know man's quality from a **sigh**.

— . . . For a **sigh** is the thought of the heart.

4140. From whatever affection they think, as from a **sigh** . . .

E. 315¹⁷. 'That **gaspeth** for breath' (Jer. iv. 31) = grief.

394. **Sighs** to the Lord. **Sig.** and **Ex.**

427². 'Those who groan and **sigh** over the abomina-

tions' (Ezek.ix.4)=those not in evils and the derivative falsities: 'a groan and **sign**' over them=aversion and grief on account of them.

Sight.

See SEE-*conspicere*, and *videre*, and KEENNESS OF SIGHT.

Sign. *Signum*.

See SEAL.

A. 330. The **mark** set on Cain=faith inviolable. 392.
396. 'Jehovah set a **mark** on Cain' (Gen.iv.15)=that the Lord distinguished faith in a singular manner. 'To put a **mark**' on anyone=to distinguish. Ill. E.427⁶, Ex. —². A **sign** is called 'a *mark-character*.' Ill.

1038^e. 'This is the **sign** of the covenant . . .' (Gen.ix.12)=no other **sign** than an indication of the presence of the Lord in charity. 1044. 1059.

3900³. 'Great **signs** and wonders' (Matt.xxiv.24)=confirmations and persuasions from external appearances and fallacies by which the simple suffer themselves to be seduced.

4060⁵. 'The **sign** of the Son of Man in heaven' (ver.30)=the appearing of truth Divine. It was this appearing, or **sign**, as to which the disciples asked: 'What shall be the **sign** of Thy coming?' H.1². S.14².

4195. Such heaps were anciently for a **mark**, etc.

4255⁵. Baptism is a **sign** of regeneration, to remember it. H.329.

4580. The pillars erected were for a **mark**, etc.

5578. No stops in the ancient Hebrew.

6870. 'This shall be a **sign** to thee that I have sent thee' (Ex.iii.12)=the Knowledge that the Divine proceeded from Him. 'A **sign**'=a confirmation of the Truth, and thence the Knowledge that it is so.

6939. (Signification of Moses' three **signs**.) 6971. 6973.

6945^e. (The spiritual) will not receive what Truth Divine says, unless they see that it is so; thus unless they see **signs**.

6946. The three **signs** represent their state if they did not believe.

7012. 'Wherewith thou shalt do **signs**' (Ex.iv.17)=the consequent illustration and confirmation of Truths. 'A **sign**'=the confirmation of Truths. 7060.

7273. 'I will multiply My **signs** and wonders' (Ex.vii.3)=admonitions of every kind, and that nothing should be wanting. Ex. 'Signs and wonders'=confirmations of the Truth; also media of Divine power; here, admonitions.

7290. Wonders and **signs** were done with such as were in external worship . . . Ex.

7446. 'To-morrow shall this **sign** be' (Ex.viii.23)=the manifestation of Divine power thence for ever. . . 'A **sign**'=confirmation of the Truth, and thus Knowledge, consequently a manifestation of Divine power; for the Truth was formerly manifested by **signs**, and Divine power at the same time.

7633. 'That I may put these My **signs** in the midst of

him' (Ex.x.1)=that the evil may know that they are in evil, and that the good may be illustrated concerning the state of those who live evilly within the Church. Ex.

7806. Two **signs** which appear to these Spirits (of Jupiter) when they are with man. Des.

7876. 'For a **sign** upon the houses' (Ex.xii.13)=a testification of the will of good. 'To be for a **sign**'=a testification.

8066. 'For a **sign** upon thy hand' (Ex.xiii.9)=perpetually in the will. 'A **sign**'=perpetual remembrance.

8067. 'A memorial' is predicated of the Intellectual; and 'a **sign**,' of the Voluntary.

8624. See NISSI.

9449. The **signs** that sins are remitted. Enum.

9450. The **signs** that sins are not remitted. Enum.

9936². See FOREHEAD-*frons*.

10357. 'A **sign** between Me and you' (Ex.xxxi.13)=that it is the principal thing by which they who are of the Church are known in Heaven. Ex. 10372.

C. J. 23. On the **signs** and visitations before the Last Judgment. Gen.art.

P. 130. That no one is reformed by miracles and **signs**, because they compel. Gen.art.

R. 417⁸. Good works (said to be) **signs** of faith.

532. 'A great **sign** seen in heaven' (Rev.xii.1)=revelation by the Lord concerning His New Church . . . 'A **sign** from Heaven,' here,=a revelation about future things. . . 'A **sign**,' in the Word, is said about future things, and then it is a revelation; and it is said about the Truth, and then it is a testification; and it is also said about the quality of the state and Thing, and then it is a manifestation. Ill. E.706.

536. 'Another **sign** seen in heaven' (ver.3)=a revelation from the Lord concerning those who are against the New Church.

598. 'He does great **signs**' (Rev.xiii.13)=testifications that the (falsities) they teach are true. Because formerly **signs** were done in order that the Truth might be testified. 704. 834.

—². That testifications that a thing is true are signified by '**signs**.' Ill.

600. 'The **signs** given him to do before the beast' (ver.14)=testifications and proofs.

656. 'Another **sign** in heaven, great and marvellous' (Rev.xv.1)=revelation about the state of the Church on earth, as to its love and faith. E.926, Ex.

T. 678². Without the Christian **sign**, which is baptism . . .

680. What are indications without **signs** (or marks) by which the qualities are known? . . . In empires and kingdoms the **signs** or signatures are titles . . . and the administrations attached to them. Ex.

—². What would the ordinations (in armies) be without **ensigns**, called standards?

—³. Baptism is a **sign** in the Spiritual World.

682². The infant receives the **sign** of the cross . . . which is a **sign** of inauguration . . .

[T.] 683. Like looking to Satan's **sign** instead of the **sign** of Christ.

D. 323. The **mark** set on Cain an odour.

5055. They elevated **signs**, and thus excited . . .

5647^e. They stretch out the hand, which is a **sign**.

5932^e. (A **sign** used for seeking out those who have done evil.) Des.

5933. The **signs** of the conjunction of man with Heaven. Ex.

E. 175⁶. 'To stand for an **ensign** of the peoples' (Is. xi. 10) = to be seen by those in truths.

315⁷. 'A man upon whom is the **mark**' (Ezek. ix. 6) = truth from good.

427³. 'To set a **sign** among them' (Is. lxvi. 19) = to distinguish and separate from the evil, and conjoin with the good.

624⁵. 'To give great **signs** and wonders' = the efficacy and power of Falsities through confirmations from the sense of the letter, by which **signs** and prodigies are made in the Spiritual World.

654³¹. 'Sail,' and '**ensign**' (Ezek. xxvii. 7) = manifestation; for spiritual truths are manifested through knowledges.

706. 'A **sign**' = that which indicates, bears witness, and persuades concerning a matter in question; 'a miracle' = that which excites, strikes with consternation, and induces amazement. Thus 'a **sign**' moves the understanding, and 'a miracle' the will. Ill.

—⁴. That '**signs**' = testifications which indicate and persuade men to believe that a thing is so. Ill.

—²⁵. That 'a **sign**' = testification about the certitude. Ill.

—²⁷. The '**ensigns**' placed upon the mountains, to gather together the people to war, etc. = indications to do the commandments. Ill. (= convocation to the Church. 741¹⁰.)

824. '**Signs**' = testifications and persuasions. 826. 1002.

Ath. 98. They would have become profaners, and therefore He would not give them a **sign**.

C. 181. Whatever the internal man produces, and presents to be seen and felt in the external, is called a **sign** (of charity). Ex.

182. By a **sign** is meant an indication and testification that it is so, because it marks and signifies, and indicates and testifies.

Signature. *Signatura.*

T. 680. See SIGN.

683². (If) after they have received the **signature** of Christ . . .

De Verbo 14³. (In the celestial Word) the Lord's Divine, as meant by these names, is distinguished by peculiar **signatures**.

Signet. Under SEAL.

Signify. *Significare.*

Signification. *Significatio.*

Significative. *Significativus.*

See under REPRESENT.

A. 922. These things **signified**, in the Ancient Church.

1122. What the dreams **signified** was insinuated.

— . They thought only about what (the objects) **signified** and represented.

1143. No idea of such things is in Heaven, but of the Things **signified** by them.

1361³. When the **significative** Church ceased (all these things) became representative.

1401. The historicals representative, the several words **significative**. 1404. 1407. 1408. 1409. 1783. 2075^e. 2607.

1409. The things thus **signified** were collected from their lips . . . and formed into doctrinals, (which) with the Ancient Church, were **significative**. (Continued under REPRESENT.)

—^e. As all the historicals of the Word are representative, it follows that all the words of the Word are **significative**, that is, they have a different **signification** in the internal sense from that which they have in the sense of the letter.

1411². The **signification** is according to the . . . predication. 3256.

1416^e. From this perceptive arose the **significative**, and from this the representative.

1638. (Spirits) know the various **meanings** of words, applying them in a moment.

1662. The general **signification** applies itself to the Thing treated of.

1675⁶. Lands, etc. take their **signification** from their inhabitants.

1756. See SERIES.

— . (The idea is apprehended best when no attention is paid to the words or their **signification**.)

1823. Every animal has its special **signification**.

1834. Almost all **significations** (have an opposite sense).

2722⁶. The Ancients . . . knew from traditions and collections that these things were **signified**, and because they were **significative** they accounted them holy.

2896. All things they (sensated) were representative and **significative** to them.

3482. (In the Word) each Thing represents, and each word **signifies**.

3579⁵. The things which **signify** serve also for a comparison. Ill. See 3901.

3901⁶. Books of that time were nearly all written by **significatives**; but the **significatives** have been so obliterated . . .

3939². Hence their varying **significations**.

3942. With the Ancients, all fruits and flowers were **significative**.

—². Canticles is full of **significatives** from books of the Ancient Church.

4264². See NUMBER.

4310^e. Names and Things have different **significations** in the different senses. Examp.

4502. (The **signification** is according to the subject.)

468¹. The **signification** grows mild as it ascends.

498¹². The **signification** known from the series.

507⁵. Words, in the Original, **signify** Things. Ex.

—². The interior **significatives** of words originate mostly from the interior man . . .

509⁵. Many persons . . . **signify** various things, but in one person.

531³. The **signification** of many things is relative.

5757⁹. One word sometimes **signifies** many things. Ex.

5828⁴. The one involves the **signification** of the other.

5959. How **significations** vary. Ex.

6343². There are words which constantly **signify** good, words which constantly **signify** truth, and words which **signify** both; and, if they do not **signify** them, they are predicated of, or involve them.

6516³. The **significations** of (Scripture) names are perceived in Heaven without instruction.

6653⁹. The **significations** in the internal sense are unlimited. Ex.

6692. By the hieroglyphics they **signified** spiritual things.

7850. If it is called a **significative**, it is understood, but in a sense quite different from a correspondent **significative**; (for) a spiritual or correspondent **significative** is conjoined with that to which it corresponds, as the sight is with the eye, etc.

8732. The **significatives** in the Word are accommodated to the thing represented, the **signification** which properly belongs to the word still remaining. Examp.

8989³. All things which appear in their habitations are **significatives** of spiritual things.

9736⁹. All the representatives in nature relate to the human form, and **signify** according to their relation to it.

H. 322². Cicero was highly delighted that all (Scripture) names and words should **signify** interior things.

R. 5. 'He **signified** it, sending by His Angel' (Rev. i.5)=the things revealed through Heaven. E.8,Ex.

T. 675². Represented, and thence **signified**.

E. 405²⁴. Whatever the Lord did in the world, represented; and whatever He spoke, **signified**. The reason He was in representatives and **significatives** then, was that He might be in the ultimates of Heaven and the Church and in their primes at the same time . . . Representatives and **significatives** are in ultimates.

De Verbo. 4. In the Third Heaven it is known what the very letters **signify**.

Sihor. *Schichor*.

A. 1201². Because there is nothing internal in them (these Knowledges) are called 'seed of Sihor' (Is. xxiii.3).

5113⁴. 'The waters of Sihor' (Jer.ii.18)=scientifics

which pervert. (=false scientifics, or scientifics which confirm falsities. E.518³⁷.)

9295⁹. 'Seed of Sihor'=scientific truth.

9341⁵. 'What hast thou to do with the way of Egypt that thou mayest drink the waters of Sihor' (id.)=what with falsities induced by scientifics perversely applied. (=to investigate spiritual things by means of the scientifics of the natural man. E.569¹⁶.) (=instruction solely from the natural man, whence are mere falsities. 654⁶⁰.)

Silence. *Silentium*.

Silent, To be. *Silere*.

A. 842². There then arises serenity, or silence.

8250. With a **silent**, or a counterfeiting, face.

R. 294. Still one can be **silent** (there), and thus not divulge the thoughts.

389. '**Silence** in Heaven' (Rev.viii.1)=amazement there at those who say they are in faith . . . E.487.

M. 17². Then the whole city is **silent**.

D. 2797. I had a delightful **silence** . . .

— I spoke with them in the **silence** . . .

2855⁹. The interior World was closed, as I could perceive by the sudden **silence**. 2856, Ex.

3029. Next morning . . . I perceived nothing but a tranquil **silence** around me.

3515. In **silence** (the Dutch who have not received faith) resist . . .

3728. The evil keep speaking . . . but I have as it were a **silence**.

5254. There was a visitation, and then a **silence**.

E. 411¹⁰. It is said twice, 'Be not **silent** from me' (Ps.xxviii.1); for one relates to Divine good, and the other to Divine truth.

687¹¹. 'Sit in **silence** and within darkness' (Is.xlvii.5) =in falsities and thence in damnation.

Silent, To be. *Conticere, Conticescere*.

A. 2481⁹. At which he was **silent**.

E. 637¹¹. 'To keep **silence**' (Lam.ii.10) was a sign of mourning on account of the Church being vastated. 863³. 1175².

Silent, To be. *Tacere*.

Silent, Tacit. *Tacitus*.

Silently. *Tacite*.

A. 169. Tacit respiration (of Swedenborg).

173. The Angels who sat at the head were very **silent**.

180. They did not speak, except **silently**.

607². The man of the Most Ancient Church had no external respiration except a **tacit** one.

1118. Their speech was **silent**. 7361.

1119. How their internal respiration inflowed **tacitly** into a kind of external one, and thus into **silent** speech.

4364. Bends by a **silent** Providence.

[A.] 4441. 'Jacob was silent until they came' (Gen. xxxiv.5)=consultation from the truths of faith which belonged to him . . . 'To be silent'=to think and consult silently.

5378. (Silent Spirits of the peritoneum.) D.989.

5854. Angelic influx is silent, imperceptible. 6205.

5977². Genii . . . pervert so secretly and silently . . . They place their delight in being silent.

7360. Speech (in Mars) is almost silent.

8176. 'Ye shall be silent' (Ex.xiv.14)=that they shall effect nothing by their own strength. 'To be silent'=to acquiesce.

9202. Supplication from the heart, even if silent, is heard in Heaven as a cry.

9281². The internal respiration is tacit.

9587. Leading man so silently . . . P.186.

W. 382². Therefore when a man thinks tacitly, he breathes tacitly.

391⁴. The respiration of the spirit is so tacit that it is not perceived.

404². Meditation falls into the . . . tacit thought of the body.

P. 183². The Divine Providence takes away this evil silently.

321³. These sometimes receive an answer by . . . a silent speech in the thought.

M. 165. Women (then) are silent, and only listen.

D. 1149. On those who want to speak silently, as if into the ear. 2371.

2046. The speech of the deceitful is silent.

2435. Spirits far from me hear and perceive better when I am thinking silently.

3511. From the fact that they are silent . . . they derive the fact that they are invisible.

5594. I have often spoken with Angels by a silent speech of ideas.

E. 577¹¹. Tacent, occurs.

Silfverstrom. D.4564. 5837.

Silk. *Sericum.*

A. 165^e. Those not so innocent (as the naked) appear in garments . . . as of diamond-like silk.

2576¹⁰. Its lower spiritual and doctrinal things are 'garments of silk,' etc. 5319². 5620⁴.

5954⁵. 'Fine linen and silk' (Ezek.xvi.10) = truths from good; but these [fabrics] in Heaven, being in its light, are resplendent and transparent.

7601⁷. 'To make flax of silk' (Is.xix.9)=to feign truths. (=spiritual truth. 654⁵⁰.)

R. 773. 'Silk,' etc. (Rev.xviii.12) = celestial goods and truths.

M. 15. The prince wore a tunic of shining silk of a hyacinthine colour.

42³. His shoes were all silk-*holoserico*.

137. They wore robes and tunics of refulgent silk, in which were inwoven flowers . . .

T. 74. Some with hats bound with silk, who were of the ecclesiastical order.

102³. Mary appeared in white raiment as of silk.

D. 6095. The African women appear in striped garments of silk (the men in the like of linen).

E. 195⁷. 'Fine linen and silk' = truths from a celestial origin. 1143².

242¹⁵. 'Fine linen' = genuine truth; 'silk' = the same resplendent from interior good.

619¹¹. 'Silk' = truth from a spiritual origin. 1144. —², Ex.

831⁶. Spiritual Angels (wear) fine linen and silk.

Silkworm. *Bombyx.*

W. 61. Occurs. P.3³. D.3819.

356. Those vile worms, called silkworms, clothe queens in silk . . . M.420. T.13³.

T. 335⁴. Does the silkworm, when a caterpillar, think in its little head . . .

524². The silkworm would perish . . . unless other worms were shaken off . . .

687³. The wonderful transformation of silkworms, etc.

785. It is the internal of the silkworm whereby its external is moved to spin silk.

Siloam. *Siloam, Siloah.*

E. 239¹⁰. 'The pool of Siloam' (John ix.) = the Word in the letter.

475¹⁷. The waters of the lake or pool of Siloam = the truths of the Word.

Silver. *Argentum.*

Silvern. *Argenteus.*

See under GOLD.

A. 113. 'Silver' = truth. 424^e. 2466³. 4677⁹. 4759. 6385. 9391¹⁴. R.772^e. E.357¹⁸. 725¹⁰. 750⁷.

425. 'Silver' = spiritual truth. 6432².

— . 'For iron silver' (Is.lx.17) = for natural truth spiritual truth. 1551². E. 176⁶.

643. The inmost Spiritual they likened to silver.

1197⁴. 'Silver and gold' (Joel iii.5) = spiritual and celestial things of faith.

1525. Rays of silvern light (with) those in affections of truth.

1551. '(Abram rich) in silver' (Gen.xiii.2) = the truths with which the Lord was enriched.

— . The Most Ancients compared . . . the truths thence to silver.

—². That 'silver,' wherever mentioned, = truth; and, in the opposite, falsity. III.

— . 'He that hath no silver' (Is.lv.1) = one in ignorance of truth, yet in the good of charity, like many within and without the Church.

—⁴. 'Like silver purified seven times' (Ps.xii.6) = Divine truth. E.257⁵.

—⁵. 'Gods of silver' = falsities.

2048. 'He that is bought with silver' (Gen.xvii.12) = the spiritual . . . For 'silver' = truth, thus what is spiritual of faith. 2114.

2575. 'A thousand of **silver**' (Gen.xx.16)=an infinite abundance of rational truth. 2576⁷.

2937. 'In full **silver**' (Gen.xxiii.10)=redemption through truth. Ex. 2945. 2954. 2959. 2966.

3021⁸. 'Breast and arms of **silver**' (Dan.ii.)=the second state of the Church, which was spiritual, because of charity. (=spiritual good. 9406-7.) (=truth from good. 10030³.) E.176².

3069². 'To drink waters for **silver**' (Lam.v.4)=to attribute truth to self. E.654⁶¹.

3079². See GOLD. 3154², etc., etc.

3574². 'Molten image of their **silver**' (Hos.xiii.2)=good falsified. (=falsity *ex quo*. E.1186².)

4099. 'Hath devoured our **silver**' (Gen.xxxi.15)=consume the truth of these affections of truth. Ex.

4453. If '**silver**' is mentioned in the Word, there is meant the truth which is of intelligence and of faith.

5291⁴. 'The **silver** hid in the earth' (Matt.xxv.18)=the truth which is of faith (as used by one in faith without charity).

5488. 'To restore their **silver**' (Gen.xlii.25)=without any power of theirs; for 'to buy with **silver**'=to procure for one's self from what is one's own. 5496.

5530. 'Every one's bundle of his **silver**' (ver.35)=the ordinations of truths given gratis.

5623. 'Take double **silver**' (Gen.xliii.12)=truth received (over again). Ex.

5658. 'Our **silver** in its weight' (ver.21)=truths according to the state of each.

—³. When there is speech about truth, what is **silvern** appears there.

— . With those who are in truth from truth, such things appear of **silver**.

5660. 'Other **silver**' (ver.22)=other truth. Ex.

5664a. 'Your **silver** came to me' (ver.23)=it seems like truth procured by them.

5735. 'Put everyone's **silver** in his sack's mouth' (Gen.xliv.1)=truth anew in the exterior Natural.

5736. 'My **silver** cup' (ver.2)=interior truth.

5737. 'And the **silver** of his corn' (id)=the truth of good.

5955. 'To Benjamin he gave 300 of **silver**' (Gen.xlv.22)=what is full of truth from good.

6112. 'Joseph collected all the **silver**' (Gen.xlvii.14)=all the true and adaptable Scientific. 6115. 6116. 6119. 6122.

6917. 'Vessels of **silver**' (Ex.iii.22)=scientifics of truth. 7770.

7999. 'A purchase of **silver**' (Ex.xii.44)=one who has some spiritual truth.

8764⁷. '**Silver**'=truth from good.

9005. 'Free without **silver**' (Ex.xxi.11)=without truth conjoined with it.

9039. 'He is his **silver**' (ver.21)=truth acquired from proprium. Ex.

9082. '30 shekels of **silver**' (ver.32)=restitution to the full through truth.

9088. 'He shall render **silver**' (ver.34)=(amendment) through truth. Ex. E.537⁷.

9093. 'They shall divide the **silver**' (ver.35)=that its truth will be dispersed. Ex.

9146². '**Silver**'=truth of good; in the opposite, falsity of evil.

9186. 'He shall pay **silver**' (Ex.xxii.17)=other truth consenting in its place. Ex.

9209. 'If thou shalt lend **silver**' (ver.25)=instruction. Ex.

9424⁶. 'Idols of **silver**'=falsities of doctrine.

9643. '40 bases of **silver**' (Ex.xxvi.19)=plenary support through truth.

9749. 'Hooks . . . and fillets of **silver**' (Ex.xxviii.10)=modes of conjunction through truth.

9852^e. '**Silver**'=falsity.

9881^e. '**Silver** and gold from Tarshish' (Is.lx.9)=scientific truth and good.

9960⁴. '**Silver**'=the truth which is of intelligence.

10229. 'The **silver** of expiations' (Ex.xxx.16)=truths from good purifying.

10332. '**Silver**'=interior and exterior truth.

10355³. **Silver**=spiritual good, which in its essence is truth. H.115^e.

10503. Idols of **silver**=worship of what is false in both doctrine and life.

H. 185. Leaves as of **silver**.

S. 26³. Great purses full of **silver** seen, open, as if anyone might take of the **silver**. Ex.

R. 459. 'Idols of **silver**' (Rev.ix.20)=falsities about spiritual things.

913. **Silver** (as a metal) corresponds to truths of wisdom.

M. 12. Tables of **silver** in that palace.

14^e. Dishes and plates of **silver** there.

42³. Linen stockings with **silver** threads interwoven.

76^e. The vine leaves became **silvern**.

155a⁴. A white dove whose wings shone as from **silver**.

T. 609. **Silver**, sapphire, and vine, =spiritual good, which is the good of the Middle Heaven.

D. 4045. **Silver** conveyed into my pocket.

4732. While they acknowledge three Persons, their breastplate is **silvern**.

4733. A sword with a **silvern** hilt is also given them.

E. 70. '**Silver**,' in the Word, =the truth (of celestial good) which is spiritual good.

176. '**Silver**'=the truth (of the internal man). Ill.

223¹⁷. 'To buy fields with **silver**' (Jer.xxxii.44)=to procure for one's self the good of the Church through truths.

236⁴. '**Silver** in thy treasures'=Knowledges of truth.

242⁹. '**Silver**' (Mal.iii.3)=truth from good.

—¹². '**Silver**' (Joel iii.5)=truth.

—¹⁶. '**Silver**' (Is.xiii.17)=the truth of the Church. 357¹⁷. 710²⁴.

[E. 242]²⁴. 'Silver,' in the opposite, = falsity (from the evil of the love of self). Ill.

279⁹. 'Silver' = the truth which is from the Lord.

283⁴. 'Wings of a dove covered with silver' (Ps. lxxviii. 13) = spiritual truths.

328¹⁶. 'To be redeemed not by silver' (Is. lii. 3) = that they cannot be emancipated from the falsities of evil through truth.

365¹¹. 'Silver' (Is. lx. 17) = the truth of (spiritual) good.

433¹⁴. 'My silver and My gold' (Joel iii. 5) = the truths and goods of the Word.

439⁵. 'Plates of silver' (Ps. lxxviii. 30) = the truths of the Church. 627¹³.

447⁴. 'Silver' (Judg. v. 19) = truth from good.

458⁸. 'Silver' (Jer. x. 4) = truth (from the Word).

539¹². 'Their silver' (Hos. xiii. 2) = what is from Own intelligence.

540⁶. Things from the sense of the letter applied to themselves and their loves only, are called 'dross of silver' (Ezek. xxii. 18); for 'silver' = the truth of the Word . . .

585¹⁰. 'Beaten out silver from Tarshish' (Jer. x. 9) = the truths of the Word in the sense of the letter. 587⁶.

587. A silvern idol = (false doctrine confirmed by the spiritual truth of the Word).

—⁴. 'He casteth chains of silver' (Is. xl. 19) = that falsities may cohere and appear as truths.

617¹⁰. 'He that hath no silver' (Is. lv. 1) = that has no truth of good.

—¹. 'Without silver' = without truth from proprium or Own intelligence.

654⁵⁶. 'What is desirable in silver' (Hos. ix. 6) = Knowledges of truth. 799¹⁴.

677⁷. 'Silver cast into the streets' (Ezek. vii. 18) = falsities rejected. 827⁵.

831⁶. The silver found with those who dwell below these Heavens is given by the Lord from the Spiritual Heaven; for silver corresponds to spiritual good, which in its essence is truth.

1084⁶. Silver (corresponds to) spiritual truth.

1211⁴. There are fruits and seeds . . . in the Middle Heaven of silver.

J. (Post.) 76^e. Silvern things correspond to the affections of the Second Heaven.

Coro. 2. The spiritual state of the Church as to the truth of wisdom, is described by 'silver.'

Silver Age. *Saeculum Argenteum.*

See under AGE-saeculum.

A. 4326³. The Ancients, whose Age was called Silvern, because they were in a state of Truth, and thence in charity . . .

5658². They called those times Silvern when there was no longer innocence, but still a species of integrity, which did not consist in the fact that they did good from good, but that they did truth from truth.

10355³. As the man of the Church was then in

spiritual good, which good in its essence is truth, they called those times the Silver Age; for silver = such good.

H. 115. Those succeeded who did not think from the correspondences themselves, but from the knowledge of correspondences; and there was conjunction of Heaven with man then also, but not so intimate. Their time is what is called the Silver Age.

M. 76. (The people who had lived in the Silver Age, visited and fully des.)

—³. All those who lived in the Silver Age—*Argenteo Aevo*—were possessed of intelligence from spiritual and thence natural Truths. The like is signified by silver.

E. 70. They called the second Age Silvern, because there then reigned truth from that good, or spiritual good, and thence intelligence.

Simeon. *Schimcon.*

A. 340^e. 'Simeon' means that [his mother] was less dear.

342. 'Simeon' = faith in act.

1574^e. 'Simeon' represents the Lord as to spiritual things thence.

3759. Exercise according to this truth (of faith) (being the second degree of the ascent) is signified by (the second son of Jacob by Leah), namely, Simeon.

3861^e. Simeon named from 'He hath heard.' 3869^e, Ex.

3862³. 'Simeon' = faith of the will which is from the Lord.

—¹. Progress is made thence to will truth, which is 'Simeon.'

3863³. Faith in the will is that which is signified by 'Simeon.' 3869².

3869. See HEAR.

3870². Will and affection contrary to charity are described by 'Simeon and Levi' (Gen. xlix. 3, 4).

3872. 'She called his name Simeon' (Gen. xxix. 33) = the quality (of the successive, namely, of faith in obedience or in the will). This quality is what is signified by 'Simeon,' and also by the tribe named from him; and this is the second universal of the Church, or when man is being regenerated; namely, obedience, or the will of doing the truth, into which charity (Levi) is implanted.

4497. See LEVI. 4515. 6352. 8093². E. 438. 443.

4515. 'Simeon' = faith; in the opposite, falsity . . . here, therefore (Gen. xxxiv. 30) what is representative of spiritual things.

4606. See JUDAH.

—¹. In the supreme sense, 'Simeon' = Providence; in the internal, faith in the will; in the external, obedience.

5354¹². Manasseh accepted instead of Simeon. Ex.

—¹. For 'Simeon' = faith in act, or the obedience and will of doing truth, from which and through which is charity; thus the truth in act which is the good of the new Voluntary.

5461. 'Let one of your brethren (**Simeon**) be bound' (Gen.xlii.19)=that faith in the will shall be separated. (For) when faith in the will, or the will of doing the truth of faith, is separated from those who are in the truths of the Church, the connection with the Divine is (extremely) slight. Ex. 5482, Ex. 5526. 5538.

5472^e. Faith in life and will is the faith represented by '**Simeon**.'

5626. '**Simeon**' (Gen.xliii.13,14)=faith in the will, thus the good of faith; for when the truth of faith passes into the will, it becomes the good of faith; for the truth then passes into the man's life; and, when it is there, it is regarded not as what is to be known, but as what is to be done; from which it changes its essence, and becomes actual, and is no longer called truth, but good. 5630.

5665. 'He brought **Simeon** out to them' (ver.23)=that he adjoined willing to truths. For '**Simeon**'=faith in the will, or the will of doing the truth which is of faith.

6024². 'The sons of **Simeon**'=faith in the will and its doctrinal things in general.

6238. 'As Reuben and **Simeon** they shall be mine' (Gen.xlviii.5)=that they shall be truth and the good of truth. . . '**Simeon**'=faith in the will, thus truth in act, which is the good of faith, or the good of truth; thus, in general, the good which is of the new Voluntary.

—^e. When Manasseh was accepted instead of **Simeon**, there remained with **Simeon** the representative of faith in the will.

6352^e. '**Simeon**' (Gen.xlix.5)=falsity in the will.

7184. 'Reuben,' '**Simeon**,' and their families (Ex.vi.) represent the things of faith.

7230². 'The sons of **Simeon**'=the things of faith in act. 7231.

9093³. '**Simeon** and Levi' here represent those in faith separated from charity.

9642⁸. 'The tribe of **Simeon**'=the truth of faith in the life thence.

R. 356. 'Of the tribe of **Simeon** were sealed 12,000' (Rev.vii.7)=spiritual love, which is love towards the neighbour, or charity, with those who will be of the Lord's New Heaven and New Church. (=obedience, and that all in it are in Heaven. E.443.)

—'. '**Simeon**,' in the supreme sense, = Providence; in the spiritual, love towards the neighbour, or charity; and in the natural, obedience and hearing.

—'. Those in the Spiritual Kingdom are here treated of, whose love is called spiritual love, which is . . . charity. **Simeon** and his tribe represented this love, and signify it in the Word, because he was born after Reuben, and next before Levi; and Reuben, **Simeon**, and Levi=truth in the understanding, or faith; truth in the will, or charity; and truth in act, or good work: the same as Peter, James, and John.

—'. As **Simeon** and his tribe represented truth in the will, which is both charity and obedience, he was named from 'hearing.'

E. 443. Those in and who come into the First Heaven, are signified by '**Simeon**,' etc. These are all

in the obedience of doing truths and goods, which are the precepts in the Word, or in the doctrine of the Church into which they have been born, or are from a master or leader. Des.

—³. The reason **Simeon** and his tribe=those in obedience, is that **Simeon** was named from 'to hear.'

—'. As '**Simeon**'=obedience, he also=faith; for faith is faith with man when he obeys the commandments . . . This faith which is obedience is signified also by Peter, when he is named '**Simon**.' (See **SIMON**.)

—⁶. In the opposite, **Simeon** and his tribe, =no obedience, and falsity in the will; and thence faith separated from the will, which is not faith. Ill.

—⁸. But although **Simeon** and Levi were such, elsewhere they=the faith of charity, and charity . . . and therefore 'the tribe of **Simeon**,' here and elsewhere, =obedience, the faith of charity, the affection of truth; and, in general, truth from good.

555¹⁰. '**Simeon**' (Zech.xii.13)=truth and good as to perception and obedience.

Similar. Under **LIKE-similis**.

Similar. *Similaris*. M.44². T.654.

Similitude. Under **LIKENESS**.

Simon. *Simon*.

E. 411¹⁴. '**Simon** son of Jona'=truth from good, or faith from charity.

—'. '**Simon**'=truth in the will.

443⁴. This faith, which is obedience, is signified also by Peter when he is named **Simon**; and the faith which is the affection of truth, by Peter when he is named '**Simon** son of Jona.' Ill.

—'. '**Simon**,' in the Hebrew, means hearing and hearkening and thence obedience . . .

—⁵. The like is signified by '**Simon**,' when Peter is so named, as by '**Simeon**,' namely, obedience, the affection of truth, and, in general, truth from good: for '**Simon**,' in the Hebrew, means hearing, hearkening, and obedience.

514²⁰. 'The ship of **Simon**' (Luke v.)=the doctrinal things of faith.

520⁶. '**Simon** of Jona'=faith from charity; '**Simon**,' hearkening and obedience; and '**Jona**,' a dove, thus charity.

Simon Magus. T.378². Inv.52. 55.

Simple. *Simplex*.

Simplicity. *Simplicitas*.

Simply. *Simpliciter*.

A. 196^e. The simple in heart say they know there is a spirit, because the Lord has said that they shall live after death. These do not extinguish their Rational, but make it live by the Word of the Lord.

197. 'Be ye . . . simple as doves.' 3900⁵.

347. The doctrine called '**Cain**,' when in its simplicity, not so ungrateful.

589². He who believes simply, or from a simple heart, does not first assume principles; but thinks that it is true because the Lord has said so; and, if instructed

from other sayings of the Word, he acquiesces, and rejoices. Even he who believes from **simplicity** that the Lord is angry, etc., and so is afraid of evil and does good, does himself no harm. Ex. 735. 1408³. 1798⁴. —⁵. 2395².

[A.] 845. Very many in falsities are yet saved . . . gentiles, and also Christians, who have believed from **simplicity** of heart. The very ignorance and **simplicity** excuse, because in these there may be innocence.

926. The **simple** in heart can be instructed from the appearances with man; for they scarcely go beyond Knowledges from sensuous things, and therefore the Word speaks according to their apprehension.

1003^e. He who is considered in Heaven from *externals*, is [so considered] because he has **simplicity**, and in **simplicity** innocence and charity . . .

1043³. When man believes the Word **simply**, and has charity, although he remains in appearances, this cloud is comparatively thin. Ex.

1088. This parent Church (Noah) did this not from malice, but from **simplicity**.

1100. The Lord is much more present with infants than adults, (and) so with the **simple** who have innocence, charity, and mercy.

1106. Many who in the world from **simplicity** and ignorance have imbued falsities . . . and have not lived in hatred, revenge, and adultery . . . are kept for a time in the Lower Earth, that they may there put off their principles of falsity.

1150². See JAPHETH.

1158³. 'Islands'=gentiles who have lived in **simplicity**, etc.

1667³. If the worst of the diabolical crew were present with the **simple** in heart, they could effect nothing, but are subjugated. Sig.

1767. When the Word is read . . . by a man who from a **simple** heart believes what is written, and has not formed principles contrary to the truth of faith in the internal sense, it is presented by the Lord before the Angels in such beauty . . .

1844^e. The true members of the Church are regarded as **simple** . . .

1910^e. There is nothing, however **simple** it appears, which is not composite.

1911⁶. Intellectual truth is first manifest when man believes from a **simple** heart that it is true because so said by the Lord.

2094. They who believe this **simply** have no need to know how it was done.

—². They who believe the Word **simply** have no need to know all these things, because they are in the end.

2525. That it was so thought from innocence and **simple** good. Sig. and Ex.

— . 'Rectitude' in the Hebrew is expressed by a word which means also integrity and perfection, likewise **simplicity**.

2526². From innocence (good) becomes **simple** good.

2588⁷. Composite things cannot enter into **simple**

ones; thus not those of the body into those of the spirit; but the reverse.

2591. Among Gentiles, as among Christians, there are wise and **simple**. H. 322.

2594. At this day most Gentiles are **simple** in heart. H. 324.

2699². Some . . . of **simple** faith appear to themselves in white and shining garments . . .

2759. A volume rose up . . . They were rusties and other **simple** ones . . . They had lived in conjugal love **simply**.

2760, Pref.². Peter was a very **simple** man.

2796². These things revealed in the internal sense . . . are in some degree intelligible to a man who lives in **simple** good.

3242³. 'Midian'=those in the truth of **simple** good, and thus allow themselves to be easily persuaded.

3263³. 'Ishmael'=those of the Spiritual Church, who as to life are in **simple** good, and therefore as to doctrine are in natural truth.

—^e. 'Ear-rings of gold'=the things which are of **simple** good.

3268⁷. 'The inhabitants of the land of Tema'=those in **simple** good, such as the upright gentiles are in.

— . 'Kedar'=those in **simple** truth.

—⁸. 'The isles of Chittim'=the gentiles who are in **simple** good, and thence in natural truth.

3318⁴. After (temptations) man becomes mild, humble, **simple** . . .

3322⁵. 'Edom'=those in **simple** good, which is such good as is with those who constitute the Lord's External Church. In like manner 'Moab,' and 'the sons of Ammon.'

3428³. When yet the **simple**, who are in good, and whom they despise, can perceive in a moment . . . that the thing is, and its quality.

3436². One in **simple** good, who believes the Word **simply**, according to its literal sense, is gifted with the faculty of perceiving truths when instructed (there); and in the mean time the few truths he has are vivified by charity and innocence; and (then) the falsities which have infused themselves . . . are not hurtful. Ex.

3482^e. Of the learned much fewer (believe there is a Heaven) than of the **simple**.

3660². However much natural good and truth may appear to man as one **simple** thing . . .

3747. The learned know less about these things than the **simple**.

3820². Those in such **simple** zeal are subject to the greatest infestations by the cunning.

—^e. Those in external truths and at the same time in **simple** good, in the other life receive internal truths, and thence wisdom; for from **simple** good they are in the state and faculty for receiving them.

3839. For there are few in affections of spiritual and celestial love, and those few are mostly **simple** persons, who cannot reflect upon their affections.

3900². By which the **simple** suffer themselves to be seduced.

3982³. (The Word in the letter adapted to the **simple**.) 6839. S.40. 51.

3986⁵. Such good (as is not genuine) is wont to be with the **simple** within the Church, who know few truths, but live in charity . . . Through such good, genuine truths and goods can be introduced . . .

3995². It is not of such great importance for the **simple** to know (these distinctions), provided they live in charity; for charity is the life of faith.

4067³. The good in man appears to him as something **simple** . . . but is so multiple . . .

4225². If (the evil) enter Heaven in any way . . . they are admitted only to the first entrance, that is, to those who are still **simple** . . . but they can stay scarcely any moments, because the life of love to the Lord and towards the neighbour is there.

4227. Calling the counsels of the upright **simple** and bad.

4240. The First Heaven is celestial and spiritual natural, because in **simple** good, which is the ultimate of order there. In like manner with a regenerated man, who is a little Heaven.

4269^e. Yet those in **simple** good from **simple** faith are in the faculty of knowing the things (of angelic wisdom) . . .

4302⁶. Thus, on account of the discordance and dissuasion of the natural man, it is better to be in **simple** good, although in the denial of truth. Sig.

4653. Spirits (of the ears) are those in **simple** obedience; that is, those who do not reason as to whether it is so, but, because it is said to be so by others, believe that it is so.

4654. Thus they had been in **simple** obedience. Ex.

4720³. Every Church, at first, knows nothing but the generals of doctrine; for it is then in its **simplicity**.

4735⁹. Let this—that 'the blood of the Lamb' signifies the Lord's passion—be for the **simple**, who cannot apprehend interior arcana.

4747. See ISHMAELITE. 4752. 4758. 4788².

4754. Those in **simple** good acknowledge that the Lord's Human is Divine, and that works of charity are to be done for man to be saved. Those in faith separated know this, and therefore insist on this faith . . . scarcely at all before those in **simple** good . . . for if they denied such things those in **simple** good would say they were fools; for they know what love is and works of love; but not what faith separated from these is. Argumentations in favour of faith against works, and about the distinction between the Human and the Divine of the Lord, they would call sophisms; and therefore they willingly concede that [these truths] and what is from them, should be accepted. Sig.

4756. See MIDIANITE. 4788.

4760⁴. It is known that the learned believe in the life after death less than the **simple**; and that, in general, they see Divine truths less than the **simple**. Ex.

—e. Hence it was that the **simple** believed in the Lord; but not the scribes and Pharisees.

—e. 'Babes' = the **simple**.

4783. (Thus) the sense of the letter is of service to the **simple** for initiation into the internal sense.

4788². For those in the truth of **simple** good mostly suffer themselves to be led away by the fallacies of the senses, thus by the scientifics which are from them. Sig.

4868². This (conjunction with internal truth as with a harlot) is not with those who indeed believe **simply** the literal sense, yet live according to the things of the internal sense, namely, in love and charity, and thence in faith.

4951². They can make others weep, and can also strike fear, (from) having been with the sick and **simple**, for the sake of obtaining wealth . . .

5058. (A deceitful man) was admitted into a Society where are the **simple** good, who are in front above the head . . . and the good there, who were **simple**, began to lament that he was taking from them the perception of good and truth . . .

5084⁴. A fallacy of sense that there are **simple** substances, which are monads and atoms.

5089^e. This is why the learned believe less than the **simple**, and in heavenly things are less wise; for the **simple** can view a Thing above terms and scientifics, thus above sensuous things . . .

5433². Saying at heart that these truths are for the **simple**.

5759. Those who . . . from ignorance or **simplicity**, attribute truth and good to themselves, are not condemned; but are freed by a method of vastation.

—e. Not so those who do this not from ignorance and **simplicity** . . . but still, as they do what is good, the Lord . . . reserves with them something of ignorance and **simplicity**.

6053^e. For the **simple** . . . believe that they will live after death, in which **simple** faith, unknown to them, is latent [the idea] that they will live there as men . . .

6071⁵. The **simple** and infants ought to believe (that God rewards the good, and punishes the evil). Ex.

6167. This (arcanum) is among the things best known even to **simple** Spirits.

6316. When these (learned) are promoted to honours, they live more sensuously than the **simple**; and then believe it to be of **simplicity** to attribute anything to the Divine.

6391³. They call those in a different state **simple**.

6618. One idea might be filled with innumerable things, yet appear **simple**.

6772. The progression of truth Divine with man . . . which is [one] of separation from falsities, and of adjunction with the truths of **simple** good. Tr.

6773. See MIDIAN. 6775. 6827. 7019.

6774^e. Those in the truths of **simple** good care for no sense but the literal.

6779^e. These are they who set themselves in opposition to the doctrine of charity, consequently to those who are in the truth of **simple** good. Sig.

6828. After those in the truth of **simple** good had undergone temptations. Sig. and Ex.

[A.] 6914³. They were kept in external bonds . . . and then **simple** good Spirits were adjoined to them ; as is also done with men in the world, who, although interiorly devils, are kept in external bonds . . . and, in order (to this) Spirits who are in **simple** good are adjoined to them . . . Evil Spirits, who are in like love . . . lead them, and to these are adjoined **simple** good Spirits.

—⁴. After the Lord's advent . . . those **simple** good Spirits were adjoined to those who are of the Spiritual Church (in Heaven ; and thus) were enriched with the truths and goods previously possessed by the evil Genii and Spirits.

6997². A most general truth for the **simple**.

7015. What is continuous of life in **simple** good. Sig.

— . The good of the Church which is in the truth of **simple** good [is the] good [which] is meant by **simple** good.

7137. Those who most nearly receive and communicate (the infestation) are **simple** upright Spirits, who serve especially for such a use. Sig. and Ex.

7263. The names ('poor,' etc.) are in the Word . . . that the **simple** may understand and do the Word **simply**, and the wise wisely ; and also that by the externals of charity the **simple** may be initiated into its internals.

7291^e. Internals are relatively purer and **simple**.

7332². (They are permitted to falsify truths) lest they should seduce the **simple** upright Spirits with whom they have communication through truths.

7655. That all who harass those **simple** ones are cast into Hell. Sig. . . Those of the Spiritual Church are here called those **simple** ones ; for the evil call all those **simple** who are of the Church and live according to its truths and goods.

7663^e. 'Children' = simplicities.

8478^e. They call those **simple** who do not attribute all things to self or nature.

8546. They said that it is more **simple** to say (that they can do good of themselves) ; and the Lord leaves it to those to say so who live in **simplicity** and innocence.

8588⁶. Their external worship communicated with angelic Spirits who are **simple** and do not reflect on internals . . . Such correspond to the cuticles.

8705. Every **simple** person has such an idea about intercession and mediation from the sense of the letter.

—². The sense of the letter is according to the apprehension of **simple** men, so that they may be introduced into interior truths. Ex.

8870³. By externals (hypocrites) would communicate with Heaven, namely, with those in the circuits, and are **simple**, who correspond to the cuticles . . .

8902⁷. See SHEEP.

9025². The literal sense is for the **simple**, etc.

9033^e. Being an apparent truth, it must not be . . . extinguished ; for so would be extinguished the faith in the Word which [exists] with the **simple**.

9278³. However much they may call those **simple** who are in good of life from truths of doctrine . . . the **simplicity** of these is wisdom before the Angels.

9410^e. Let the **simple** remain in their doctrine that they are saved by the blood of the Lord, provided they live according to His Divine truth . . .

9696. (The Spirits of the First Earth) are modest, somewhat **simple** . . .

9938². All the wise at heart see this appearance, but not so the **simple** ; but still the gifts and presents of the latter are grateful, in so far as they are made from ignorance in which is innocence.

9942¹⁰. To deprive of their spiritual truths those who live in **simple** good. Sig.

10185^e. The **simple** apprehend this ; but not the wise of the world.

10492⁴. The internal is closed with more of the intelligent than of the **simple**, because the intelligent . . . are more in the loves of self and the world than the **simple** ; and are also in the faculty of confirming evils and falsities . . . by the scientifics in which they are more than the **simple**.

10737^e. This interior perception has perished in the Christian world, and remains only with the **simple** who are in faith.

H. 1⁴. Lest this Negative should infect and corrupt also the **simple** in heart and the **simple** in faith, it has been granted me to be together with the Angels . . . 312⁴.

18. In love there is every faculty of receiving the truths which agree with itself ; (thus) those who had been **simple** in the world come into angelic wisdom and happiness when they come among the Angels. Ex.

50. (The best of the Angels live outside the Societies, but are ordained in the same way) the wiser being in the middle, and the **more simple** in the boundaries.

74³. The **simple** in faith and heart . . . have the idea that Angels are the men of Heaven, because they have not extinguished by erudition their implanted [perception] which is from Heaven . . .

82. The **simple** see God in thought as the Ancient One, in brightness.

86². Those they call **simple** know all these things in their way. They have an idea of their God that He is the Divine in a human form ; of an Angel that he is a heavenly man ; of their own soul which will live after death that it is like an Angel ; and of the life of Heaven with man that it is to live according to the Divine commandments. These, therefore, the Angels call intelligent, and fitted for Heaven.

183². Such (spiritual) ignorance reigns more with the intelligent within the Church than with those whom they call the **simple**.

244. The speech of the **simple** (in Heaven) is still more exterior. Ex.

268^e. Certain **simple** ones, when taken up into Heaven, have come into angelic wisdom. Des.

278². (Those in a state of innocence) for the most part appear **simple** in the external form, but are wise and

prudent in the internal. These are meant by: 'Be ye prudent as serpents, and **simple** as doves.'

280². (The Angels of the Third Heaven) appear **simple** in the external form . . . and like those who are not very wise . . . W.427³.

310. (The Word despised) on account of its **simple** style.

313. (Many of the learned there confess) that the **simple** in faith had thought much more wisely (about the life after death) than they.

346. On the wise and **simple** in Heaven. Chapter.

350. Those who have loved truth and good little are those called **simple**. . . The **simple** (in Heaven) are in less light (than the wise) . . .

351^e. The **simple** of this kind are those whose interiors have been opened, but not so cultivated by spiritual, moral, civil, and natural truths. These perceive truths when they hear them, but do not see them in themselves.

356^e. The **simple** there are those who have acknowledged the Divine, loved the Word, and lived a spiritual moral life; but have not cultivated so much their interiors which are of the mind by means of knowledges.

391. Some Societies . . . teach the **simple** good from the Christian world, and lead them into the way to Heaven.

469. Those who have been in any truth from **simple** good are (there) imbued with Knowledges.

479⁵. Some **simple** good Spirits have wanted to instruct the evil in truths and goods . . .

506^e. By appearances of what is good, etc. they would seduce the **simple** in heart and faith.

531. Believes that holy things serve only as a bond for the **simple** crowd.

540^e. (If the Lord did not preserve the equilibrium) falsities from evils would . . . affect the **simple** good who are in the ultimates of Heaven, who can be perverted more easily than the Angels.

588². A **simple** idea concerning each evil (is not correct).

602. Some of the **simple** common people . . . were brought into the state in which they had been here (and were examined as to their ideas about the future life, which are fully stated). The intelligent wondered that the **simple** had such a faith, while they had it not. (Thus) with every man who is in conjunction with Heaven there is an implanted [perception] about the life after death. Ex.

J. 37. (Rareness of faith at this day, with both learned and **simple**.)

56³. (The Papists there) allure to themselves **simple** good Spirits . . . and thus, through the **simple** good, conjoin themselves with Heaven . . . For the **simple** good, who are in the ultimates of Heaven, look no further than to a holy external . . . Hence is the greatest safeguard (the Papists) have.

70. Such (imaginary) Heavens were tolerated because they were conjoined with the **simple** good in the Ultimate Heaven and World of Spirits . . . (who) look especially to externals . . .

L. 55². Therefore, Christians, who at the beginning were **simple** . . . distinguished the Divinity into three Persons, which was permitted on account of their **simplicity**.

S. 24. The science of correspondences was not disclosed (then), because the Christians in the primitive Church were very **simple** . . .

72. The Word in the Heavens is so written that the **simple** understand it **simply**, and the wise wisely. Ex.

W. 204. It appears as if . . . **simple** things must be less perfect than composite ones; yet the **simples** out of which composites are formed are more perfect; for prior or **simpler** things are more naked, and less covered over with substances . . . devoid of life; and are as it were more Divine, and are therefore nearer the spiritual Sun . . . All that is **simple**, the more **simple** it is, being more perfect, the more free it is from injury.

207. Inmostly in these (fibres, etc.) are the most **simple** things which are the most perfect . . .

—^e. These are successive compositions . . . from **simples**, which are their first substances.

229. It is held by some that there is a substance so **simple** that it is not a form from lesser forms . . . But such most **simple** substances have no existence. Ex. P. 6.

— . There are innumerable things in the most **simple** substance of all.

243. **Simple** Spirits fully understood the arcana of angelic wisdom; but only when they heard them. Ex.

312. The first production from earths, while they were . . . in their **simplicity**, was seeds.

361³. The **simple** see more clearly what is good and true . . .

P. 6. The **simpler** a thing is, the fuller it is.

R. 287. Truths are multiple, but goods **simple**.

294. Man has no double speech (there), but a **simple** one: he speaks as he thinks.

812². Before His Human is acknowledged to be Divine, there is a marriage of the Lord with the Church; but only with those who approach the Lord and think of His Divine . . . So do the **simple** in faith and heart, and rarely the learned.

878. 'The sea' = the external of Heaven and the Church, in which are the **simple**, who have thought naturally and very little spiritually about the things of the Church.

M. 115². Only those who had been in **simple** faith from charity, or in some truth from good (could see the Angel).

207⁴. Among the Angels there are **simple** and wise; and the wise have to judge, when the **simple**, from their **simplicity** and ignorance, are in doubt about what is just, or depart from it.

252. Extreme **simplicity**, so that there is no perception of what is good and true (a cause of lawful separation).

329. This (insect) appeared to them as a **simple** substance; but I said, There are innumerable things within it. It is so with every object which appears **simple** and least, whether in the actions, or the affections and

thoughts. . . Everything divided is more and more multiple, and not more and more simple, because it approaches nearer and nearer to the infinite.

[M]. 480. Simple adultery. Def.

I. 17². (Such) terminate their ideas in the atoms of Epicurus, the monads of Leibnitz, or the simple substances of Wolff, and thus close up their understanding . . .

T. 72². (Stupefaction of some who were simple in faith and right at heart at the reasonings about imputation and predestination, and their indignant denunciation of them.)

90². Like the simple substance of Wolff . . .

131. (These) comparisons are for the sake of the simple, who see better from comparisons than deductions from the Word and reason.

147. Those whose external thinks, speaks, wills, and acts from the internal, are meant by the 'simple,' in the Word. III.

354³. A Spirit who appeared simple, because he acknowledged the Lord alone, was taken up into Heaven, and was as wise as the wiser Angels. Des.

366. God's sameness is not simple, but infinite.

403². 'If thine eye be simple,' that is, good.

426². By giving to beggars, etc., children, servants, and, in general, all the simple, are initiated into charity.

443². Those who will well and think rationally, and thence act well and speak rationally, are meant in the Word by 'the simple in spirit.' They are called 'simple' because they are not double.

527. Some cannot examine themselves, as . . . the simple, who have no reflection.

580. The simple and the learned are regenerated differently.

709². If anyone is so simple that he can only think with the understanding what he sees with the eye, (let him think about the Holy Supper thus).

798³. Calvin received into a Society where were the merely simple.

D. 183. The simple speak very simply, but gratefully; for good simplicity is in itself grateful.

1638. In one apparently simple idea . . . 3033^e.

1681^e. They love their simplicity of homes.

1823^e. If from simplicity and innocence . . .

1987. There are still some who . . . can perceive whether [a thing] is good . . . but being of the lower orders . . . they think in simplicity . . . In the other life they are blessed. Des.

2652. Supposes in simplicity . . .

2663. On simplicity.—A certain simple Spirit was annoyed by other Spirits on account of his simplicity. . . There was such a simplicity in his speech and discourse that I knew he had been able to speak with the Lord . . . These, then, are the simple in heart, who are admitted to the Lord in preference to the learned.

2930^e. Their phantasy was so simple.

3034. One action which is supposed simple.

3064. Whether there is simplicity in the general (idea of the word truth, an indication of character).

3283. Still they become Angels, because they do it in simplicity and ignorance.

3422. He supposes all things to be simple.

3532. Their conjugal love was simple. I cannot describe the perception of it on account of its simplicity.

3549. That with those who believe in simplicity—as that the Lord rules the universe—and who do not admit objections, evil Spirits are dispersed. Ex.

4199. They are kept in a state of sleep . . . These are simple, and some good.

4362. A hypocrite persuaded the simple, who were otherwise good.

4441. On those who have a simple idea of the Lord.

4552. (How evil Spirits join simple upright ones to themselves, and make use of them to do harm.) 4561.

4573. 4574. 4579. 5883.

4628. The perception of the [simple] about the life after death. 4629^g.

4640. Simple Spirits in the First Heaven who correspond to the cuticles.

4655. I spoke with those from the simple and rustic class—*gente*, who had been in faith. Des.

—^e. Simple upright ones have often appeared above who were being carried downwards. Their place of temptation is there.

4681². They reject those not deceitful, as the simple.

4693. On the simple and unlearned there. 4694.

4695. State of the simple who have not studied the truths of faith. They are vacillating. 4696. 4697.

4699^e. There are also simple ones (in that city of faith alone) who believe simply.

4772^e. (The idea of God in a human form) eradicated from the hearts of Christians, except of some simple ones.

4841^e. Yet the simple, who were in good, apprehended.

4844^e. But the simple know that their soul is again in a body (after death).

4942. Very many preachers are such, and rarely others, except the simple or less learned.

4956. By their persuasion they allure simple good Spirits . . .

5170. Thereby (these wolves) are received by the simple good . . . Hence their dominion.

5207². They had a sphere as if they were Christ, insomuch that the simple were completely led away. . . These could seduce more than the simple.

5213^e. By such sports (the Babylonians) seduced the simple.

5500. (These murderers) can infest the simple good.

5503^e. These lay hidden . . . and the simple good.

5505^e. Who instructed the simple from the Catholic nation.

5513²¹. They call the Spirits of that Earth simple . . . yet they are a thousand times wiser.

5556². Otherwise the simple, unless they think similarly about the soul.

— . The ideas of the simple were explored, and were found to be entirely in agreement with those of a Spirit about himself.

5640. (Simple Spirits on the threshold of Heaven who are deceived by the Jesuits.)

5653. See LAST JUDGMENT. 5697. 5739. 5814^e.

5670. Hence the entirely simple cannot (be led to truths themselves in the Word).

5682. The simple cannot thus place Things under the middle (view) . . . and therefore those of them believe who are not completely corporeal and worldly.

5703. But the simple good who have not confirmed themselves have what is open interiorly . . .

5890. On simple mercy.

5997. That the simple understand things which the wise do not.

6102. (The Moravians) then said openly . . . that the Lord was a very simple man . . .

6104. Many (English) priests were convoked . . . the simple ones being removed . . .

D. Min. 4655. Such a forest is removed from those in simple good . . . and therefore the simple have a much clearer perception . . .

4717. These are simple external Spirits . . .

—^e. The simple were removed . . .

4719. (With this devil) were associated upright Spirits, simple ones . . . He attracted the simple upright, who, being natural . . .

4732². He came to a Society . . . where were the simple good . . .

4772. He allured certain simple good Spirits . . . part of whom were in the interior sphere.

—^e. He penetrated even to the simple there, who helped him.

4776. Thus induce simple Spirits to suppose that he is pious . . .

4813^e. They are those in simple obedience.

4816. By inspiring affections, they try to seduce the simple good.

4823. They say they have Peter's keys . . . They are simple.

E. 30². Most, especially the simple, think spiritually about these things. . . Almost all the simple, when approaching the Holy Supper, have thought nothing about the flesh and blood . . .

152¹¹. 'The eye simple' = the understanding of truth. ('Simple,' here, means that which is one, and there is a one when there is truth from good. 313^e.) 526¹³.

342⁷. The simple good, who are in the ultimates of Heaven, receive influx from the higher Heavens. Sig.

392⁴. How the simple in the Christian world think about the Lord.

406¹⁰. That those will receive and acknowledge Him who are in simple truth and good. Sig.

497². The simple good in the Former Heaven. Ex.

535^e. The falsities of the simple in the Church who believe in the Lord and live well, are applied to good.

624². Most (of the Angels in the Ultimate Heaven) are simple, because they have not cultivated the understanding with interior truths, but only with exterior ones from the sense of the letter, according to which they have lived. Hence their spiritual mind, although it has not indeed been closed, has not been opened as with those who have received interior truths in doctrine and life. Hence as to spiritual things they have become simple, and are called upright.

— . But the wicked, who have lived exteriorly as Christians . . . although in internal form they were devils . . . are for the most part consociated with the upright, that is, with the simple good who are in the Ultimate Heaven; for exteriors consociate, and the simple good are such that they believe that to be good which in external form appears good. The separation of these. 669.

627⁶. Divine truth in the sense of the letter . . . for the most simple who are sensuous.

759². Thereby seduce the simple.

778⁷. This does not injure the simple in faith and heart.

783⁵. The simple good are in truths, and therefore by conjunction with them there is power. The abuse of this.

786². Ideas of the simple as to what is meant by faith alone. See also 798², *et seq.*

808³. Anything of (the idea of the Divine Human) remains solely with the simple; for the simple think of God as a Man. Ath. 154^e.

825. From these (this heretical dogma) is derived to the simple; but these do not confirm it . . . and retain it only in the memory.

828³. Why (the celestial Angels) appear simple.

834. The simple (in the Ultimate Heaven) believe that every man is the neighbour . . .

886^e. The simple who receive the faith signified by 'the beast' acknowledge it as the truth of the Church.

1067³. Before a worldly man, the Word appears so simple . . . 1079².

1114^e. These ideas of God are not so much those of the simple . . .

J. (Post.) 263. Concerning the simple substance, Leibnitz said . . .

275. They spurn those in the south and east (of London) as simple ones.

D. Love xi. Those in the ultimates of Heaven . . . are in the shade of wisdom, and are simple.

xiv^e. Believe themselves wise, and all others simple.

De Just. 63. Calvin was an upright man, but simple.

C. 52. The simple say that every man is equally the neighbour . . . and that God looks to his character . . . but this is not to love the neighbour.

53. In the other life such simple ones are withdrawn and separated; for if they come among diabolical

Spirits, they are allured to benefit them, and to do evil to the good. . . This is the greatest strength which the evil acquire . . .

Simri. *Simri.* A.3240⁵.

Simulation. *Simulatio.*

Simulate. *Simulare.*

Dissembler. *Simulator.*

Simulatory. *Simulatorius.*

Dissemblingly. *Simulate.*

Pretendedly. *Simulatorie.*

A. 358. **Simulation** and deceit were then abominable, and an enormous crime. 1118^e. 7361^e.

1273. See HYPOCRITE. 8870^e. D.Min.4653. Can. Redemp.iii.7.

1317^e. In the **simulation** itself . . . is the end . . .

1514. The sphere of those who have indulged in **simulatory** practices is turned into the stench of vomit. D.1045.

1702³. (It is in consequence of possessing an interior man that **simulation** is possible to man.)

1760. Inwardly their voice is strident, because from the **simulation** of good.

2125^e. The men of the Church (now) have deadly hatreds, invested with **simulations** of what is honourable.

3527². The Most Ancients were entirely ignorant of what **simulation** is.

3957⁶. **Simulations** of what is honourable are taken away there.

3993¹². **Simulation** which has good for the end. See CUNNING.

4326². Influx from the cerebellum into the face when there is not what is **simulated**.

4799². Such speech (by the face) prevails with these Spirits (from another orb) because they cannot **dissemble**, that is, think one thing and show another in the face.

—³. The face of those who from youth have been accustomed to **simulation**—that is, to speaking and acting differently from what they think and will—is contracted. Ex.

6616. I could perceive from the mere tone . . . whether they spoke from what was **simulated**.

—^e. Man (too) can perceive whether there is what is **simulated** . . .

7360^e. (The inhabitants of Mars) do not know what fraudulent **simulation** is. 7480.

8247. The reason the faces (in Jupiter) are smiling . . . is that they never **dissemble**, that is, speak otherwise than they think.

8250. For **simulation**, hypocrisy, cunning, and deceit, which now are called prudence, induce such effects (on the face).

8870². See DECEIT.

—^e. **Dissemblingly**, occurs. See HYPOCRITE.

8871. To counterfeit and **simulate** these things is to 'make a likeness . . .'

9283^e. For by the external he **simulates** the things of Heaven.

10837². The face of everyone (in the Sixth Earth) is an index . . . it **simulates** and counterfeits nothing.

H. 91. In a face not taught to **simulate** all affections present themselves . . .

W. 261^e. Hence a merely natural man can . . . **simulate** heavenly things by his acts.

393. The quality of this correspondence . . . with hypocrites, **dissemblers** . . .

P. 231⁴. The fourth kind of profanation is by those who . . . **simulate** affections . . .

R. 153⁶. As in the world they had **simulated** good affections . . . they are at first kept by turns in their externals . . .

338. Those who have **simulated** that they were in the good of love . . . hide themselves in caves; and those who have **simulated** that they were in truths of faith . . . hide themselves in the rocks of the mountains.

M. 35^e. The exterior man has learned from childhood . . . to **simulate** . . .

195^e. The external will often partakes of **simulation** and dissimulation. This will the wife sees through, and does not conjoin herself with it except **pretendedly** or playfully.

267³. Hence every man not interiorly led by the Lord is a **pretender**. (Continued under HYPOCRITE.)

279. These appearances are conjugal **simulations**, which are laudable. Ex. 282-289, Ex.

—^e. Are quite distinct from hypocritical **simulations**.

280. These conjugal **simulations** with a spiritual man and with natural men. Ex. 281.

282^e. The assumed favours . . . become more or less **simulatory**.

286^e. Either he must favour his wife **dissemblingly**, or . . .

T. 147. In all man's will, etc. there is an internal and an external, and man is taught from his infancy to speak from the external . . . Hence are **simulations**, flatteries, and hypocrisies.

D. 191. In the other life men cannot **simulate**.

932. The **simulation** at once shines forth . . .

953. The Angels perceive the **simulations** of man. Ex.

1045. **Simulatory** poetry.

—^e. (There are) those who want to **dissemble** with words and praises, and thus act solely as **dissemblers** . . . and those who desire to **simulate** for the sake of self-honour and gain.

3128. What is **simulated** (causes the Spirits) at once to draw out the thoughts into the light; and if one **simulates** anything, he is at once charged with Falsity.

3865. Man contracts the nature of **simulating** good in the face . . . This **simulation** of face is now so common . . .

4050. (This) is a species of **simulation**.

4309. On **simulation**, or those who speak otherwise than they think.

4320. On a certain kind of persuasions and **simulation**.

4727. He **simulated** piety, etc. D.Min.4772.

6038. Those are rats who can **simulate** good affections. Des.

D. Min. 4546. The exterior plane is then **simulatory**, and of no avail.

4715. The civility is **simulatory**, which can be Known.

Simultaneous. *Simultaneus.*

Together. *Simul.*

Simultaneously. *Simultancee.*

See under LAST, ORDER, and SUCCESSIVE.

A. 1568². (These ends) so disagree that they can never be **together**. —⁴.

1648. A **simultaneous** speech of many. Des.

1983⁴. A kind of **simultaneous** [rush] of reasonings . . .

3035^e. From successives is that which is **together**.

3720^e. In the ultimate all interior things are terminated and are **together**; and, as they are **together** there, and thus innumerable things are viewed **together** as a one, there is relative obscurity there.

4009^e. As, in the Sensuous . . . prior things are **together** . . .

4618^e. If the ultimate corresponds with the prior things, these are **together** in it.

5608². For everything which comes forth **together** arises from successives, and when the former come forth from the latter (these) place themselves in the same order as that in which they had previously been distinct by degrees. Examp. 6451².

5897. Where inmosts and interiors are **together**.

6451². (Thus) interiors are **together** in the ultimate. Ex.

— . **Simultaneous** order arises from successive; for everything **simultaneous** arises from what is successive; and, when it has arisen, it comes forth such.

—³. As all things are **together** in the ultimate, there is the appearance as if life were in the ultimate . . .

6465^e. That all interiors are **together** in exteriors. Ex.

8630. Being of a different native quality, they cannot be **together**.

8700⁴. Thus it is not possible for the evil and good to be **together**.

9824². (As to) successive and **simultaneous** things, successives which proceed in their order, present themselves **together** in ultimates. Examp.

9836³. (As to) the successive and derivative **simultaneous** things in nature, the successives at last form what is **simultaneous** in the ultimates, in which they are in a like order collaterally. And therefore the **simultaneous** things serve the successive as corresponding fulera . . .

9866. For the derivative **Simultaneous** . . . corresponds to the successives . . .

S. 37. The two prior senses . . . are **together** in the natural sense.

38. In **simultaneous** order one thing is next another, from inmosts to outmosts. . . **Simultaneous** order is like a work coherent with its circumferences from centre to surface.

— . How successive order becomes, in the ultimate, **simultaneous** order. The highest things of successive order become the inmost ones of **simultaneous** order, and the lowest things of successive order become the outmost ones of **simultaneous** order. Examp.

—². Thus what is **simultaneous** is formed from what is successive, and this in each and all things of the natural world, and in each and all things of the Spiritual World . . .

— . As to the Word, the Celestial, Spiritual, and Natural proceed from the Lord in successive order, and in the ultimate are in **simultaneous** order; and thus the celestial and spiritual senses are **together** in the natural sense.

49^e. The reason the power of Divine truth is in the sense of the letter, is that . . . the Angels of both Kingdoms, and men, are in it **together**.

W. 205. See ORDER. —³. 206. 207. Ath. 112.

P. 12. In effecting these two appear distinct, because the **Simultaneous** then makes the Successive.

220³. In the extremes or ultimates all interior or higher things are **together** . . . and therefore all the Lord's operation is from primes and ultimates **together**, thus in fulness.

296⁷. Man cannot be in both (good and evil) **together**.

R. 678². With everyone all the interiors of the mind are in successive order and in **simultaneous** order. . . They are in **simultaneous** order in the ultimate or last things . . . (Thus) all the concupiscences are in **simultaneous** order within the evil itself which the man perceives in himself.

M. 183². In the genital region all the derivatives from the first origin are **together** . . .

T. 377. Charity and faith **together** (produce good works). Ex.

Ad. 633. Hence is called **simultaneous** order.

D. 3423. On account of the **simultaneous** speaking of many Spirits.

4462. They can let themselves **together** into interior nature, and this **simultaneously**.

—^e. They do such **simultaneous** things until they at last become altogether profane.

E. 595². When higher and lower things are **together**, that is, form what is **simultaneous**, as in man's head, they coexist in that order. Ex.

666⁴. All interior or higher things coexist in the ultimate, as in their **Simultaneous**.

726⁵. The reason all power is in ultimates, is that the prior things are in them **together**; for they coexist there in an order which is called **simultaneous** order.

S22⁴. The reason the works contain all things of the mind, is that all the successives . . . form in the ultimates what is **simultaneous**, in which all higher or prior things coexist.

1086⁴. **Simultaneous** order comes forth in lower things, and fully in the lowest ones; for the higher things let themselves down and place themselves in an order which is called **simultaneous**, in which the pure and perfect

things, which had been higher, are in the middle or centre, and the less pure and perfect things, which had been lower, are in the circumferences. Hence it is that in the ultimates all things are **together** in their order which had come forth in successive order. (This applied to the Word.)

De Verbo 11. All these degrees of wisdom are in the Word which is in the world, but in **simultaneous** order; for successive order in its descent becomes **simultaneous**; and hence **what is simultaneous** becomes the complex of all its successives; for what is highest in successive order becomes what is inmost in **simultaneous** order . . . Such a **simultaneous** is the Word in the world. Des.

Sin. *Peccatum.*

Sin, To. *Peccare.*

Sinner. *Peccator.*

Sinful. *Peccatrix.*

See under CONFESS, REMIT, and REPENT.

A. 313. Everyone who commits actual **sin**, thereby induces a nature upon himself, and the evil therefrom is implanted in his children . . .

364. 'If thou doest not well, **sin** coucheth at the door' (Gen.iv.7)=if thou dost not will well, there is no charity, but evil.

— . **Sin** in general is meant by the devil.

952. He said he was a **sinner**. Des.

1846². It is not meant that He took **sins** upon Himself.

2045³. From (the love of self) are all things called **sins**, etc.

2235⁶. '**Sin**' (John xvi.8)=all infidelity.

2240. '**Sin**' (Gen.xviii.20)=evil.

2547. 'Thou hast brought on me . . . a great **sin**' (Gen.xx.9)=the doctrine of faith . . . in danger.

2661². That those of the Spiritual Church could not be saved unless the Lord had come, is meant by, 'I came not to call the just, but **sinners** to repentance' (Matt.ix.13).

2776⁴. If they only think . . . that He took away their **sins** . . .

3400. 'Guilt'=the blame or imputation of **sin**.

—². 'Guilt'=all **sin**, which remains.

3993¹⁰. If anyone believes himself pure from **sins** . . . when he has once performed repentance . . . or after confession . . . or after the Holy Supper; if he lives a new life, this falsity can be mingled with good.

4007². To be purified from **sins** through the reception and putting on of the Lord's righteousness. Sig.

4165. 'What is my **sin**?' (Gen.xxxi.36)=that it was not of evil. '**Sin**'=evil.

4997. 'How shall I do this great evil, and **sin** to God' (Gen.xxxix.9)=thus disjunction and no conjunction. 'Evil,' and also '**sin**,'=disjunction and no conjunction. . . . Evil, regarded in itself, and also **sin**, is nothing else than disjunction from good. Ex.

—^e. If you want to know what evil, and consequently what **sin** is, study to know what the love of self and the world is.

5076. 'They **sinned**' (Gen.xl.1)=inverted order; for 'to **sin**'=to act against Divine order. Whatever is against this, is **sin** . . . Those are against this order who are not in truth from good . . . Nothing else is signified by '**sin**.'

5229. 'I remember my **sins** this day' (Gen.xli.9)=concerning the state of disjunction; for '**sins**'=the things which are of inverted order; thus 'to remember **sins**'=to be conjoined with the things of inverted order, consequently to be disjoined from the Natural represented by Pharaoh.

5280². Man is born into **sin** . . . Every man is born into so many hereditary evils . . . and hence is nothing but **sin**; and therefore, unless he is regenerated, he remains wholly in **sin**.

5398. They believe that **sins** are remitted in an instant; and some that they are wiped away like dirt . . . For they do not know what **sin** is. . . **Sins** cannot be wiped away, but they are separated, or rejected to the sides . . . when the man is kept in good by the Lord; which cannot be done unless evil is continually cast out . . . —².

—². They are told that the Lord remits the **sins** of everyone who from his heart longs for it, but still they are not separated from the diabolical crew . . . They afterwards learn that to be separated from the Hells is to be separated from **sins** . . . Man is so evil that he cannot be fully delivered from even one **sin** to eternity; but only by the Lord's mercy, if he has received it, can he be withheld from **sin**.

5474. '**Sin** not against the child' (Gen.xlii.22)=lest they be disjoined, namely, the external from the internal. '**To sin**'=disjunction; for all **sin** disjoins.

5612. 'I shall **sin** to thee all the days' (Gen.xliii.9)=that the good of the Church will be no longer. '**To sin**'=disjunction, thus that it will not be; for what is disjoined from anyone is no more with him. 5841.

5726. As death is from no other source than **sin**, and **sin** is all that which is against Divine order, evil closes the smallest vessels . . .

5841. '**To sin**' (Gen.xliv.32)=a turning away.

6279². When by '**sin**' is meant evil dominant (it=Hell) as in Gen.iv.7.

6563. 'Forgive the transgression of thy brethren and their **sin**' (Gen.l.17)=supplication and repentance. . . 'Transgression'=evil against truth; and '**sin**,' evil against good, which is greater. Ill.

7147. 'Thy people have **sinned**' (Ex.v.16)=that they have guilt in that they have done evil. '**To sin**'=to become guilty of evil . . .

7318². Truth is falsified when it is said that **sins** are wiped and washed away . . . and still more when it is said that man has the power of remitting **sins** . . . and also when it is said that the Lord has derived all **sins** unto Himself . . .

7589. 'I have **sinned** this time' (Ex.ix.27)=separation from truth and good; for 'to **sin**'=disjunction and turning away from the Divine, thus from truth and good; consequently also separation (from them).

7614. 'He added to **sin**' (ver.34)=recession still

further. 'To sin'=disjunction, recession, and separation, from truth and good.

7696. 'I have sinned to Jehovah your God and to you' (Ex.x.16)=confession that they have not obeyed the Divine and the truth. 'To sin'=to do [what is] against Divine order, and to avert and separate one's self from it, and thus from good and truth; thus also not to obey the Divine and the truth; for he who does not obey, averts himself.

8364³. All disease is thence, because it is from sin.

—⁵. That diseases=sins. Ill.

8387. He who wants to be saved must confess his sins, and perform repentance.

8388. See CONFESS. 8390.

8393. Sins are remitted (only) by repentance of the life. Sins are continually being remitted . . . but the sins adhere to the man . . . and are not removed from him except by a life according to the precepts . . .

8394. After man . . . has acknowledged his sins . . . he must remain constant . . .

8925. 'That ye sin not' (Ex.xx.20)=the conservation of spiritual life; for spiritual life is preserved by not sinning.

— . To sin is to do and think what is evil and false intentionally—*studio*—and from the will; for the things (so done) are such as go forth from the heart, and render the man unclean, consequently which destroy spiritual life in him.

9013⁸. See REMIT. 9333², *et seq.*

9156. Those evils are called 'sins' which are done contrary to the goods of charity and of love. Ill.

9346. 'Lest they make thee sin to Me' (Ex.xxiii.33)=lest evils avert the goods which are from the Lord. 'To sin'=to avert.

9410⁴. Man cannot loose one sin; for sin is not loosed except by the formation of a new life . . .

9443. (The doctrine) of the remission of sins. N.159. T.611.

9444. The sins man does are rooted in his very life, and make it; and therefore no one is delivered from them unless he receives a new life from the Lord . . . by regeneration.

9449. The signs that sins are remitted. Enum.

9450. The signs that sins are not remitted. Enum.

9451. Sins, when remitted, are believed to be wiped away . . . but they remain with the man. Their being said to be wiped away is from the appearance, when the man is withheld from them.

9670⁶. The 'bullock' in the sacrifice of sin = the purification of good from evils in the external man.

— . The confession of sins upon the living goat = the separation and casting out in every way of evil from good. 9937⁸.

9937³. He who alone fights for man against the Hells . . . is said to bear sins. Ex.

9938. Worships representative of removal from sins. Sig. and Ex.

— . For sins are removed through faith and love

from the Lord. For in proportion as the good of love and of faith enters . . . sins are removed.

—^c. It is these things which expiate, that is, remove sins . . .

10039. 'This is sin' (Ex.xxix.14)=thus purified from evils and falsities; for 'sin,' when it means sacrifice, = purification from evils and falsities; for, in the Original, by 'sin,' where sacrifices are treated of, is meant sacrifice for sin, and sacrifice=purification from evils and falsities. Ill. 10122. 10210.

10042¹². 'Sin by error' (Lev.v.15,18) is sin from ignorance in which is innocence. 10132¹⁰.

10123. 'Thou shalt cleanse from sin upon the altar' (Ex.xxix.36) = purification from evils in Heaven and the Church. 'Sin' = evil; for all evil from man is called sin.

10208². The holy things were polluted when the people sinned. Ill.

10210. 'The blood of the expiations of sin' (Ex.xxx.10)=the truths which are from the good of innocence. Ex.

10469. 'That thou hast brought upon them so great a sin' (Ex.xxxii.21)=that that nation has averted itself from the Divine. . . 'Sin' = a turning away from the Divine. 10504.

10498. 'You have sinned a great sin' (ver.30)=total estrangement and turning away.

10500. 'Perhaps I shall expiate for your sin' (id.)=a possibility from the Divine power with those who have so completely averted themselves.

10509. 'I will visit upon them their sin' (ver.34)=when is the Judgment. . . 'To visit sin'=to be judged and condemned.

10621. 'Bearing iniquity, transgression, and sin' (Ex.xxxiv.7)=the removal of evil and its falsity so that it does not appear.

10629. 'Be propitious to our iniquity, and to our sin' (ver.9)=that their interiors, which swarm with falsities and evils, may be removed.

N. 170. (Refs. to passages on sin or evil.)

L. 15. The Lord . . . did not take away sins, but bore them. Gen.art.

17. To take away sins has a like meaning to redeeming man, and saving him. Ex.

—². The Lord takes away sins, that is, removes them, with those who believe in Him by living according to His precepts. Ex. and Ill.

—³. Everyone can see . . . that sins cannot be taken away from man, except by actual repentance, which consists in man seeing his sins, imploring the Lord's aid, and desisting from them . . .

S. 84. 'Sin is predicated of evil; 'iniquity,' of falsity.

Life 18. (On shunning evils as sins. See FLEE, SHUN, here, and in the following refs., including the refs. to EVIL at Life 86².)

53. The decalogue teaches what evils are sins. Gen. art.

[Life] 63^e. After some combat against these (evils) . . . they say in their heart that they are **sins** . . . After death (such) come into Heaven.

W. 350^e. Those who have confirmed themselves in favour of nature . . . account nothing as **sin** ; because all **sin** is against the Divine, which they have rejected. Their state after death.

P. 83^s. So long as a man . . . thinks nothing concerning evils as **sins**, he is in the state (of damnation) ; but he comes into the second state, or that of reformation, when he begins to think that there is [such a thing as] **sin** ; and still more when he thinks that this or that is a **sin** . . . and does not will it.

—⁶. The state of regeneration . . . begins when man desists from evils as **sins** . . .

121. These things do not purify man unless he . . . sees his **sins**, acknowledges them, condemns himself on account of them, and repents by desisting from them ; all as of himself . . .

123^d. Unless man as from himself removes **sins** in the external man . . .

278². They who confess themselves guilty of all **sins** . . .

278a³. They who on account of worldly things do not think of **sins**. Ex.

—⁴. On those who favour **sins**, and therefore cannot know them.

—⁵. **Sins** with these do not appear, and therefore cannot be removed. Ex. 321⁶. See **EVIL**.

330⁶. These think of God in their life ; for they make evils **sins** against God.

R. Pref. VIa. Doctrine of the Reformed concerning Original **Sin**. Quoted. B. 10.

19. 'He that washeth us from our **sins**' (Rev. i. 5) = purifies from evils, and thus reforms and regenerates. E. 30.

453^e. When these things are not known, it cannot be known what **sin** is ; for **sin** draws all its delight from them.

461. Faith alone (causes them) not to think of any **sin** . . .

531⁶. Who cannot understand that he who does not . . . see his **sins** remains in them ? . . . If it is said that they are **sins**, do you not, from the delight of them, excuse them ? nay, persuade yourselves . . . that they are not **sins** ? . . . and this until you do not know what **sin** is. (Whereas) everyone who repents, calls **sins** the evils which he knows, and begins to shun them, and to feel the delight of them as undelightful ; and, in the same proportion, he loves goods . . .

760. 'That ye be not partakers of her **sins**' (Rev. xviii. 4) = conjoined with her abominations. See E. 1108.

761. 'Her **sins** have reached unto heaven' (ver. 5) = that their evils and falsities infest the Heavens.

M. 348. That polygamy is not **sin** with (such). Ex. 349.

—^e. As the Lord says : 'If ye were blind, ye would not have **sin** ; but now ye say, We see ; therefore your **sin** remaineth' (John ix. 41).

490. See **ADULTERY**. 521.

— . He who does not discriminate between the will and the understanding . . . cannot know anything about the culpability of **sin**.

521⁵. They said : We do not know what **sin** is.

B. 3. The Council of Trent on Original **Sin**.

T. 71. vi. It is a law of order that man should purify himself from **sins** by his own exertion . . .

511. The Church not in man until after **sins** are removed : shown by comparisons.

516. Mere oral confession that one is a **sinner**, not repentance. Ex.

523. To act from purpose and determination is to entirely deny that it is **sin** . . . and he who thus denies and rejects **sin**, considers as nothing all that is called **sin**.

— . If (such) **sin** from ignorance, or from some overpowering concupiscence, it is not imputed to them, because they have not proposed it to themselves, nor do they confirm it with themselves. Examp. M. 528.

—². The Angels charged these things upon *some* as evils of **sin** . . . M. 527^e.

524. The **sins** retained in an impenitent man (and their destructive effects). Shown by comparisons.

525. The knowledge of **sin**, and the exploration of some **sin** in one's self, begins repentance. Gen.art. 528, Gen.art. (Compare also 535.)

535. A more easy kind of repentance (is to say), I think, and intend this ; but as it is a **sin** I will not do it . . . Everyone can . . . say to another, Do not do that, because it is a **sin** . . . yet few were found able to practise this . . .

539. There is no need of an enumeration of **sins** before the Lord . . .

—^e. Still, there is no harm in enumerating one's **sins** before a minister . . .

D. 1559. That everything from man is **sin**, even when he tries to do good. Fully ex. 1560. 1561. 1628, Ex.

3178. What comes into thought, but not into will, is not **sin**. If it enters the will, or what is like the will, and he thinks that it is a **sin** . . . and it is thus shaken off, this cannot be **sin**, but temptation. Whereas if anything comes into thought, and into will, so that he desires to effect it provided external bonds do not hinder : this is **sin**. Ill.

4228. Therefore he who believes (this) is free, then, from committing **sin** ; and whatever evil he seems to himself to commit, believing at the time that . . . there are evil Spirits, who were [present], and who persuaded him—the evil is not appropriated to him. (This belief, however, is possible with those only who are in the faith of charity.)

4480. On the reasoning of some that **sins** are wiped away in the other life. Ex.

4542. (Many are led by the doctrine of sudden justification to believe that they can **sin** with impunity.)

4754. (On those who pray for forgiveness of their **sins**, and still go on committing them.)

5534. They had never thought, This is a **sin** ; but had abstained only for external reasons.

—². Men may know whether they (can be with the Societies of Heaven, or not) solely from this : whether they have thought in themselves, This is a **sin** . . .

609⁸. This bishop said that there is no [such thing as] **sin** ; that adultery is not a **sin** . . . So said many others . . . because the Lord has borne them . . .

610². He said that it is a **sin** against the neighbour ; but not against God . . .

E. 32⁸. His having borne the **sins** of all = that when tempted He admitted into Himself all the Hells ; for thence ascend all **sins** or evils . . . And His having taken away **sins** = that He subjugated the Hells, so that . . .

391⁸. 'Iniquity' is said of the life of falsity ; '**sin**,' of the life of evil . . . 475¹⁴.

409⁹. 'Everyone doing **sin** is the servant of **sin**' (John viii. 34). '**Sin**' = Hell, because from Hell.

475⁵. For **sins** are not washed away like dirt with water ; but they are washed away, that is, removed, by truths and a life according to them.

483¹¹. 'For **sin** and uncleanness' (Zech. xiii. 1) = the removal of evils and falsities through truths.

617²². The gentiles, meant by 'publicans and **sinner**.'

624²⁰. 'To consummate transgression, and to seal up **sins**' (Dan. ix. 24) = when all are in falsities of doctrine and in evils as to life.

710¹⁸. 'Iniquity' = falsity ; '**sin**' (Hos. xiii. 12) = the evil of falsity.

768²⁴. '**Sinful** nation' (Is. i. 4) = those in evils.

781¹⁸. 'Our transgressions are multiplied before Thee, and our **sins** answer against us' (Is. lix. 12) = on account of falsities from evil.

802⁶. (They argue that) the evils done by a man justified by faith are not **sins**, but infirmities of his nature. Ex.

803. ii. Let man learn . . . what works are **sins** ; and that they are especially adulteries, thefts, murders, false testimonies . . . also that lascivious and obscene thoughts are also adulteries ; that frauds and unlawful gains are also thefts ; that hatreds and revenges are also murders ; and that lies and revilings are also false testimonies ; and so on.

iii. The **sins** from which man must desist, and which he must shun and be averse to, are especially adulteries, frauds, unlawful gains, hatreds, revenges, lies, revilings, elations of mind.

iv. For the Lord enters, and with Him Heaven, as **sins** are removed.

— . But if he desists from doing these evils from any other cause than that they are **sins** . . . he has no conjunction with Heaven. Ex. 825⁴.

v. Then, in proportion as man detests these **sins**, good affections enter. Enum.

805⁵. To transfer the **sins** of others to Himself . . . is contrary to the nature of the abolition of **sins** ; for **sins** are not abolished except through the repentance of life of him who has **sinned** . . .

837⁷. He must then learn what evils are **sins**, first from the decalogue, and afterwards from the Word everywhere ; and he must think that they are **sins** against God . . . Hence it is that the first of reformation is to desist from **sins**, to shun them, and at last to be averse to them. But (to do this) he must supplicate the Lord for aid ; and he must shun and be averse to them because they are contrary to the Word . . . and because they are in themselves infernal. (Continued under FLEE, SHUN.)

936². Such a man knows not what **sin** is.

—⁴. Every man who commences spiritual life because he wants to be saved, is afraid of **sins** on account of the penalties of Hell ; afterwards, on account of the **sin** itself, because it is in itself nefarious ; and, finally, on account of truth and good, which he loves . . .

C. 3. So far as anyone does not Know **sins** . . . he does not see but that he is without **sins**. Ex. 205.

4. So far as anyone Knows **sins** . . . he can see them in himself . . . Ex. 206.

203. Evils are called **sins** from the fact that they are contrary to the Word, and to religion.

205. I have heard some saying that they are **sinner** . . .

Coro. 35³. I will open the true spring of **sins**. Every evil is conceived of the devil as a father, and is born of atheistical faith as a mother.

Sin. *Sin.*

A. 839⁸. 'The wilderness of **Sin**' (Ex. xvi. 1) = another state of temptation. . . '**Sin**' = the quality of that state. From the temptation signified by the murmuring on account of the defect of bread and flesh, and the consolation signified by the manna and quails, it is evident that '**Sin**' = the good which is from truth. Hence '**Sin**,' which was a city of Egypt from which the wilderness of **Sin** took its name, in the opposite sense, = the evil which is from falsity. Ill.

839⁹. 'Which was between Elim and Sinai' (id.) = the Continuous and the quality . . . Hence the Continuous and quality signified by '**Sin**' is the good which is from truth, (which) is the good with the spiritual man before regeneration . . . whereas the good from which is truth is that which is with him after regeneration . . . The previous good is signified by '**Sin**,' the subsequent by '**Sinai**.'

855⁸. 'From the wilderness of **Sin**' (Ex. xvii. 1) = from a state of temptation as to good. . . '**Sin**' = the quality and state of temptation as to good.

E. 721¹⁸. 'Egypt,' '**Sin**,' and 'No' (Ezek. xxx. 15) = scientifics and fallacies which are of the natural man, which are obstacles to the reformation of man through truths from the Word. That these will be known, but still not received in the life, and that thus [such people] cannot be reformed, is signified by '**Sin** shall travail, and there shall not be [strength] to break through,' namely, the womb.

Sinai. *Sinai.*

A. 795⁶. Mountains = the Lord, and His holy heavenly things, on which account the Lord promulgated the Law from Mount **Sinai**. 6435¹².

[A.] 1786. When the Lord appeared . . . in Mount Sinai, it was a vision . . .

4311⁵. Why the Israelites were not allowed to approach Mount Sinai. 8797³.

6832. Why He so appeared on Mount Sinai.

8399. 'Sinai' (Ex.xvi.1), from the Law promulgated there, = good and the derivative truth.

—^e. The good from which is truth is the good with the spiritual man after regeneration; for he then does good from affection. . . This good is signified by 'Sinai.'

8658^e. Mount Sinai = the good in which is truth.

8753. 'They came to the wilderness of Sinai' (Ex.xix.1) = a state of good in which the truths of faith are to be implanted. . . 'Sinai' = the truths themselves.

—². Mount Sinai, in the supreme sense, = Divine truth from Divine good; 'mount,' Divine good; and 'Sinai,' Divine truth: in the internal sense, it = the truth of faith from good; here, the truth of faith to be implanted in good, because the Law had not yet been promulgated from it. Ex. and III.

—^e. 'Sinai' (Deut.xxxiii.2) = the truths of faith in the complex.

8793. 'Upon Mount Sinai' (Ex.xix.11) = into the good in which truth is to be implanted.

8805². Mount Sinai, in special, = Heaven, out of which truths flow from the Lord. Hence the descent of Jehovah upon that mountain = His presence in Heaven. And, as Mount Sinai = Heaven, in which is the Lord, it also = the Divine good united to Divine truth there. 8818.

8819. 'The whole of Mount Sinai smoked' (ver.18) = the appearing of heavenly good in the greatest obscurity. Ex.

8822. Mount Sinai = Heaven.

8826. 'Jehovah descended upon Mount Sinai' (ver.20) = the presence of the Lord in Heaven.

8827. 'To the head of the Mount' = in the Inmost Heaven. 8830.

8835. 'The people cannot ascend to Mount Sinai' (ver.23) = that those of the Spiritual Kingdom cannot elevate themselves to the Celestial Kingdom. 'Mount Sinai' = the Celestial Kingdom. Ex.

8916. 'The Mount,' here Mount Sinai, = the Divine good united to the Divine truth in Heaven. 9388^e.

8931². Mount Sinai is here (Ex.xx.22) called 'heaven.'

— This is why Mount Sinai = Heaven, whence is Divine truth.

9414^e. Mount Sinai = the Law, or Divine truth, and the Word such as it is in Heaven; thus also Heaven.

9415. Mount Sinai = the Word which is from the Lord, thus in which is the Lord; consequently also Heaven. Ex.

9420. Mount Sinai, here called 'the mount of God' (Ex.xxiv.13) = the Law, or the Divine truth which is from the Lord, thus the Word such as it is in Heaven; consequently Heaven.

—². That Mount Sinai = the Law, or the Divine truth proceeding from the Lord's Divine good, thus the Word; and, in the supreme sense, the Lord. III.

9422. Mount Sinai = the Law, or the Divine truth proceeding from the Lord, thus the Word. Its summit, where was Jehovah, = the inmost of the Law, or Word; the rest of the mount below the summit = the internal of the Law, or Word, such as it is in Heaven; and those parts below the mount, where were the elders and people, = the external of the Law, or Word, which is its external sense.

9429. 'The glory of Jehovah abode upon Mount Sinai' (ver.16) = the interiors of the Word of the Lord in Heaven.

9436. Mount Sinai = Heaven where is Divine truth in light.

9577. Mount Sinai = Heaven.

10375. Mount Sinai = Heaven whence is Divine truth. 10450.

10396. Mount Sinai = Heaven as to Divine truth.

10543. Mount Sinai = Divine truth.

10605. 'Be ready for the morning, and thou shalt ascend to Mount Sinai' (Ex.xxxiv.2) = a new rise of the revelation of Divine truth. 'Mount Sinai' = Heaven whence is Divine truth; thus whence is revelation.

10606. 'Thou shalt stand to Me there upon the head of the Mount' (id.) = from the Inmost Heaven where is the Divine love. 'Mount Sinai' = Heaven whence is revelation. 10607.

10608. The more lofty mountain in the middle (of Horeb) was called Mount Sinai. Hence . . . the internal of Heaven is signified by Mount Sinai. (See HOREB, here.)

—^e. Why Jehovah descended upon the summit of Mount Sinai. Ex.

10689. 'As Moses descended from Mount Sinai' (ver.29) = the influx of the internal into the external of the Word, the Church, and worship.

—^e. 'Mount Sinai' = Heaven where the Lord is, and whence is the Law, or Word.

D. 2633^e. Mentioned.

E. 204⁷. 'Sinai' = Heaven where is the Lord, from whom is Divine truth, or from whom is the Law in a narrow and a wide sense.

336⁵. 'Sinai' = Heaven where and whence is Divine truth. Therefore it is said: 'Sinai in the Sanctuary' (Ps.lxviii.17).

405²⁵. As 'a mountain' = the good of love . . . Jehovah descended upon Mount Sinai, and promulgated the Law. . . Hence 'Sinai,' in the Word, = Divine truth from Divine good.

701¹¹. 'Mount Sinai' = Heaven whence is Divine truth.

Sincere. *Sincerus.*

Sincerity. *Sinceritas.*

Sincerely. *Sincere.*

A. 1158². The more (friendship and civility) derive from charity, the more sincere they are.

2177⁵. Unfermented' = what is sincere; thus from a sincere heart . . .

4327. Outwardly appears sincere and good.

4799². (These Spirits) live together in such **sincerity** that they hide nothing . . . For acts with those in **sincerity** are in the conscience . . .

6004^e. Man is (then) not in good, because not in **what is sincere**.

6616. From the mere tone I could perceive whether they spoke from . . . **what is sincere**.

7747. They were told that this is evil . . . because it is not **sincere** to speak so ; for they who are **sincere** do not want to speak, or even think, anything but what others may know . . .

8242^e. **What is sincere** and modest shone from them.

8249. In the most ancient times there was **sincerity**. Des.

8250. So long as there were **sincerity** and rectitude, such speech (by the face) remained . . .

9283. The quality of a **sincere** and just man. Ex.

H. 364. The poor who . . . act **sincerely** and faithfully.

468². Love what is **sincere** and right because it is **sincere** and right.

—³. Man becomes rational to the second degree by the love of **what is sincere** and right.

472². One may act **sincerely** and justly with an associate that he may appear to be **sincere** and just . . . another, for the sake of the world and gain ; (and so on). Ex.

—³. Those also act **sincerely** and justly . . . who act from the love of **what is sincere** and just ; some from obedience ; some from the good of faith ; (and so on). Ex.

481. Heavenly love is to love what is good, **sincere**, and just, because it is good, **sincere**, and just . . . Hence they have the life of what is good, **sincere**, and just, which is heavenly life.

484. **What is sincere** and right is of moral life ; what is just and fair, of civil life.

489⁶. They who have thought from the Divine nothing but **what is sincere** and just, have shining faces.

492. Man is accustomed from infancy to make a show of **sincerity**, etc.

512². Civil and moral good and truth, which are called just and **sincere** . . .

— . All (civil and moral) laws relate to **what is sincere** and right.

530. Who does not want to be called **sincere**? . . . Almost all exercise **sincerity** and justice in externals . . . as if they acted from real **sincerity** and justice.

— . Then, in doing **what is sincere** and just, which are of moral and civil life, he acts from a spiritual origin ; (thus) from real **sincerity** and justice.

—². His justice and **sincerity**, in the external form, appear exactly like the justice and **sincerity** with natural men ; but in the internal form they are entirely unlike. Ex.

— . (Such) laugh at **sincerity** and justice.

N. 103. Consequently, **what is sincere** and just (is the neighbour) ; and therefore he who . . . acts **sincerely** and justly, for the sake of **what is sincere** and just, loves the neighbour . . .

106³. That . . . moral good, which is the good of life in society, and is called **what is sincere**, is the neighbour. Refs.

C. J. 41. (The English) love **sincerity**.

Life So. In proportion as anyone shuns thefts of every kind as sins, he loves **sincerity**. Gen.art.

S2. For fraud and **sincerity** are two opposites.

S3. By **sincerity** are also meant integrity, justice, fidelity, and rectitude . . .

S4². Unless one is interiorly **sincere** . . . he is insincere. Ill.

108. There are moral men who . . . exercise **sincerity**, etc., (and yet remain merely natural). Ex.

W. 417. With spiritual and **sincere** men (these two respirations) are rarely separated.

P. 311³. (Such) speak more simply and **sincerely** than others.

M. 48a². The Internal and External make a one solely with those who are **sincere** at heart.

164. The virtues which pertain to the moral wisdom of males are **sincerity**, etc.

T. 330. v. So far as anyone does not want to steal, he practises **sincerity**.

418². Who loves a merchant except for his **sincerity** ?

D. 3887. Such speech has in it that it is not **sincere** ; for they who are **sincere** want others to know everything they think . . .

4243^e. Societies of friendship sufficiently **sincere**.

4859. Have insinuated themselves under the guise of friendship and **sincerity**.

— . Such spoke **sincerely** ; but they defile all **sincere** utterance, because the intention is unclean.

5042^e. As they had **sincerity** hereditarily from ancient times . . . and have destroyed it . . . they are now among the worst in Sweden.

5043. Like many others (the Swedes) can make a show of — *praeferre* — external **sincerity** . . . insomuch that in the other life they can deceive whoever they want by this external **sincerity**.

5044. They could avert their minds by an influx of external **sincerity**.

5171. Those who are **sincere** in externals, but evil in internals. They make a show of — *praeferunt* — **sincerity**, and thereby persuade the simple.

5307. Their speech was **sincere**, but within they were devils.

5357. The reason (the English have an interior sight as regards religion) is that they act **sincerely** among themselves, without deceit . . .

5369^e. They love **what is sincere**, and act from **what is sincere** ; and this is general with them.

5398. A multitude whose speech sounded **sincere** . . . In the world they had affected a reputation for **sincerity** ; but within were devoid of conscience.

5541. (The heavenly doctrine) is not difficult, for it

only wants us to live **sincerely**, in our calling and out of it, with every person and in every thing; because if otherwise, it is sin . . . They said they want to live **sincerely**; but when examined, it was found they did not, for they want to use fraud, cunning, and deceit . . . and to injure others in many other ways . . . They were therefore sent away; for to live **sincerely** includes all such things. Enum. . . No one can live **sincerely** for the sake of God and the neighbour, but he who is Christian as to the life.

[D.] 5569. (These) speak **sincerely** . . . and make a show not so much of sanctity as of **sincerity**. Des.

5629^e. (The English nation) are kept in what is **sincere** and just by their not being allowed to cheat, rob, and kill.

5793. Two things are requisite. . . 2. That one lives **sincere**, so that one shuns external evils . . .

5883. On those who by mere **sincere** speech can persuade the simple . . .

6064. Newton is a very **sincere** man.

D. Min. 4719. One who outwardly appeared **sincere**, but was a devil within.

E. 388². Exercise **sincerity** and justice, but for the sake of reputation, etc.

794³. For **sincerity** is moral good and truth, and justice is civil good and truth. S31⁵.

902⁴. They had loved **sincerity** . . . because they had reputed frauds as nefarious.

1167. After some short combats (against 'stealing') they are led by the Lord into the good called **sincerity** . . .

J. (Post) 3. If they are persuaded that he is a learned and **sincere** man.

18. Appear **sincere** for the sake of gain.

C. 195. They are **sincere** in externals; but insincere in internals.

Sinciput. *Sinciput.* D.1701. D.Min.4596.
4597.

Sinew. Under NERVE.

Sing. *Canere, Cantare.**

Singing, Song. *Cantus, Canticus,*
Cantio, Cantilena.*

Singer. *Cantor.*

Songstress. *Cantrix.*

Singing. *Canorus.*

See PRAISE, TO SING—*psallere*.

A. 418. Stringed instruments and **singing**, in worship, represented (the spiritual things of faith). Hence there were so many **singers**, and musicians; and this because all heavenly joy produces gladness of heart, which was testified by **singing**, and then by stringed instruments which emulated and exalted the **singing**. Every affection of the heart . . . produces

* *Cantare* and *Canticus* are distinguished by the use of a capital S.

singing, consequently the things of **singing**. The affection of the heart is celestial; the consequent **singing** is spiritual.

—². That **singing** and what is like it=what is spiritual, has been evident to me from the angelic choirs, which are of two kinds: celestial, and spiritual. Spiritual choirs, from their vibratory **singing**—*canoro*—tone, to which the sound of stringed instruments may be likened, are very different from the celestial. Moreover the Most Ancients referred what is spiritual to the province of the lungs, thus something spiritual to everything of the lungs, as the **singing** voice, and things like it, thus to the tones of such instruments.

420. 'To **sing**' in the Word, = what is spiritual. Ill.

655^e. 'Their voice shall **Sing** in the windows' (Zeph. ii.14)=reasonings from phantasies. See 3391².

1648^e. Such was the form of **Songs** anciently. Ex.

1649. See SPEAK.

1977². There is heard from (the angelic Spirits) as from afar, a sweetly modulating sound, as it were of **singing**.

3069. 'Not to drink wine in the **song**' (Is.xxiv.9)=not to be instructed from the affection of truth. E.376²⁰.

3880⁴. 'Voice of **singing**,' etc. = what is spiritual. Ill.

3893. The celebration (of the Lord by the angelic choirs) was sometimes heard as from sweet **singing** . . . but human **singing** is not to be compared to (angelic) for sweetness and harmony. . . The choirs belonged to the province of the lungs . . . because **singing** is the office of the lungs.

3969¹⁴. '**Song**' is a spiritual expression.

4137. 'I would have sent thee away with . . . **songs** (Gen.xxxi.27)= . . . a state as to truths . . . for '**songs**' are predicated of truths.

4215². Gladness of mind—*animi*, and joy of mind—*mentis*, produce (by correspondence) **singing** and joyful shouting.

4686^e. 'To come with **singing**' (1's.cxxvi.6) = the gladness of the affection of truth.

6742^e. 'The **singers**—*cantantes*' (Ps.lxviii.25) are predicated of the truths which are of the Spiritual Church.

6988. 'The tongue of the dumb shall **Sing**' (Is.xxxv.6)=that these will confess the Lord, and the things which are of faith in Him.

7191². In all angelic discourse there is a harmony like that of **Songs**.

8258. These are the things contained in this prophetic **Song**.

8261. 'Then **sang** Moses and the sons of Israel this **Song** to Jehovah' (Ex.xv.1)=a Glorification of the Lord by those of the Spiritual Church on account of deliverance. . . 'To **sing** a **Song**'=a Glorification.

—². The reason 'to **sing** a **Song**'=to Glorify, and 'a **Song**,' Glorification, is that the **Songs** in the Ancient and Jewish Churches were prophetic, and treated of the Lord, especially that He should come into the world, and destroy the diabolical crew . . . and deliver the faithful . . . Hence the **Songs** signified the Glorifi-

cation of the Lord, that is, the celebration of Him from gladness of heart; for gladness of heart is especially expressed by a **song**; for in a **song** gladness as it were of itself breaks forth into sound. Hence in the **Songs** the Lord is called 'a Hero,' etc.

—³. The Angels with the men were at the same time in the Glorification of the Lord; hence those who **sang**, and those who heard the **Songs**, had heavenly gladness . . . in which they seemed to themselves to be as it were carried up into Heaven. Such an effect had the **Songs** of the Church among the Ancients; such an effect they might have at this day also; for the spiritual Angels are especially affected by **Songs** concerning the Lord, His kingdom, and Church. The reason the **Songs** of the Church had this effect, was not only from the fact that gladness of heart was made active by them, and that it broke forth from the interior even to the extreme fibres of the body, moving these with a glad and at the same time a holy tremor; but also because the Glorification of the Lord in the Heavens is effected by choirs, and thus by the harmony of many.

— Hence the Glorifications of the Lord, among the Ancients of the Church, were performed by **Songs**, psalms, and musical instruments . . .

—⁴. That the prophetic **Songs** contained, in the internal sense, the Glorification of the Lord. Ill.

—⁵. (Thus) 'a **Song**' = the Glorification of the Lord for deliverance; for the **Songs** involved gladness of heart, and the exaltation of the Lord; gladness of heart for the Lord's advent, and Salvation then; and exaltation for victory over spiritual enemies. Gladness of heart attended with the exaltation of the Lord, is what is meant by Glorification.

—⁶. That gladness of heart was signified by 'Songs.' Ill.

— That the exaltation of the Lord was effected by **Songs**. Ill.

—^e. 'The **Song** of Moses and of the Lamb' (Rev. xv.) is the **Song** contained in this chapter. It is called 'the **Song** of the Lamb' because it treats of the Glorification of the Lord.

S263. 'I will **Sing** to Jehovah' (Ex. xv. 1) = that glory belongs to the Lord alone. S341.

S267. 'My **Song** is Jah' (ver. 2) = that everything of faith and thence of glory is from the Divine truth which is from Him; for 'a **Song**,' when said concerning Jehovah, = the Glorification of the Lord; but when concerning man, as here, it = the glory which is from faith, thus the faith from which is glory. Ex.

—². 'A **Song**' = the faith which is of Divine truth.

S337. 'To **Sing**' = to Glorify.

S340. (Antiphonal singing. See CHOR, here.)

S. 108. (Effect of the singing of a Psalm upon Spirits and Angels. See PSALM, here.)

F. 42^e. Like one who **sings** only one note on his pipe.

P. 279⁸. (Thus) mere changes and variations, successively continued, of the state of the organic forms, produce tones and their articulations, which are speech and **singing**.

R. 279. 'They **sang** a new **Song**' (Rev. v. 9) = the

acknowledgment and Glorification of the Lord: that He alone is the Judge, the Redeemer, and Saviour; thus the God of Heaven and earth. These things are contained in the **Song** which they **sang**. Enum. . . Hence it is called 'a new **Song**.' E. 326.

—². The reason 'a **Song**' = Glorification, which is confession from joy of heart, is that **singing** exalts, and causes the affection to break forth from the heart into sound, and to present itself intensely in its life.

— The Psalms of David are nothing but **Songs** . . . Ill.

—³. That the **Songs** were for the sake of the exaltation of the life of love, and the derivative joy. Ill.

617. 'They **sang** as it were a new **Song**' (Rev. xiv. 3) = the celebration and Glorification of the Lord in the New Christian Heaven; here, in special, that He is acknowledged as the God of Heaven and earth, as He is acknowledged in the ancient Heavens. E. 857.

618. 'No one could learn that **Song** but the 144,000' (id.) = that none from Christians could understand (this) except those received into this New Heaven. 'This **Song**' = the acknowledgment and Glorification of the Lord, that He is the God of Heaven and earth. E. 859.

662. 'They **sang** the **Song** of Moses the servant of God, and the **Song** of the Lamb' (Rev. xv. 3) = confession from charity, and thus from a life according to the commandments, and from faith in the Divinity of the Lord's Human. Ex. E. 936.

M. 6⁵. In Heaven there are . . . **Songs** in the greatest perfection . . .

17. At the sides there are **Singers** and **Songstresses**, who entertain the citizens with most pleasant solos and part **songs** . . .

—². Every morning, from the houses round the public places are heard the sweetest **songs** of virgins and girls, with which the whole city resounds. One affection of spiritual love is **sung** each morning, that is, is sounded by modifications of the **singing** voice, or by modulations; and that affection in the **song** is perceived as if it were [the affection] itself; it inflows into the souls of the hearers, and excites them to correspondence. Such is heavenly **singing**. The **songstresses** say that the sound of their **song** as it were breathes itself in and animates from within, and exalts delightfully according to the reception by the hearers. 19.

55. A very sweet strain—*melos*—heard from Heaven: wives and virgins were **singing** a **song**—*concinebant cantilenam*. The sweetness of the **singing**—*cantionis*—was like the affection of some love flowing forth harmoniously. Heavenly **songs** are nothing else than sonorous affections, or affections expressed and modified in sounds; for as thoughts are expressed by speech, so are affections by **songs**. From the symmetry and flowing forth of the rhythmical measure, the Angels perceive the subject of the affection. . . They were **singing** the chaste love of the sex.

—². The **song** continued, and each of the bystanders heard it according to the state of his love. Enum.

155a. One morning very sweet **singing** . . . awoke

me. . . The singing of Heaven is nothing else than an affection of the mind sent out from the mouth as a melody . . . I perceived it was the affection of the deliciousnesses of conjugal love which was made melodious—*canora*—by wives in Heaven. I observed this from the tone of the song, in which these deliciousnesses were varied in wonderful ways.

[M.] 207^e. The virgins then sang an ode, in which they expressed the affection of works of use with its pleasantnesses, in an angelic strain.

Ad. 3/23. See PSALM.

D. 491. I have again heard them hymning or chanting—*cantantes*—the praise of our Saviour; some choirs together . . . without confusion; one within another. Thus is the universal Heaven wont to be in the praise and glory of the Saviour. Hence musical harmony and singing are so delicious to the Angels, when the thoughts of men are in accordance with their ideas; as I have often experienced in places of worship, in that the angelic choirs were in accordance, with an intimate perception of gladness, ineffable.

2090. Two or three times I have heard harmonious singing . . . and the Spirits were so delighted with that singing that they became as it were spell-bound. The sweetness penetrated their interiors. In like manner with the Angels.

2108. Again have I heard a harmonious singing, and the harmony of it from the discords—*disharmonicis* was carried by the Lord to the deliciousnesses of Spirits and Angels, who were so spell-bound with the mere deliciousnesses, that they said they did not know but that they had been translated into the inmost Heaven; even Spirits not good, so that they have been rapt out of themselves with the sweetness. I have not often perceived such a quiet; for they are in a delicious stupor. 2231, Further des. 2232.

2403. (Like) evil Spirits lulled by singing.

3381^e. *Cantatum* occurs.

4176. (The birds) then begin to sing beautifully, from the quiet thence.

5603. (In the other life) they have Songs, and they Sing from them exactly as here. The spiritual are very greatly delighted with Songs.

E. 304³². The joy thence is described by, 'Sing ye heavens, exult earth, and break forth into singing, mountains' (Is. xlix. 13). Ex. 405⁹.

323². 'Singing' = the testification of gladness from the affection of truth.

—⁶. The good of truth is expressed by 'to Sing . . .'

—⁸. Vastation as to the Knowledges of good, is signified by, 'I will make the noise of thy Songs to cease' (Ezek. xxvi. 13).

326. 'A Song' = acknowledgment and confession from joy of heart . . . because joy of heart expresses itself by singing when it is in its fulness; and the reason this is done by singing, is that when the heart is full of joy, and derivatively the thought also, it then pours itself forth by singing; the joy itself of the heart, by the sound of the singing, and the derivative joy of the thought, by the Song. The quality of the joy of the

thought is presented by the words of the Song . . . and the quality of the joy of the heart, by the harmony; and the quantity of its joy, by the uplifting of the sound and of the words in it. All these things flow as if spontaneously from the joy itself. Ex.

— (Thus) the harmony of singing . . . is from the Spiritual World, and not from the natural.

—². To (these instruments) was adjoined singing with Songs, by means of which were formed accordances of Things with the tones of affections. All the Psalms of David were such, and therefore they are called (also) 'Songs.' —^e, Ill.

—³. That 'singing,' and 'to sing a Song' = acknowledgment and confession from joy of heart. Fully ill.

—¹¹. Where the Lord's advent is treated of, a 'new Song' is mentioned. Ill.

328¹¹. 'They shall come to Zion with singing . . .' (Is. xxxv. 10) = eternal happiness.

374³. 'To sing in the height of Zion' (Jer. xxxi. 12) = internal heavenly joy . . .

376¹³. 'In the vineyards no singing' (Is. xvi. 10) = their delight taken away; for they were wont to Sing in the vineyards and winepresses to represent delights from truths.

406⁵. 'To Sing a Song,' and 'to praise' (Is. xlii. 10) = worship from a glad mind.

455²⁰. 'Shall Sing' (Is. xxxv. 6) = joy from the intelligence of truth.

730²⁹. Their joy from the preaching and Knowledge of truth, is signified by 'to Sing praise,' and 'to lift up the voice' (Is. xlii. 10).

—⁴⁰. 'He shall answer,' that is, 'Sing.'

863¹². All spiritual gladness is from the affection of truth, and therefore 'to sing,' etc., are said of virgins and girls.

—¹³. 'Singing' describes the gladness of those of the Spiritual Kingdom. Ill.

1159². 'To praise with lips of singers' (Ps. lxxiii. 5) = to worship through truths which gladden the mind.

D. Wis. x. 5. Sounds which derive little from the understanding are those of singing and music.

— The correspondence of the variations of sound, as those of singing, etc., is with the variations of affections which are from the love of the will in the understanding.

Singing-bird. *Oscen.*

T. 173^e. Occurs. 687^e. 810.

308². Hence it is that singing-birds sing sweetly in the early morning.

Single. *Singulus.*

A. 549². Communication of all with each, and of each with all. 2057².

684^e. The common unity conspires to the unanimity of individuals, and thereby to the happiness of all from the individuals, and of the individuals from all.

688. A conjunction of all with each, and of each with all, even of the veriest singulars of the affection, and of the thought.

1040². Each and all things—*omnia et singula*. (A very common phrase.)

— The general life is in the **singles**; for from the **singles**, as from its particulars, is the General.

1226^e. Wisdom is in the **several things**.

1277^e. Thus men, all and **each**, are most present to the Lord.

1316². This sphere . . . exhales from **every single thing** in him.

— He who regards himself in **every thing**.

1505. Reigns in **each thing** of his affection and thought; in **each thing** of his gesture, and in **each thing** of his speech.

1662. **Each** of the kings, and **each** of the nations.

2886. Thus **each one** (wills and thinks) from the First of life.

2888. Thus (life diffuses itself) into **every one**.

5130². What reigns universally, inflows in the **singles**.

6478^e. (Thus) the Lord is in **every thing**.

6724². The interior acts into the **single** and individual things themselves of the exterior.

8150. Ordination under generals causes that **singles** act as a one . . .

9262⁵. **Every single thing**, even to the most minute, in this process, represented something.

9565. Its being repeated three times=**each single thing**.

9613³. There must be a universal bond, in order that the **singles** may be held conjoined among one another.

T. 55. In **each** of these laws . . .

450. In **each** of which (heresies) . . .

503. No president . . . but **each one** . . .

504⁵. God pours His life into the organ and its **single things** . . .

508^e. Its **several** Truths are so many mirrors of the Lord.

607². The spirit is in **every single thing** which takes place in the body.

795. The state of every nation in general, as of the **several individuals** in particular . . .

D. 4202. See GENERAL.

4226. Conscience is in **every single thing** he thinks and acts. With him who is pious, piety is in **every single thing**, (and so on).

E. 395. 'White robes were given to **every one** of them.'

Singly. *Singillatim*.

A. 1662^e. Occurs.

W. 174. The atmospheres are . . . least forms (which) receive the Sun **singly**. —^e.

279. The Angels perceive **singly** the things from the man's mind in an act.

378. This (proposition) is not so evident **singly**.

P. 124. The Lord never acts into any particular with man **singly**. Ex. 125.

—³. The Lord also acts into every particular of man

singly; nay, most singularly; but at the same time through all things of his form . . .

219. These points must be illustrated **singly**. T. 758.

E. 726³. Modified **singly**, they give light.

Can. Holy Spirit i. 7. Subsist not **singly**, but conjointly.

Singular. *Singularis*.

Singularly. *Singulariter*.

See under GENERAL, and UNIVERSAL.

A. 30². As love and faith make a one, they are referred to in the **singular**.

82^e. Therefore the Most Ancient Church is called 'man,' in the **singular**.

393. Made of faith a doctrine **by itself**.

396. Distinguished faith in a **particular** manner.

511. From being more **singular** or distinct, became more general or obscure.

550. Contribute to the general and **individual** uses of all.

551. In the universal and in the **most singular** things.

597². These innumerable things were the particulars or **singulars** of the generals.

688. See SINGLE.

865. Every general (in the Word) comprehends in itself a thousand particulars; and each particular, a thousand **singulars**; the **singulars** of the particulars are the things which illustrate the generals.

1040². Such as is man's life in general, such is it in **singulars**, nay in the **veriest singulars** of his . . . will, and in the **veriest singulars** of his thought.

1505^e. What one is as to particulars, is known in Heaven; but what as to **singulars**, to the Lord only.

1563. This life cannot be **singularly**, or distinctly, received . . . unless . . .

1919⁴. He rules, not solely in the universal, but in the **veriest singulars**; for the **veriest singulars** are that from which is the universal. Ex.

2156. The three Angels are called 'Lord,' in the **singular**.

2329². The Two Angels are mentioned in the **singular**.

2395. The **singulars** which elucidate the general idea.

2405⁸. The signification of 'morning;' in general . . . ; in particular . . . ; in the **singular** . . .

2780. The **singulars** derive their quality from the general affection.

3438³. In the internal sense are **singulars**, of which myriads together make one particular in the literal sense.

3695. The **singulars** of interior things appear as a one . . . in exterior ones.

4615^e. As (these three) are a one in Him, (this) is said in the **singular**.

5264². Infinite, because it regards simultaneously what is universal in every **singular**, and every **singular** in what is universal. This is called Providence.

6338. See UNIVERSAL.

[A.] 6481. (Think) Providence is universal, but not in singulars.

6482. No universal is possible without singulars. Ex.

6486. How Providence is in the most singular things of all. Ex.

6490. See PROVIDE. P.191, Chapter.

6804². Angels never determine their thoughts to singular persons.

7007. Hence they attribute singular things to themselves . . . and only universal government to the Divine.

—³. This equilibrium is possible only by Providence in the most singular things of all.

7131². Yet the singular truths . . . can never be described.

8478⁴. Providence is universal, that is, in the most singular things of all. P.203².

8717². The Lord rules all things even to the most singular ones ; not like a king in the world.

— . He has not only a universal care, but also a particular and singular care of all. Ex.

10774. Providence is as to the most singular things of man's life.

H. 58. Has Heaven in him not only in its greatest or generals, but also in its least or singulars.

C. J. 51. The (Dutch) cities are guarded in a singular manner. Des.

W. 1. Love is the life also of all their singulars. M.34².

100. The heat and light are called the Spiritual, in the singular, because they are a one.

155. As of the creation of the singulars in the universe.

222^e. Angels are in wisdom from universals, and thence in knowledge about singulars.

225^e. The singulars and veriest singulars of all these things . . .

P. 201^e. Providence is in the veriest singulars of nature, and in the veriest singulars of human prudence ; and, from these, it is universal. 202, Ex.

212². (Thus) Providence is in the veriest singulars of man's thoughts and actions. Being in the veriest singulars of Things so vile, what must it be in the veriest singulars of Things not vile . . .

285. Hence the Lord's presence is also in the singles, nay, in the veriest singulars of man's understanding and thought, and of his will and affection ; and thence in the veriest singulars of his speech and action. Remove these faculties from any veriest singular, and you could not think or speak it as a man.

—^e. As this Divine with man is in his veriest singulars, it follows that the Lord rules the veriest singulars . . .

294⁶. For the Divine is universal from the veriest singulars ; and these Divine veriest singulars are what is called the Universal ; and a Divine veriest singular is also infinite.

R. Pref.⁴. Without an unparalleled illustration and revelation.

M. 328. Being in the Spiritual World . . . you are in beginnings and thus in singulars ; whereas we are in derivatives and composites.

T. 60. For order is universal from the veriest singulars ; for singulars, taken together, are styled a Universal . . .

406. Every man individually—in *singulari*—is the neighbour. Gen.art.

412. Suppose that only man individually is the neighbour. (Compare 413, where *particular* is used.)

422. Not only an individual man . . .

480. Without free will in singles, nay, in the veriest singulars . . .

698^e. Correspondences may be seen . . . one by one—*singulariter*—in the Apoc. Revd.

711. As all singulars depend on universals, as contents on their containants . . .

719². The Lord's presence is both universal and singular, or both internal and external.

Ad. 924. The doctrine of singulars.

D. 1562. The particulars or singulars of Spirits.

3639^e. The World of Spirits is such in the greatest as is an individual man in particular.

4298^e. The penalty was unique.

E. 761. 'Time,' in the singular, = the state of good ; in the plural, the state of truth. . . For Things in the singular involve good . . .

D. Love i^e. A one without a singular perception of singulars is obscure.

D. Wis. vii.3². The external gives the General, and the internal the Singular ; and where there is no General, there is no Singular.

—⁴. Singulars can be variously multiplied under the General.

Sinister. Under LEFT.

Sinites. *Sini.* A.1204. 1205.

Sink. See SUBSIDE.

Sinus. Under BOSOM.

Sip. See SUP.

Siphon. *Sipho.*

T. 28². Like a bird put into the receiver of an air-pump—*siphoni pneumatico.*

D. 4952. Like a pestle thrown into a great tube.

E. 864². Like mice placed in a siphon.

Siren. *Siren.*

Sirenic. *Sirenicus.*

A. 831². (The women who become Sirens, des.) (Their magical arts fully des.) D.4307. 4373. 4458.

—^e. These sorceresses or Sirens are grievously punished. Des.959. D.3195.

959. (Sirens insidiate against Swedenborg in his sleep. Their punishment, which they try to evade with many arts.) Des. D.4236. 4239.

1515. A woman with a deadly stench was associated with the **Sirens**. The stench of **Sirens** is similar, because their interiors are filthy, while their exteriors are becoming and fair. **Sirens** quickly learn everything, even doctrinal things, in order to turn them into magic, and obtain command over others. They enter into the affections of the good by the simulation of what is good and true.

1983. **Sirens**, who are interior sorceresses, insidiate in the night time, and try then to insinuate themselves into man's interior thoughts and affections. Des.

—³. **Sirens** are chiefly of the female sex, who (here) had studied to allure male companions by interior artifices. Des. Their especial end is to exercise command. In the other life they seem able to do all things from themselves. Their interiors are defiled with adulteries and hatreds. Their sphere is powerful. They reduce their interiors into a state of persuasion . . . and thus compel Spirits to think as they do. They make no show of reasonings, but infuse a sort of simultaneous [rush] of reasonings inspired with evil affections. They study to destroy the conscience, and then possess the interiors of men; nay, obsess them, although the man is ignorant of this. At this day there are internal obsessions by such. Des.

2483. (Adulteries of **Sirens** exposed from their memory.)

2744². **Sirens** are women who have been in the persuasion that it is honourable to scortate and commit adultery; and have been . . . in the elegancies of life. Most of them come from Christendom. D.3194.

3750⁴. Such popes are ruled by a crew of **Sirens** above the head, who have imbued the nature of insinuating themselves into all kinds of affections with the design of exercising command . . . using holiness and innocence as means. They are afraid for themselves, and act cautiously; but, when occasion offers, rush into cruelty without merey. D.3663.

6311. The **Sirens** wanted to be there, because they saw men with their eyes. As **Sirens** have been adulteresses above others, they can see only such Spirits as are in sensuous lumen. Examp. D.4627¹².

10286. **Sirens** induce on themselves a beauty almost angelic, by phantasies.

W. 424². The harlots called **Sirens** induce beauty on themselves, and adorn themselves in becoming garments; but when the phantasy is removed, they appear as spectres. Ex.

M. 433^e. I have heard (this) afar, from **Sirens**, who are obsolete venereal lusts.

505². These harlots (who appear at first to the seducers as lovely virgins) are called **Sirens**.

T. 80. The satan's woman was from the crew of **Sirens**, who can induce on themselves all the habits and forms of beauty and adornment. Enum. Such (there) are harlots, and study phantasies. Ex. . . They are skilled in inspiring lasciviousness.

533. These two loves are like the **Sirens** of the ancients. Des.

D. 181^e. Some Spirits are only affections, who affect

a man with a certain delicious delight. If evil, these women are to be called **Sirens**.

240. That there are **Sirens** also in the Ultimate Heaven.—The worst of all (female Spirits) are those who may be called **Sirens**; for they simulate deceits under the veil of innocence. Whatever can be found in man which they can produce, they produce it for the falsification of truth.

2963. **Sirens** are those who insinuate themselves into the cupidities, pleasures, and affections, in such a manner that they do not know there is evil beneath, so that they are captivated by the delight with those with whom they are; and yet—although they do not think of this at the time—when occasion offers, an evil intention comes forth . . . But those who, when insinuating themselves, meditate deceits . . . are not **Sirens**, but the deceitful.

3123. Spirits high over head, of the family of **Sirens**, who acted very secretly. Des.

3194. On **Siren** adulteresses.

3196. (How **such** precipitate themselves into direful infernal deaths, shown by reference to conjugal love.)
3197. 3198.

3205. There were many **Sirens** with me. . . Those who suffer themselves to be enticed by them pass from their sweetnesses to their posteriors, where is Gehenna. Rep.

3206. In Gehenna are the most deceitful, especially **Sirens**, who by a pretence of piety enter into the lower minds of others, and delude and seduce them, so that no one can resist unless the Lord protects him. Phalanxes of **Sirens** flew out. They moved the top-most skin of my head tremblingly. They esteem the Conjugal as nothing. . . Such pursue the innocent and allure them to lusts, scortations, and adulteries, under the pretext of what is honourable. Further des.

3207. The **Sirens** of Gehenna can [become] both fire and ice, and thus undulate from one extreme to the other, so that they are miserably tortured. Ex.

3214. There exhaled from (that murderer) so much subtle poison that it excited the more deceitful **Sirens** . . .

3647. A new Spirit among the **Sirens** over head. (A pontiff.) Des.

3663. Such are ruled by those over head, called **Sirens**. Des.

3664. (Such) rule the **Sirens**, because they are above them.

3699. **Sirens** are those who have lived at their pleasure—*genio* . . . They have made the sole life to consist in what is becoming (so that) they could insinuate themselves into societies. . . Thus, outwardly, they appear honourable. . . They frequent the rites of the Church; but are devoid of the conscience of what is honourable, good, and true; inwardly studying themselves only, while outwardly they simulate [to do so] for others. They are more facile than others to flagitious things, and esteem adulteries as nothing, in so far as they can be hidden; and so with all other loves.

3700. In the other life they conduct themselves in the same way: learn with avidity all arts: have

infested me while awake all this night: can easily allure the upright, entering into all their affections by merely pretending what is honourable, pious, merciful, and innocent. Some of them this night allured many Societies which are otherwise upright. Des.

[D.] 3701. The magical arts by which they allured them. Enum. and des. 3702.

3702. One **Siren** can act as a Subject of many Societies simultaneously, both good and evil, and thus can be in a persuasive life.

3710. They can inspire others with anger, with an efficacy of persuasion, so that they kill themselves, in order to have a right over them, as murderers. Nothing comes forth . . . which they do not try to turn to their own advantage, thus into magic . . . and therefore they learn with avidity the truths and goods of faith, but solely with the end of deceiving others. Thus they cannot learn what is true, good, and holy; for they pervert and profane it. 3715.

3712. Especially do they simulate the lower mind of another . . . in order to deceive those who love him. Des. . . Such desire to come into the world through others, being very deceitful, for they insinuate themselves through good affections . . . and have a very persuasive life.

3713. Women constitute the greatest part of such **Sirens**, even those who (here) have been celebrated, and have been esteemed above others because they lived in what is externally becoming. For they do not manifest their deceit . . . but still they may be known.

3714. When left to themselves, the **Sirens** were carried into the most obscene things . . . among themselves; (showing that) they have no internal bond . . . and that their interiors are completely loosed. Des.

3716. **Sirens** especially desire to obsess men, but their interiors through their exteriors. For days they have laboured to come into my senses, nay, into the taste. Ex. The adulterous and cruel desire to obsess man's exteriors; but these his interiors. . . They wanted to appropriate the corporeal memory, and thus return into the world. These obsessions are interior. (How a man may know whether he is thus obsessed.) If he is withheld by external bonds alone, so that if these were removed he would perpetrate such things, he is obsessed within by such **Sirens**. This is the obsession which exists at this day. 3717. 3718.

3718. They desire to act while man sleeps, as well as when he is awake. (From experience.)

3718a. When they suppose themselves to be penetrating towards the interiors, they are carried (to the brain) through excrementitious ways. Des.

3719. They are such as want to obsess the scientific and intellectual things of man; and thus to insinuate themselves through all Knowledges turned into what is magical, so that they may obsess the men. They are such here also: by external things they can allure men to themselves, and as it were fascinate them to be in their society; and so they are drawn away from internal things.

3720. The other **Sirens**, who insinuate themselves through the affections, when they supposed themselves to pass towards the chest, and thence into the loins, were brought through (my) external skin. Such possess the excrementitious pores of the sweat there . . . and so also between the loins. Such is their outcome.

3721. He who has not faith in the Lord is obsessed by such, and at last comes among them. In the other life he is associated with them, and lives in the most filthy excrementitious things.

3722. Such can excite irresistibly, with both men and Spirits, all the venereal thoughts they have had from infancy . . . For the efficacy of their sphere is such that it passes into the corporeal memory of Spirits, which, otherwise, is never permitted. 3739, Ex.

3723. They have contracted this (here), by constantly thinking how to bind the lower minds of others to themselves, and thus fascinate them . . . Hence their sphere (there) is one of continually obsessing the interiors of men, which had the effect with me of their wanting to infuse themselves into my taste . . . and wanting to eat (with me). For the taste and tongue correspond to the interiors. 3858, Ex.

3728. Evil Spirits above the head spoke filthy things through the **Sirens** with others as if from me. Des. Such are the **Sirens**.

3997. Those who are . . . **Sirens** in the highest degree . . . while I was writing, inflicted pain in the abdomen, which was their own anguish at not wanting to be exposed. . . I perceived that they insinuated themselves into the affections, and could excite pity, as if they were upright. Des.

3999. The **Sirens** over head, high up, and very high, supposed that they were not adulterers to an extreme degree, and therefore their bonds were relaxed, and they then excited others to adulteries without any conscience, insomuch that the devil of the cloud was sent to them, in terror of whom they confessed that they are adulterers. . . For they are those who excite others in secret, being for the most part those called prelates, who are persuaded that they can remit all sins . . .

4019. How **Sirens** hold those bound whom they are trying to obsess. Ex.

— They have eyes like those of serpents, which have sight, or ideas, as it were present on every side.

4057. This is done by **Sirens** and adulterers.

4098^e. These are a species of **Sirens**. Des.

4265. The **Sirens** wanted to have (this profaner) for their Subject; but he swelled out and appeared like a great dragon, and poured the **Sirens** into his belly, rendering them powerless. Ex.

4278. How some **Sirens** are punished, and broken.

4298. **Sirens** try to do violence to infants. Their punishment des.

4304. On the progression of the **Sirens**. **Sirens** inflowed into my will. . . Some have supposed the

influx of the Lord to be nothing else than that it should take possession of them . . . The **Sirens** then advanced to others, and inflowed, in order to subjugate them . . . Wherever they came they insinuated themselves into the affections of every kind . . . taking souls captive, and then leading them into things dishonourable and filthy.

4306. **Sirens**, by their magic arts, can penetrate into the first place of innocence. Ex.

4308^s. **Sirens** transfer themselves into a subtler sphere.

4327. A new penalty ; for **Sirens**. Des.

4344. Why **Sirens** are allowed to wander about and harass the good with things magical and persuasive . . . I have seen **Sirens** long in the world of Spirits, who harassed many, always with the intention to exercise command, and to subjugate the lower minds of others. . . . With their magical persuasion they wanted to persuade that they are to be pitied . . .

4420. **Sirens** were around me for weeks, to the left, above . . . harassing me by their magic arts and profane adulteries ; and at last they came so far as to speak exactly as if they were in the body. They supposed themselves to be altogether in the world . . . a sign that they want to return altogether into the world, thus altogether to obsess man, which they tried with me by night while I was asleep. They laboured, with various arts, to enter into me, and to cast out my spirit, and substitute their own. . . I touched their hands in that state. But they were punished most grievously. Des.

4448. On the Hell of the Nephilim of this time, properly that of **Sirens**. **Sirens** have been with men an entire year, who had a most filthy and profane Subject. In the world such had been women most highly esteemed for outward decorum, good morals, and cleverness. The **Sirens** who are properly Nephilim, within are the most filthy, are interior sorceresses, and are pre-eminent as adulteresses . . . continually labouring to destroy not only the conscience, but also to kill the body and also the soul in the lowest Hell . . .

4449. These female Nephilim or **Sirens** pervert the very sphere of the World of Spirits . . . carrying with them wherever they are borne a persuasion as if the Lord were there, and thus perverting the sphere equally as did the antediluvians.

4450. How they mix holy with profane things . . . thus alluring to themselves . . . not only the grosser Spirits, but also the more subtle ones. They could allure even infants.

4451. **They** (sometimes) elude punishments either magically or filthily. Their punishments des. But when they returned they had not been made better, but worse. To relate all these things would be to write a whole book. They are the experiences of almost a year.

4452. Their final vastations, and their lot in Hell. Des. 4453.

4455. **Their** obsession of men at the present day. Des. 4457.

4458. **Their** subject. Des. 4459. 4465. 4473. 4474. 4476. 4520.

4462. When sent into various Hells, the **Sirens** eluded the infernals . . . because they mix profane and holy things, and can at the same time introduce themselves into interior nature, and this simultaneously, being at once as it were holy with the good, cunning with others, and profane with the profane, and this all at once in every idea.

4463. Still, **they** are punished many times. Des. . . Then, fearing for their lives, they abstain for some time.

4464. Their outcome is that they become as if they were corpses, yet have a miserable life, and a cadaverous stench. The reason is that they desire nothing else than to return into worldly and bodily things.

4473. On **Sirens**, continued.

4477. Whatever idea there has been, or scientific, **Sirens**, when they call it forth from the man, turn into magic with the end of exercising command, of destroying all others, and of rendering them infernal. They have entered into my scientifics as to the viscera, and have tried to make magical things thence, unknown to me ; but were grievously punished.

4478. The **Sirens** brought themselves to such a pitch that they no longer cared for penalties ; but eluded them in various ways by magic . . .

4479. **Sirens** are such that no man who has once esteemed adulteries and such things as nothing, and has thus let himself as to thought into the companionship of such in the other life, can ever escape being held captive by them to the end of life. Ex. This is still more the case at the present time ; (for) such a wandering crew of **Sirens** is at this day multiplied far beyond former times.

4552. Some of the worse kind of **Sirens** came while I was writing, because they could thus attract my delight to themselves. Des.

4573. In externals, **Sirens** scatter from themselves affections of good, and thus insinuate themselves to simple Spirits. They thus keep themselves in the World of Spirits, and can with difficulty be thrust down thence. . . By such things they enter into the thoughts of men, and wholly lead them, so that they are the worst of those who obsess, because they are internal, and men cannot be defended from them except by the Lord. (Their operation des.)

—². There are two kinds of **them**. Some have as the end to command man . . . by thus obsessing the thoughts, and by leading them. They are very troublesome. The other kind are similar, but have not such a frenzy to exercise command. They take away all freedom from those who want to think well, and give it to those who want to think evilly. . . They are very obscene, are sorceresses, and are against everything good and true. Their Hells des.

4580. On those of the male sex who are like **Sirens**. Fully des. Their Hells.

4581. On the Hells of those who give aid to the **Sirens**.

4594. Those women become **Sirens** who think of nothing else than that they may enter into the affections of men—*virorum*, over whom they want to exercise command, and by whom to profit, by alluring them to

the love of self, or to self-esteem, so that at last they suffer themselves to be taken captive and commanded by them, and spend all their wealth on them; when yet those women have not the least love for them, but at heart wholly despise them. So do they act with many in succession, and also simultaneously. Hence, in the other life, as soon as they come to Spirits, they enter into their thoughts, and hold the thought completely obsessed, until they are delivered by the Lord. . . . Unless the Lord should deliver the World of Spirits from such, scarcely any good Spirit could be in that World without being led as a captive by them. . . . When they first enter into the thoughts, they follow one's thought strongly, afterwards, they lead it.

[D.] 4595. They speak from some other place than where they are. Des. Their wand des. 4598. 4599.

4596. For a week or two they came to me in crowds, because with me they could see the world, and thus be in the Corporeal itself; and, as soon as they arrived, they seized upon my thought, which they held so bound that I had no freedom of thinking. Their lot in Hell des. The incredible multitude of such, mostly from the Church. 4600.

4601. When Sirens arrive, they continually murmur something, and observe whether the murmur is fixed anywhere, and thus observe that there are Spirits there, and at once throw themselves into their thoughts, and thus bind them. At first they openly follow their thoughts, then they try to lead them, and thus obsess them. The Spirits are then in a lamentable state, without the freedom of thinking; and, unless delivered by the Lord, would spiritually perish. Ex. Their cow bells.

4624. Sirens are distinguished according to the Hells with which they have effected conjunction.

— Some Sirens do nothing else than compel Spirits to speak certain sonorous words for a long time, and thus as it were destroy—*mortificant*—them.

4632. An Angel seen, with great force, reducing Sirens in Hell into order. Des.

4635. Sirens are of many kinds, des. But all these have been thrust down into Hell. . . Sirens are the most pernicious of all. Des. At this day there is a vast number of such, from Europe.

4948. She wanted to enter the Hell of the Sirens, into which no one is admitted. Des. See also 4950.

5006^e. The Sirens and their like encompassed (James Benzelius) with a fatuous lumen.

5127. Sirens among celestial Spirits. Des.

5128. That crew, which was almost sirenic, was cast down . . .

5224. The phantasies of Sirens by which they induce on themselves lovely forms, and present beautiful houses, etc. 5225.

5464^s. Sirens know how to insinuate themselves into various affections, which are the head of man, and thus draw him to them. They also know how to magically reduce the thoughts of another down to the Sensuous, and they then induce various phantasies, and lead him wherever they want.

5486. The Last Judgment of the Sirens. (See LAST JUDGMENT, here.)

— Sirens are the worst of all in the other life, and are more hurtful than all others, for they can seduce all whom they approach unless they are taken away and protected by the Lord. They enter into both the good and the evil affections of all, by arts both phantastic and magical. They conspire with all the Hells; in a word, are more diabolical than all others. There are also men—*virii*—of this quality, who, in the world, have entered into the friendship of everyone, by insinuation into their affections and gains, solely for the sake of gain, and of obtaining command over them, it being a matter of indifference to them whether they insinuated themselves by piety, charity, and love, or by impiety, profanation, murders . . .

5656. Sirens can dislose anyone's evils.

5700. Mentioned.

6106^r. Harlots who are women of talent are called Sirens. They appear like mice . . .

D. Min. 4680. Sirens cause an obstruction of the hinder part of the cauda, where the spinal marrow ceases, and a pain there. They act into the lower intestines, especially into the rectum, and there cause a species of colic, and a difficulty in evacuating the faeces.

Sisera. *Sisera*.

E. 355³³. 'The stars fought with Sisera concerning their ways' (Judg. v. 20) = the knowledges of truth, and combat from them against the falsities of evil. 447⁴.

434¹³. 'Sisera' = falsity from evil destroying the Church.

Sister. *Soror*.

A. 1475. 'Say thou art my sister' (Gen. xii. 13) = intellectual truth. Ex. 1495.

2498. Abraham again calls his wife his sister.

2508. 'This is my sister' (Gen. xx. 2) = rational truth; for 'sister' = intellectual rational truth. 2523.

— That rational truth is 'sister.' Ex.

2524. 'Sister' = what is rational.

2556. Sarah as a 'sister' = rational truth.

2558. That from being his sister she became his wife = that by means of rationality spiritual truth was conjoined with the Celestial.

3129. 'Brother,' in the Word, = the affection of good; and 'sister,' the affection of truth. 3132. 3303.

3133. The affection of truth is here represented by 'Rebekah his sister' (Gen. xxiv. 30).

3182. 'Rebekah their sister' (ver. 59) = the affection of truth Divine. 'Sister' = truth.

3186. 'Our sister be thou for thousands of myriads' (ver. 60) = the fructification of the affection of truth to infinity.

3386. '(Isaac said, She is my sister' (Gen. xxvi. 7) = rational truth. Ex. 3394.

3398. The reason this was done three times, is that by 'sister' is signified rational truth; whereas 'wife' = Divine truth; and this was called rational to prevent its adulteration. Ex.

3688. 'The sister of Nebaioth' (Gen. xxviii. 9) = the affection of celestial truth . . .

—, 'Sister' = intellectual or rational truth.

3927. 'I have wrestled with my sister' (Gen. xxx. 8).
Ex.

4504. 'Sister' = truth; here (Gen. xxxiv. 27) the truth of faith.

6727. 'His sister stood afar off to know what would be done to him' (Ex. ii. 4) = the truth of the Church far from it, and advertence.

8337. See MIRIAM.

E. 7467. The Lord's 'sisters' (Matt. xii. 50) = those in truths from this good.

Sit. *Assidere.*

H. 449. Two Angels sat near the head. D. 1096.

D. 5007. On those who sit behind man.

Sit. *Considere.*

A. 5703. 'They sat before him' (Gen. xliii. 33) = that they were disposed by his presence.

R. 845. 'I saw thrones, and they sat upon them.'

Sit. *Sedere.*

Sitting, A. *Sessio.*

Seat. *Sedes.*

A. 830. When expelled, they sit solitary.

2083^e. See RIGHT-*dexter*. 3387^t. 9133^e. M. 21². T. 136^t.

2145. 'Sitting at the tent door.' Ex.

2324. 'Sitting at the gate of Sodom.' Ex.

2684. 'Hagar sat by herself' (Gen. xxi. 16) = a state of thought. Ex. 2688.

3552. 'To sit' (Gen. xxvii. 19) involves something of tranquillity.

4157. 'She sat upon them' (Gen. xxxi. 34) = that they are interior.

‡. 4861. Occurs. 5313², Ill. 7780. 8685. 8689. 10415.

5135. The seat which theft occupies, and from which it ejects goods and truths. —⁹.

—, When evils and falsities occupy the seat.

—^t. The Lord then removes the goods and truths of infancy from that seat.

6226. 'He sat upon the bed' (Gen. xlviii. 2) = that it was turned to the Natural. Ex.

6423. 'He shall sit in the might of his bow' (Gen. xlix. 24) = safe by the truth of doctrine fighting. 'To sit' = to be safe.

8373. When those in Jupiter sit. Des.

8377. While they sit at table, they sit upon leaves of the fig.

8408. 'In our sitting by the flesh pot' (Ex. xvi. 3) = life according to their pleasure.

9422. 'Sit for us in this' (Ex. xxiv. 14) = remain in the external sense.

—². For 'to sit' = to remain in a state. For progressions = changes of state; hence sittings = remainings in a state; and therefore it was a ritual to sit when they were representing a permanent state of the interiors. Ill.

W. 115^e. The influent love and wisdom would have no seat.

365^e. They assigned the seat of the soul . . . T. 697.

P. 231^t. Such sit mute in the dark.

338^t. No one can sit anywhere but in his own place. . .

R. 153⁷. They depart, and sit sad.

—⁹. They sit solitary and idle.

221. 'To sit with the Lord in His throne' (Rev. iii. 21) = conjunction with Him in Heaven. 222. E. 253.

249. 'He who sat upon the throne' (Rev. iv. 8) = the Lord as to Judgment. (= the Lord as to the Divine Itself. 256. 273. 291. 339. 368.) (= the Lord as to the Divine good in Heaven. E. 297. 343. 412. 460². 482.)

294. Therefore a hypocrite . . . sits mute.

299. 'He who sat on him' (Rev. vi. 2) = a man angel.

642. 'He who sat upon the cloud' (Rev. xiv. 14) = the Lord as to the Word. 645. 646.

719. 'The harlot who sits upon many waters' (Rev. xvii. 1). . . 'To sit upon them' = to be and live in them.

808. 'Who sitteth upon the throne' (Rev. xix. 4) = the Lord as the God of Heaven and the Judge of the universe. —², Ill. 865². 886².

821. 'He who sat upon the white horse' (ver. 11) = the Lord as to the Word.

839⁵. They said, Let us not stand before them, but sit.

M. 23^e. Whoever enters the place of worship knows his own place, and cannot sit elsewhere . . .

132². I replied, I have been led here to see and hear, but not to sit down. T. 48².

D. 2644. They sit in torment. 4111.

3116. Some Spirits appear sitting, upon a seat-*solio*.

3811. When they have sat thus a long time, perhaps for many ages, their externals are as it were dead, and they can be formed into something. 4038.

4471. Meanwhile they sit like skeletons . . .

4744. He sat meditating . . .

4929. On their temples, and how they sit.

5991. How Spirits are explored from their seats in a house.

E. 355³. 'Horses' = intellectual truths; 'those who sit upon them' = spiritual truths. See 575.

637¹¹. 'To sit on the earth' was a sign of mourning . . .

687⁵. Standings and sittings belong to man's quiet, and thence = the esse of life from which is its existence, thus to cause to live; and therefore 'to sit upon thrones' = to be in the work of Judgment; hence 'to sit in Judgment' = to do Judgment; and 'to sit upon a throne' = to be a king, or to reign. Ill.

—⁶. 'To sit' (Ps. i. 1) is expressive of the life of the will, thus of the esse of the life.

—⁷. As the Lord is the Esse itself of the life of all, 'to sit' is said of Him. Ill.

—¹⁰. 'To sit' = to be. Ill.

—¹⁴. 'To sit' = to be, and also to remain in a state, and is of the will. Ill. —^e.

730¹⁸. 'To sit in the ways' (Jer. iii. 2) = to insidiate.

1038. 'To sit' = to dominate. 1062. 1076.

Sitnah. *Sitnah.* A.3429.

Situated. To be. *Situari.* M.310².

Situation. *Situs.*

See under DISTANCE, and PLACE.

A. 1273. On situation in the Grand Man. Gen.art. 1376, continued.

1274. Societies appear distinct as to **situation**, although places there are only varieties of state.

— . **Situations** there are circumstanced relatively to the human body (however it is turned round).

1276. The **situation** of Spirits and Angels in relation to the Lord. Ex. . . Thus all have their **situation** relatively to Him, in all directions and heights, and in horizontal, vertical, and oblique planes. Their **situation** is constant to eternity. 1376.

—^e. Hence there is a like **situation** of all things around each Angel, and with every man to whom Heaven is opened.

1277. Men also, as to their souls, have a **situation** in the Lord's Kingdom according to their life and state. Ex.

—^e. Men thousands of miles apart may appear to touch, in accordance with their **situation**.

1377^e. After (minor) changes of state they return to their own **situation**.

1380^e. That all Spirits and Angels constantly keep their own **situation**, is an appearance. Ex.

1381. Souls and Spirits not yet allotted a constant **situation** in the Grand Man. Ex. D.2547, Ex.

1640. They speak with me from the various **situations** in which they are according to their **situation** in the Grand Man, that is, according to their state. Des.

3638. Hence all the Societies keep a constant **situation** relatively to the Lord, who appears as a Sun; and . . . they keep the same **situation** relatively to everyone there, wherever he goes and however he turns himself round. Ex.

3639. Hence all **situations** there are circumstanced relatively to the human body, that is, to its right, left, front, back, in any position of it; and also according to its planes, as that of the forehead, temples, eyes, ears, shoulder-blades, breast, abdomen, loins, knees, feet, soles; also according to planes above the head and below the soles, at every obliquity; and also at the back, from the occiput downwards. From the **situation** itself, it is known what the Societies are, and to what provinces they belong. 4321. 4403; Ex. 5171. 5380. 7111²; Enum. H.66. D.636.

3641. All appear erect; but in themselves, and according to the angelic sight, are in a different position; the Angels having their heads directed towards the Lord . . . from whom is all position and **situation**; and the infernals having their heads downwards and feet upwards, thus in an opposite position, and also in an oblique one . . . In this way, Heaven together with Hell relates to a one in **situation** and position.

4321. All in the Grand Man keep a constant **situation** according to the quality and state of the good and

truth in which they are. **Situation** there is not **situation**, but state.

7171^e. The **situation** of the various planets in the ideas of Spirits. Enum.

H. 207. The **situation** of the various Heavens relatively to each other. W.205.

332. The **situation** of the Heaven of infants. Ex.

582. The **situation**, etc., of the Hells. Chapter.

587. The **situation** of the Hells in special is known to the Lord alone; but their **situation** in general is known from the quarters in which they are. Ex.

M. 415⁵. The changes in **situation** of these Spirits, were changes of the state of their minds . . .

D. 445. They are to be judged from their **situation**. Ex.

1703. As to **situation**, it cannot be said that the Spirits are actually there. 1703a.

1985. That the place or **situation** where Spirits appear is only apparent. Ex.

2336. They do not always present themselves according to their **situation** in the Grand Body. Ex. 2357.

2357. On the **situation** of Spirits relatively to the body. Gen.art.

2358. Not only was such a **situation** continually observed around my own body; but, if there were many like me, the same Spirits appeared to them also in a like **situation**, neither more remote, nor more near . . . however distant from each other we might be.

2651. Spirits, wherever their dead bodies may be on Earth . . . are allotted a **situation** in the Grand Body according to their qualities or faculties. In like manner men on Earth. Ex.

2810. In the Spiritual World, all things are allotted a place and **situation** entirely according to their natures and native qualities . . . And so there is a gyration of all things according to heavenly forms . . . Hence each and all things are allotted a **situation** in the Grand Body, according to the changes of their state . . . and [so are] carried from their own **situation** into others . . . but still they are brought back into the **situation** which is in agreement with their nature.

2846. As **situation** (there) is not anything, but **situations** are according to their nature . . .

3400. A Spirit who could change his **situation**; may he changed the **situation** of almost all in the sphere.

3941. Progressions from one place to another mean changes of Societies; for all Societies have their **situation**; and therefore all change of **situation** comes from a change of Society . . . 4403^e; Ex.

3957. See EAR.

4403³. Thus every state has its own **situation** within the Grand Man, as also without it.

5240. On the **situation** of the peoples and nations there.

5511^e. Hence it is everywhere Known what they are in mind and affection, from their mere place, or **situation**, in the cities, and on the mountains and rocks, and also in the lesser societies, as in places of worship.

Six. *Sex.*

Sixth. *Sextus.*

Senary. *Senarius.*

A. 6. The six 'days,' or times, which are so many successive states of regeneration. 62.

12. The sixth state is when he speaks truths and does goods from faith and thence from love, (thus) becoming a spiritual man, (and being in) combat. Ex.

13. Rarely does anyone come to the sixth state.

63. At the end of the sixth day evil Spirits recede, and good ones succeed, and he is introduced into Heaven.

82. That man has now become so far spiritual that he is the sixth day. Sig. 83.

730. 'Six'=labour, from the six days of labour or combat.

737. 'Six'=labour and combat. 4178.

—². As 'six'=labour and combat, it also=the dispersion of what is false. Ill.

—³. Elsewhere, 'six' does not=labour, combat, or the dispersion of what is false, but what is holy of faith, because it relates to 'twelve,' and to 'three,' whence is the genuine derivation of the number six. Ill. The reason of this derivation is that in the combat of temptation there is what is holy of faith; and also because the six days of labour and combat regard the holy seventh one.

900. Six, as preceding seven, =what is not holy, but relatively profane.

—^e. Six, as preceding seven, =in general all that state which precedes. This is the signification of six in application to any subject of which it is predicated.

1709. 'Six'=combat. 1963.

2276. 'Six'=labour or combat.

3239^e. There are in general twelve classes—*sortes*—in the Lord's Kingdom; but here there are six, (which)=the same. 3960.

3960^e. 'Six'=the same as 'twelve,' namely, all things of faith and love.

4592⁴. Six names which frequently occur in the Prophets. Enum.

5291. 'Six'=the same as 'three.'

8421. 'On the sixth day' (Ex.xvi.5)=at the end of every state. Ex. 8488.

8443². Truth Divine in the sixth degree.

8494. The six previous days represented combat and labour, consequently, the temptations which precede a state of peace.

8506. 'Six days ye shall gather it' (ver.26)=the reception of truth before it is conjoined with good; for 'six days'=a state of labour and combat; here, a state of the reception of truth, or a state when good is acquired through truth; for in this state there is labour and combat. Ex.

8510^e. The six days (in Gen.)=temptations and combats.

8516. 'He gives you on the sixth day the bread of two days' (ver.29)=up to the end of the former state He gives so much of good through truth, that conjunction may afterwards be effected. 'The sixth day'=the end of the prior state.

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8539². The prior state (of regeneration) is signified by the six days which precede the seventh.

8888. 'Six days shalt thou labour' (Ex.xx.9)=the combat which precedes and prepares for this marriage. 'Six'=combat. Ex.

—^e. There are no six days of labour there.

8891. 'In six days Jehovah made . . .' (ver.11)=regeneration and vivification. . . 'Six days,' when predicated of the Lord, =the labour with man before he is being regenerated.

8975. 'Six years shall he serve.' See SERVE.

9272. 'Six years shalt thou sow the land' (Ex.xxiii.10)=the first state when the man of the Church is being instructed . . .

9278. 'Six days shalt thou do thy works' (ver.12)=a state of labour and combat while in external delights which are to be conjoined with internal. —³.

9431. 'Six days' (Ex.xxiv.16)=while in a state of truth. Ex.

9555. 'Six reeds' (of the candlestick)=all things of truth from good in the complex. 'Six'=all things in the complex. 9561.

9654. 'Six boards' (Ex.xxvi.22)=good from the Divine Human in every way.

9741^e. The six days which precede the seventh=the former Church up to its end, and the instauration of the new one.

9843. 'Six names on one stone' (Ex.xxviii.10)=the whole quality of truths from good. 'Six'=all things.

10217⁸. The triplication of the senary number involves the end.

10262⁵. In the Spiritual Kingdom the correspondent numbers are 12, 6, and 3; for by these are signified all things; and, when predicated of truths and goods, all truths and goods in the complex.

10360². The time and state while the Lord was in combats is signified by the six days of labour.

10366. 'Six days shall work be done' (Ex.xxxi.15)=the state which precedes and prepares for the heavenly marriage.

10373. 'In six days Jehovah made heaven and earth' (ver.17)=the state of combat and labour while the Church is being instaured. 'Six days,' when the instauration of the Church and the regeneration of man are treated of, =a state of combat against evils and falsities, thus a state which precedes and prepares for the conjunction of good and truth.

10624. 3, 6, and 12 belong to the spiritual class.

10667. 'Six days thou shalt work' (Ex.xxxiv.21)=the first state of regeneration, when man is in truths, and is then in combats against evils and falsities. 10729, Ex.

10729. 'Six days shall work be done' (Ex.xxxv.2), in the supreme sense, =the glorification of the Lord's Human.

R. 245. 'Six wings' (Rev.iv.8)=(all) the powers and guards. . . 'Six'=all as to truth and good; for 6 comes forth from 3 and 2 multiplied together; and 3=all as to truth, and 2 all as to good.

[R.] 322. '3,' and '6,' are predicated of truths, and signify them.

489². 'Six' = what is complete to the end, because it is the double of three.

610. 'Six' = the same as 3 times 2, and 3 = full, and all, and is predicated of truths; and 2 = the marriage of truth and good; and as 6 is compounded of these two numbers multiplied together, it = all the truth of good in the Word; here, it falsified.

—². That 'six' = full, and all, and is said where the truths of good are treated of. Ill.

M. 21³. Six virgins stood at the side of the bride (because) the number six = all, and what is complete.

155⁴. Wives have a sixth sense.

T. 302. The 'six days' of labour = combat against the flesh and its concupiscences.

E. 253⁷. 'Six steps' (of Solomon's throne) = all things from primes to ultimates.

283³. 'Six' = spiritual good; for 'six' = communication; and communication with the Lord is through charity towards the neighbour.

376³⁹. 'Six' = all things, and is predicated of truths.

401¹⁵. 'From the sixth to the ninth hour' (Luke xxiii. 44) = that there was mere falsity and no truth whatever; for . . . 'six,' and 'nine' = all things in the complex; here, falsities and evils.

627⁴. 'Six' = the same as 'three;' namely, truths in the whole complex.

633. 'Six weeks' = the same as the six days of one week, namely, a state of combat and of labour, consequently the end, when the Church has been completely devastated, or when evil has been consummated.

S47. 'Six' = all things, and is predicated of truths and of the derivative goods; and, in the opposite, of falsities and the derivative evils. For this number is composed of 2 and 3 multiplied together; and 2 is predicated of goods, and in the opposite of evils; and 3 of truths, and in the opposite of falsities. Hence it is that 'six' = all truths and the derivative goods in the complex; and, in the opposite, all falsities and the derivative evils in the complex.

Sixteen. *Sedecim.*

A. 9660. 'Sixteen bases' (Ex. xxvi. 25) = complete sustentation. 'Sixteen' = complete-*prorsus*; for it = the same as 'eight.'

E. 384². See FOUR.

924. '1600' = the same as '16;' and '16' = the same as '4' and '2;' and all these numbers are predicated of goods; in the opposite, of evils.

Sixtus Quintus.

R. 752. I spoke with pope Sixtus Quintus. He was chief regulator of a Catholic Society who excel the rest in judgment and industry. For half a year before his death he had believed that the vicarship was an invention for the sake of dominion; and that the Lord alone is to be adored; also that the Holy Scripture is Divine; and that the saints are not anything. He leads an active life, proposing to himself every morning nine or ten

things. (He tells how he had accumulated the great treasure in the castle of St. Angelo. His message to those now living.) Compare D. 5529. 5833. J. (Post.) 103.

Sixty. *Sexaginta.*

Sixtieth. *Sexagesimus.*

A. 3306. 'Isaac was a son of sixty years' (Gen. xxv. 26) = the state of the Divine Rational. What 'sixty' involves may be evident from the simple numbers of which it is composed: 5 and 12; 6 and 10; and 2 and 30.

5335². 'Another, sixty' (Mark iv. 8, 20) = fulness of remains, because it arises from ten.

10225. The third state is from the twentieth to the sixtieth year of one's age, and is a state of intelligence, and is called adolescence, young manhood, and manhood. The fourth state is from the sixtieth year and upwards, which is a state of wisdom, and of innocence in wisdom. Ill.

E. 684³⁷. Sixty = a full time and state as to the implantation of truth; thus 'sixty-two' = the marriage of truth with a little good.

S47. 'His number six hundred, sixty and six' (Rev. xiii. 18). Ex.

Size. See MAGNITUDE.

Skeleton. *Sceleton.*

A. 824^e. Adulterers become like ugly skeletons.

4533². Some there appear like skeletons.

6348³. To angelic sight profaners appear like skeletons. P. 226.

6959². As such have scarcely any remains, they at last become like skeletons . . .

M. 182⁵. Can a bony skeleton . . . be introduced into a new body?

T. 361³. Like a skeleton in full dress.

364. As to his bones a mere skeleton.

D. 2644. They sit . . . like ugly skeletons. 4471.

3705. Such at last appear like skeletons, with nothing but skin and bones.

3900. They appear like bony skeletons. De Conj. 57.

3912^e. Antediluvians become as skeletons . . . 3914.

4503. Her end was (that she became) a skeleton, not like a common skeleton, but one in which even the bones had wasted into threads. Des. She had been reduced to this state by worms of various kinds.

5950. In the light of Heaven (profaners) appear like burnt skeletons. D. Min. 4745. 4774. E. 233^e. 1047³.

Sketch. *Sciagraphia.*

B. 1. Occurs. 16. T. 54. 76⁴. 565.

Sciagraphia. (The work at end of Spiritual Diary, Part vii. Section v.)

Skilful. *Habilis.* M. 302.

Skilful. *Sciens.*

A. 3309. See KNOW-*scire.* 10331².

Skill. *Peritia.* Coro. 59⁴.

Skill. *Solertia.*

Skilful. *Sollers.*

A. 1944². Can reason much more **skilfully**.

4156³. Fatuous lumen produces this **skill**.

4741³. The evil more **skilfully** than the upright.

Skin. *Cutis.*

Cutaneous. *Cutaneus.*

Cuticle. *Cuticulus.*

Cuticular. *Cuticularis.*

A. 1385. Spirits who belong to the province of the sealy **skin** want to reason about everything, having no perception. Des. 5556, Ex. D. 3703, Des.

3540. See SKIN-*pellis*. 10036.

—⁴. 'To be encompassed with **skin**' (Job xix. 26) = the Natural such as man has with him after death. 3813⁵.

3812⁴. 'Their **skin** cleaveth to their bones' (Lam. iv. 8) describes a changed state as to the celestial things of love; namely, that there was no flesh on their bones, that is, no good; for then all truth becomes like **skin** which cleaves to the bone: it withers, and becomes like wood.

4046^e. They who reason from external sensuous things . . . go more and more outward, even to the external **skin** of the head, which they represent.

4325. The **skin**, muscles, etc. receive for the most part fibres from the cerebrum . . .

4793^e. They were conveyed away by the excrementitious ways in the brain towards the externals of the **skin**. . . Such Spirits correspond to the filthy cavernules in the outermost **skin** where is the itch. D. 3719.

5552. On the correspondencè of the **skin**, etc. Chapter.

— . The things in man which have less life correspond to Societies in Heaven which are in less life there; as are the **cuticles** which encompass the universal body, etc.

5553. The Societies to which the **cuticles** correspond are in the entrance to Heaven; and to them is given a perception of the quality of the Spirits who come to the first entrance, whom they either reject or admit . . .

5554. See INTEGUMENT.

5555. They who have known only the generals of faith . . . and have suffered themselves to be much seduced . . . being sensuous, and not entering into reasons, constitute the **skin**, but the exterior and less sensitive one. I have spoken with those who constitute the **skin** of the skull. But such are as different from each other as is this **skin** in various places. Enum. D. 3704.

5557. See MEMBRANE.

6402². As those in truth and not yet in good look outwards, they are among those who belong to the province of the external **skin** in the Grand Man; for the external **skin** is turned outwards from the interiors of the body, and takes its sense of touch from the things which are without; but not sensibly from those

which are within. Thus they are in the Lord's Kingdom . . . but in its ultimates.

8247. Their beauty is in the external **skin**, and not in the fibres from within. U. 52^e.

8588⁶. Such (simple angelic Spirits) are those who correspond to the **cuticles**. 8870³.

8956. (In Saturn) they are clothed lightly; for they are encompassed with a thick **skin**, or coat, which repels the cold.

8977. Such are in the entrance to Heaven . . . and are called **cuticulars**, because they correspond to the **skin**. 8980^e.

9215. 'His garment for his **skin**' (Ex. xxii. 27) = sensuous things which invest exterior ones. . . 'The **skin**' = what is exterior, which also invests interior things, but still is within the Sensuous.

—². The exterior or middle Natural is what is signified by 'the **skin**.'

9216. In the **skin**—which is the ultimate tegument of the body—cease the interiors of the body, because it holds them together, and therefore they rest upon it.

10044⁹. The ultimate of man is the **skin** . . .

10691. 'The **skin** of his faces shone' (Ex. xxxiv. 29) = the internal of the Word shining forth in its external. . . 'Skin' = the external of truth and good. E. 937¹.

W. 41. The subject of the touch is the **skin**. Ex.

257⁶. The **cutaneous** envelope of the spiritual body.

P. 254³. (The gentiles) constitute the things called **skins**, membranes, etc.

M. 42³. Hence his **skin** as it were flashed in its extremes.

214^e. The first friendship . . . departs at last to the **cuticles**.

507². (This lust) is so thoroughly inrooted in the **cuticles** . . .

509^e. This lust . . . at last becomes **cuticular**.

510². Their faces consist only of **skin**, because they have no spiritual life in them.

—³. As they are **cutaneous**, they reason from the fallacies of the senses.

D. 1569. Those of the **cutaneous** glands. Des.

1693^e. These constitute the province of the external **skin** of the head.

1736. On those who constitute the external **skin**, and its coats. Gen. art.

—^e. These are the interior coats of the **skin**.

1738. For the external **skin** communicates through fibres and vessels with the interior and inmost things of the brain; hence its sense. Nay, they imbibe the most subtle things of the world, and transmit them into the brain, besides their exhaling the more subtle faeces, as is evident from the santorian perspiration.

1740. Some who constitute the interior coats of the **skin** are sufficiently upright . . .

1741. So long as they are in these phantasies, they constitute such externals, especially the **skins** and membranes, as act against internal things. The most of such are from our Earth.

[D.] 1743. The state of a man when ruled by those who constitute the cuticle. Gen.art.

— . There came many who constitute the cuticle (who showed) the state of a man who takes too much care of his cuticle . . . He is withheld from all study, and there is insinuated into him a disgust for doing anything real. Des. 1744. 1745. (See A.4054.)

1746. Such are they who care too much for the cuticle, or who are delighted with the things which belong to the skin; and who are called the delicate. These feel a repugnance to all good or essential work . . . The care of the cuticle is manifold, and therefore there are genera and species of such men.

1747. The cuticulars are averse to interior things . . . The exterior ones who actuate them are they who constitute the scaly and unclean skin.

1749. But when there is an equilibrium with others, they are of use, as is the skin to the interiors . . . The skin serves not only for excreting filthy things; but also for the insinuation of things which serve for nourishing the interiors; but the skin is then disposed by the interior life . . .

2864. Such (sorcerers) were in the skin of my head. Des. . . Most of these dwell in the outermost province of the head, namely, in its skin.

3206. See SIREN.

3700. The incredible number of the Societies who constitute the province of the skin of the whole front of the body. 3703.

3704. They who constitute the external skin, are such in the world as suffer themselves to be easily persuaded, having no extension of the understanding. (Of these) there are many genera and species; as those who suffer themselves to be easily deceived by simulated love towards infants and by simulated conjugal love, these constitute the skin of the provinces of the genital members: those who suffer themselves to be easily deceived by simulated mercy, constitute the skin of the chest; and so on. This, moreover, is the character of such skin; for it suffers itself to be deceived by external things which soothe it.

4154. These (reasoning) Societies wandered in the outermost skin.

4640. Simple Spirits in the First Heaven who correspond to the cuticles.

5926^e. Wherefore these are to be called cutaneous.

D. Min. 4597. Callosities in the skin of the head, and in the skull, to which (magicians) attach themselves . . . because they are associated with Spirits who know only the generals of faith . . . thus who have a general love towards the neighbour, without considering who is the neighbour. These greatly abound at this day, and suffer themselves to be seduced by every deceitful . . . Spirit. They are for the most part sensuous, and enter but little into reasons. They constitute the skin; these, the skin of the skull. Such exist with much difference, and correspond to the skin of the skull in various parts, as the occiput, face, etc.

4660. Spirits who induce pain in the cuticle of the knee bone.

4740. Such are like tumours . . . they adhere outwardly to the scaly skin, and thus extract a gross juice.

E. 386¹⁵. 'The skin' = the natural man. Ill. 540⁵.

556¹¹. This is signified by 'escaping with the skin of his teeth' (Job xix.20). Teeth without skin = falsities; but with skin, not falsities, because still in some measure clothed.

780⁵. 'Can the Ethiopian change his skin?' (Jer.xiii.23) = that evil cannot change its nature. As the skin is the outermost thing of man, and corresponds to his Sensuous, it = his nature.

D. Love xxi^e. The heat of the sun (merely) opens the outermost or cuticular things of bodies . . .

—^e. The clothing of man prevents the effect of the cold [of winter] in the cuticulars.

Inv. 49. Around the whole body are coats, one within the other, which taken together are called the skin.

Skin. *Pellis.*

A. 292. 'He made for (them) coats of skin' (Gen.iii.21) = instructed them in spiritual and in natural good.

294. That 'a coat of skin' = good spiritual and natural . . . The general term skin is here used, but that of a kid, sheep, or ram is meant, which animals = affections of good, charity, and the things of charity. 296, Ill.

3540. 'The skins of the kids of the goats' (Gen.xxvii.16) = the external truths of domestic good; for 'skins' = external things . . . because they are the outermosts of the animal, in which its interiors are terminated, in like manner as the skin-cutis, or cuticles, in man. This signification is derived from the representation in the other life; those there who are in the province of the skin-cutis (being) such as are only in external good and its truths. Hence the skin-cutis, and also the skin = external things. Ill.

9471. 'Skins of red rams and skins of badgers' (Ex.xxv.5) = the external truths and goods by which they are held together; for 'skins' = external things.

9632. 'Skins' = external truths.

10036. 'Its skin' (Ex.xxix.14) = what is false in ultimates; for 'skin,' or skin-cutis = what is true in ultimates . . . for those who relate to the skin-cutem- in the Grand Man are those who are in the truths of faith, and not so much in the corresponding good, who are those in the threshold to Heaven. Hence by the skin-cutem seu pellem, in the abstract sense, is signified truth in ultimates. The reason 'skin,' here = falsity in ultimates, is that when 'the flesh' = the evil of love, its 'skin' = what is false of faith thence.

P. 313^e. The 'coats of skin' = the appearances of truth.

T. 797³. Melancthon appeared clad in a hairy skin.

Skin. *Pellicula.*

A. 4054. Those who care only for their own skin. Des. (See D.1743.)

4459⁶. He who is in external pleasures merely, takes care of his skin . . .

Skip. *Subsilere.*

E. 405¹³. Joy originating from the good of love, is meant by 'to skip.'

Skirmish. *Velitare.* T.437².

Skirt. See under FRINGE, and WING.

Skull. *Cranium.*

A. 501^e. Terminate finally in the most general covering, which is the skull.

4040. The brain, when denuded of the skull.

5555. See SKIN-*cutis.* D. Min. 4597.

5563. Pains are sometimes felt in the skull, now in one part, now in another, and as it were nuclei are perceived there which are separated from the rest of the bones. . . Such things come forth from the false things which are from cupidities; and the genera and species of the falsities have their own definite places in the skull. Ex.

—^e. Hence those who have lived in deadly hatred . . . and the derivative falsities, have their skulls completely indurated; and some have skulls like ebony, through which no rays of light—which are truths—can penetrate.

5717². (Such) relate to deadly tumours of the head within the skull.

7748. They who love mere Knowledges . . . relate to the interior membrane of the skull. And they who accustom themselves to speak without affection, and to draw the thought to themselves, and withdraw it from others, relate to this membrane ossified. D. 3888.

T. 213^e. Like the brain without . . . its general covering, containant, and support, which is called the skull.

D. 951. A part of the skull was again raised up towards Heaven, and there was as it were read therein of what character the person had been . . . 2468, Ex.

964. They have attracted my skull, sometimes with pain. Ex.

1024. Things corporeal and natural constitute as it were the skull with its hair.

—^e. The falsities which indurate the skull are natural falsities . . .

1781. On those who constitute deadly ulcers . . . within the skull.

3718a. (The Sirens) are carried through the pores of the bone of the skull towards the external skin.

3911^e. Spirits who adhered to the head, so as to occupy the bones of the skull. Ex. 3912.

3913. Like the bones of the skull, which are of the same substance as the coats of the brain, [which] however, decrease into bones, and defend from injuries.

4491. Lejel had an operation into the skull, inducing pains on the part above the cerebrum, and afterwards on the part above the cerebellum.

4517. Witches enter into all parts of the skull and body, and thus find out what Societies are excited.

4559. Hypocrites inflict pain on the very bones of the skull. D. Min. 4648.

J. (Post.) 55. They hatched a theology from their skull.

Sky. See under ETHER, and HEAVEN.

Sky-blue. See BLUE-*caeruleus.*

Sky-light. Under WINDOW.

Slain. Under SLAY, and THRUST THROUGH.

Slap. *Alapa.*

A. 9049⁶. 'To inflict a slap' (Matt.v.39)=the act of injuring it. E. 556⁹.

Slaughter. *Caedes.*

See under MURDER-*ner,* and SLAY.

E. 304⁶. 'A storm of slaughter' (Is.xxviii.2)=the evils which destroy the goods of the Church.

315¹⁴. 'The slaughter of them that were slain' (Is.xxvii.7)=perdition through falsities.

405⁶. 'The great slaughter' (Is.xxx.25)=the destruction of the evil.

406². 'The slaughter' (Ezek.xxvi.15)=the very extinction of truth and good.

Slave. *Mancipium.*

See under SERVE-*servire.*

A. 2890. Evil Spirits consider man as a vile slave. Ex.

H. 564^e. They who have ruled from the love of self, are vile slaves in Hell. N.73. P.217⁶.

M. 291². Reduce their wives into slaves.

— . Reduce their husbands into slaves.

505³. A persuasion is induced on them that they had been vile slaves.

B. 79^e. Good works are as slaves to them . . .

D. 3786. He who supposes that he thinks and speaks from himself . . . in the eyes of other Spirits is scarcely so much as a slave . . .

E. 750¹⁸. 'Souls of men' properly means slaves-*mancipia seu servi,* by which are signified the scientific truths of the natural man which are of service to the spiritual. 1156, Ex.

1226³. They are permitted by the judge to use them as their slaves.

Slave. *Verna.* Ad.3/5971.

Slavery. Under SERVE-*servire.*

Slay. *Maclare.***Slaughter.** *Maclatio.*

See under KILL.

A. 2818. 'To slay his son' (Gen.xxii.10)=until whatever was from the merely human was dead.

5642. 'Slaying slay, and make ready' (Gen.xliii.16)=by the goods of the exterior Natural: for 'to slay' involves that which was slain.

7843. 'To slay' (the passover)=preparation for the enjoyment. 7917.

[A.] 9100. 'And shall slay it' (Ex.xxii.1)=shall extinguish it. 9156^e.

10024. 'To slay,' when predicated of the animals which were offered, =preparation for the things represented by the sacrifices. Enum. 10045. Compare 10678.

E. 304²⁶. Occurs. 315⁴. 405⁴⁶.

340²⁶. 'To slay,' or sacrifice, 'an ox' (Is.lxvi.3)=to worship God in externals . . .

411²⁶. 'To slay the children' (Is.lvii.5)=to extinguish truths.

548⁷. 'To slay'=to extinguish.

573⁹. 'Slaughter'=destruction. 724³⁴. 741¹⁹. 1029¹¹.

807. 'Slain from the foundation of the world' (Rev. xiii.8)=the Divine in His Human not acknowledged from the foundation of this Church.

Sledge. *Traha.* D.5870.

Sleep. *Dormire.*

A. 959². Sirens wanted to insidiate against me in my sleep-*somno*; I had a sad dream. Punishing Spirits were suddenly present, who miserably punished them. Des. They found them all, in spite of all their arts. Des. I marvelled that they were so grievously punished; but the crime is enormous, from the necessity of man's being able to sleep in safety, without which the human race would perish. The same thing takes place round other men whom they attempt to assail insidiously in their sleep-*somno*, though the man is not aware of it. . . When man sleeps, the Lord guards him most of all. 1983. D.3680. 3681. 4420. 4236.

1976^e. The third kind of dreams come through the Spirits who are near while man sleeps . . .

1977². To these angelic Spirits is also entrusted the duty of watching over certain men while they sleep, lest they should be infested by evil Spirits. Des. D.3181.

— They belong to the province of the cerebellum because this is awake in the time of sleep-*somni*, while the cerebrum sleeps.

1983. Evil Spirits burn to infest and attack man while he sleeps; but he is then especially guarded by the Lord; for love sleeps not.

3696⁵. 'To lie down and sleep' (Ps.iii.5)=a state of tranquillity and security.

3891². I was told, before I went to sleep-*dormitum irem*, that many were conspiring against me . . . but, being protected by the Lord, I fell asleep-*indormiebam*—without apprehension. But, being awakened at midnight, I was sensible that I did not respire from myself . . . D.458.

3893^e. They who are appointed to involuntary respiration are present with man while he sleeps; for, as soon as he sleeps, the voluntariness of his respiration ceases, and he receives what is involuntary of respiration. D.496.

4638⁴. 'To sleep-*obdormire*' (Matt.xxv.5)=to cherish doubt.

4814². Man's state while his exterior thought is lulled, that is, while he sleeps.

5210. 'He slept-*obdormivit*' (Gen.xli.5)=an obscure state; for 'to sleep-*dormire*'=an obscure state; moreover, sleep-*somnus*, in the spiritual sense, is nothing else; for there is spiritual sleep-*somnus*, while truths are in obscurity . . . In the degree, also, of such . . . obscurity, Spirits have sleep-*somni*.

9216. 'In which he sleeps' (Ex.xxii.27)=quiet upon them. 'To sleep'=to quiesce; here, upon the external Sensuous. Ex.

S. 17². 'To sleep,' and 'awake'=the life of man in the world, which is natural; and his life after death, which is spiritual.

R. 153¹⁹. After his work (in that cavern) everyone is allowed to sleep, etc.

M. 19. (The visitors in Heaven) slept until the morning.

194. Woman created while man slept. Ex.

D. 2436. That Spirits sleep. Ex.

2744. While I was sleeping . . . 2752. 2974. 3006. 5598.

3166. That love cannot sleep.

3231. I was overcome with sleep-*somno eram soporatus* in the afternoon. When I awoke, many around me were in sleep-*somno*, even the Spirits who had wanted to insidiate against me: these also, being overcome with sleep-*somno*, slept; and so with all who came with the intention to injure me. When they awoke, they said they had slept, and fled away; one saying that he had not wanted to sleep. . . The Lord alone watches over all, even His enemies, and does them good.

3232. (Thus) evil Spirits are compelled to sleep when with man, and thus cause that man sleeps well even if surrounded by evil Spirits. Otherwise . . . if not in sleep-*somno*—they would then perceive that they were Spirits separate from the man. . . When man sleeps and they are awake, they can then know it.

3381. Dreams which they introduced into Spirits who were asleep.

3406. I slept at intervals . . . and whenever I awoke he was present in his place; for he had no power over those asleep. There were also some Spirits with me who were asleep, and whom also he could not excite . . .

3418. That even the worst evil Spirits cannot excite those asleep.

3691. They had Subjects with me while I was asleep.

3718. These desire to act while man sleeps.

3855. On a certain one with me who was asleep.— He was in such a sleep-*somno*—that he cared nothing whatever for the infestations of evil Spirits. Such is the sleep-*somnus*—of some, that they believe themselves most safe [then] because protected by the Lord. Evil Spirits were then infesting; but they confessed that they could effect nothing.

3859. Some insidiated against me while I was asleep. The punishment. For to insidiate at night against man while he sleeps is an abominable thing, and therefore such draw down a penalty upon themselves.

4028. They could see the ideas I had while I was asleep.

4029. They wanted to know what angelic Societies were with me while I was asleep.

4234. I was with these this night, and I slept there . . .

4284. While I was awake, the Spirits around me were asleep; (thus) while man is awake, the Spirits around him may be asleep.

— . Certain then said, from innocence — when others wanted to disturb me — Hush, the Lord is asleep . . .

4321². Being infested by adulterers while I was asleep, these two aided them.

4740. One who, while I slept, dispersed two Angels, and then assailed me, seizing the genitals with his hand, wanting thus to destroy me . . .

4834. Certain with me while I was asleep (caused me) to want to kill those who entered into my chamber . . .

5598. This was done while I slept.

5617. The plane and ultimate is with an intelligent man, whether he is thinking . . . or is asleep . . .

D. Min. 4693. Spirits do not know where men are . . . When they happen to light upon them while they are asleep there appears as it were a sound of shouting outside of them, and as if some one fell down near the bed, and went under it, and stayed there. The man then supposes that it is an illusion, or a vision; but this is the source of it. It has happened to me sometimes while I slept.

4726. On those who have slept much.—A certain person who in the life of the body had slept much, and had had the delectation of his life in it, applied himself to the Spirits with me, and somnolence at once took possession of me. The Spirits also complained. Such are of almost no use, but are rejected; for they induce a torpor on others so that they cannot think; for thought is of waking, and makes waking.

E. 187². 'To sleep'=to lead a natural life without a spiritual one. —^e,ill. 355¹¹.

365¹³. As peace is in them and from them, it is said, 'In peace I together lie down and sleep' (Ps.iv.8). 'To lie down and sleep'=to live.

374¹⁵. 'To sleep' (Matt.xiii.25)=to live a natural life without a spiritual one. 911³.

481⁵. 'To sleep the sleep—*somnum*—of an age' (Jer. li.39)=that to eternity they will not perceive truths. 601¹¹.

514²². In this state the Lord appears to be absent, (which) is signified by 'He was asleep' (Matt.viii.24).

540⁴. Occurs.

650⁵². 'To sleep in the forests' (Ezek.xxxiv.25)=to be safe from the infestation of evil concupiscences, although among them. 701¹⁸.

659¹⁵. Those in the pits are signified by 'them that slept' (Matt.xxvii.52). 899¹⁰.

Sleep. *Somnus.*

Somnolence. *Somnolentia.*

See under SLEEP—*dormire*.

A. 948. While (in the tun), being bereaved of rationality, they are as it were in sleep; and whatever they do then is not imputed to them; yet they seem to themselves to be awake.

1108. Some are kept in a middle state between waking and sleep, and think very little . . . and are thus vastated.

1270². When (the antediluvians) began to inflow, I fell into sleep; and while I was asleep—*dormire*—they inflowed by cupidities with such violence that in waking I could not have resisted them. I felt it in my sleep, but cannot describe it. D.3364.

1974. After a troubled sleep . . . a very pleasant sight. Des.

1977. See DREAM.

1982. Some Souls who long to see the glory of the Lord . . . are lulled as to the exterior senses and lower faculties in a kind of sweet sleep; and then their interior senses and faculties are aroused . . . D.456.

1983². I was once in a very sweet sleep . . . When awake, good Spirits began to chide me for infesting them. (This was the work of Sirens, acting as if from me.)

3715. 'Jacob awoke out of his sleep' (Gen.xxviii.16) = illustration; for 'sleep'=a relatively obscure state.

4048. One spoke to me close to my head, and I perceived from the sound that he was in . . . a kind of peaceful sleep. . . Interior angels spoke through him, and he was in such a state that he could perceive and produce it. . . Such are they who relate to the sinuses of the brain . . . 7744. D.3878.

4175. 'My sleep is driven from my eyes' (Gen.xxxi.40)=temptations; (for these words)=continually, or without rest.

4283^e. He is then like one awaking from sleep in the morning . . .

5114³. (The lower degrees) are then quiescent with him, almost as the Corporeal is quiescent with man in sleep.

5988. Subjects near my head spoke as if they were in sleep, and spoke well, like those not in a state of sleep. Evil Spirits inflowed into them; but the influx was dissipated, and they complained that they were their Subjects no longer. The reason was that good Spirits could act into them while they were in sleep.

8850^e. In (Jupiter) they die tranquilly as if in sleep.

10833. Revelation (in the Sixth Earth) takes place in the morning, in the middle state between sleep and waking . . .

H. 440. In the state of being withdrawn from the body, the man is brought into a middle state between sleep and waking. Des.

506. All who have lived in good . . . appear to themselves, when let into the state of their interiors, like those who being awaked from sleep come into waking.

W. 74^e. Time (then) does not appear, as in sleeps.

R. 158. Natural life, regarded in itself . . . is nothing else than sleep.

[R.] 961. Once, on awaking from sleep, I fell into a profound meditation about God. (A vision followed. Des.)

M. 194. By the 'sleep' and the 'falling asleep—*obdormitio*' of the man (Gen.ii.) is signified his complete ignorance. —^e.

T. 160⁷. The first days after death are passed like a sleep . . .

606. A man not regenerated is like one who dreams . . . In the Word, natural life is likened to 'sleep.'

Ad. 3/2654. The life of the external senses is relatively a sleep; the life of the interior sense, that is, of the natural mind, is also a sleep relatively to that of the more interior faculty, which is properly human. This, moreover, is merely as a sleep relatively to the inmost life, which is that of the soul; and this is nothing but a sleep relatively to the veriest life, which is that of God. Thus each and all things in man are nothing but shade and sleep; (and) thus there are degrees of sleep, as there are of Angels and Spirits.

D. 319. (Souls) have states, and very many changes of these, merely between their highest sleep and their highest waking. Ex. 456. 778.

— . There is a state of sleep as it were awake . . . in which state they do not seem to themselves to sleep—*dormire*, but to be awake. Ex.

427. Some, by a peculiar merey, are prepared for Heaven by deep sleep, and by dreams which infest them in sleep.

778. On the sleep of Spirits. 1460. 2044^e. 2045. 3792.

2493. Animals which are presented by them in human sleeps.

2535. This state is as obscure to them as is the state of sleep. 2538.

2913. There is a law of retaliation. (Thus) some wanted to trouble me in my sleep, and to take away all my sleep, and therefore there were others who troubled them all night, and I slept—*dormiebam*.

3015. On the ideal speech of sleep.—Speech was held with me in the middle state between sleep and waking, by means of inexpressible ideas. . . This speech of sleep belongs to evil Spirits of the interior World, or to evil Spirits in sleep. Its quality.

3086. They infested me all night, so that I was twice aroused from sleep . . .

3369. Meanwhile I was in a sweet sleep.

3381^e. They can induce sleep whenever they want.

3391^e. He obtained this reformation as in sleep.

3464³. I have observed that when falling into sleep, my respiration was almost taken away.

3618. He had put on the persuasion that in the other life he would have a sweet sleep until the day of Judgment. Hence . . . he could induce on anyone a sweet sleep. . . He skilfully induced sleep on the Spirits around me, so that one after another fell into sleep. He tried the same with me, and I could feel a soporiferous force from it. Being an artifice, it is not permissible . . .

3619. While in a state of sleep, and in the middle one between sleep and waking, a certain Spirit wanted me to observe and write the things which were in mind . . .

3680. To-night, while in sleep, some insidiated . . . When they rushed on me to destroy me, a vehement wind was felt, which dispersed them in a moment from their Societies, so that they could scarcely retain their sanity, and were therefore miserably tortured.

3791. In the middle state between sleep and waking, but nearer to sleep, there was an ideal representation. Des.

4127. Being in sleep, I was infested. Des.

4128. Angelic Spirits then spoke with me in my sleep by representations. Des. On awaking, I could not understand a whit. I wanted to remember, but could not; for they were such things as do not fall under the sense which is expressed by speech.

4132. In general, the state of Spirits and Angels is a state of sleep, relatively. Ex.

4199. Others have loved the world; but they are kept in a state of sleep, until the delight of the world has been lulled. These are simple, and some good.

4257. Man thinks as the Spirits (in communication with him) speak; and the Spirits who are nearest to the man think as if in sleep.

4284. Again have evil Spirits infested me in my sleep, and have been punished.

4398. On waking sleep. Des. . . Such is sleep when with Spirits. Ex.

4424. A certain woman appeared to me in the middle state between sleep and waking, nearer to sleep.

4788. In my sleep there appeared . . .

6008. On Spirits who induce a shocking somnolence. Des.

E. 187. See AWAKE. 1006.

376³². 'The spirit of deep sleep—*somnolentiae*' (Is. xxix.10)=no perception.

J. (Post.) 132. I was once in a sweet sleep, and on awaking saw some Chinese around me . . . and the Angels said that the delight of my sleep had inflowed from their speaking with the Chinese about God . . . and *their* almost heavenly tranquillity thereat.

Coro. 19^e. When the Church is in a state of consummation, the state of life is like deep sleep—*somnolentia*.

Sleep. *Sopor.*

Soporiferous. *Soporiferus.*

See LULL—*sopire*.

A. 147. 'A deep sleep' (Gen.ii.21)=the state into which the man was let in order that he might seem to himself to have a proprium, which state is like sleep—*somni*; for in it he knows not but that he lives, thinks, speaks, and acts from himself. And, when he begins to know that this is false, he arouses as from sleep—*somno*, and becomes awake. 150, Ex. and Ill.

1072^e. Such 'drunkards' think themselves more awake than others; but they are in a deep sleep.

1838. A deep sleep fell upon Abram' (Gen.xv.12)= that the Church was then in darkness. 'A deep sleep' = a dark state relatively to waking.

D. 319^e. That man perceives this who is permitted to come from waking into many states of the softest sleep-*somni*, and then of deep sleep.

3392. Another was as it were dead . . . as if in a deep sleep.

3618. See SLEEP-*somnus*.

Sleepless. *Insopitus*. A.959. D.4236. D.Min. 475^o.

Sleepwalker. *Noctambulo*.

M. 134⁴. Like sleepwalkers who act from blind knowledge . . .

I. 15⁷. The life of a beast may be compared to a sleepwalker, who walks and acts from the will, with the understanding lulled. T.109². 5 M.9.

Slight. See LIGHT-*levis*.

Sloan, Sir Hans. W.344.

Slope. *Proclivus*. A.8165², and under DECLIVITY.

Slow. *Lentus*.

Slowly. *Lente*.

Sluggishness. *Lentor*.

A. 4054². Their presence was perceived by a sluggishness.

4381. 'I will proceed slowly' (Gen.xxxiii.14)=a successive state of preparation.

6921. Material things are like weights which induce sluggishness.

7270³. Divine truth thus becomes slower.

9334². Man is regenerated slowly.

9336. 'Little by little'=by degrees, thus slowly.

D. 2009. How slow is the thought of man. Ex.

5629. Therefore the Dutch are slower.

E. 1057^e. Hence they have alacrity in worldly things, and sluggishness in spiritual ones.

Slow. *Tardus*.

Slowly. *Tarde*.

Slowness. *Tarditas*.

Delay. *Tardare*.

A. 4474. 'He deferred not to do the word' (Gen. xxxiv.18)=a longing for acceptance.

4658. The speech (of these logicians and metaphysicians) was slow . . .

5187^e. By such a violent shaking up, the slow are inaugurated to think and speak more quickly.

5562. They who emerge from vastations fitted for uses which correspond to the bones . . . are slow-*lenti*, dull, stupid; they have slowness in all things.

5613. 'Unless we had lingered' (Gen.xliii.10)=delay in a state of doubt. Ex.

9223. 'The first-fruits . . . thou shalt not delay' (Ex. xxii.29)=that goods and truths . . . are to be attributed to the Lord and not to self. . . 'Not to delay,' when said of the good and truth of faith, =to ascribe from affection; for that which is not done tardily, but hastily, is done from the affection of love.

10396. 'Moses delayed to come down' (Ex.xxxii.1)= . . . no inflowing of Divine truth from Heaven.

Sluggishness. Under SLOW-*lentus*.

Slumber. *Dormitare*.

A. 4638⁴. 'They all slumbered and slept' (Matt.xxv.5). 'To slumber'=by delay to become sluggish in the things of the Church.

Sly. *Vafer*. E.978². Coro.33.

Smalkaldian. *Smalcaldicus*. Inv.31.

Small. *Exiis*.

See under LITTLE.

J. 74. The Angels have small hope of the men of the Christian Church.

Small. *Leviculus*. D.4863.

Small Pox. *Variola*.

M. 253. Occurs. 470.

D. 583. They said the faces of the inhabitants of our Earth are not beautiful, being deformed by small pox-*kopper*.

Smear. *Oblinere*. A.897. 3863. E.152³.

Smell. Under ODOUR, STENCH, and STINK.

Smell. *Olere*.

A. 7225^e. When they approach any heavenly Society, they smell rankly, and when they are sensible of it they suppose that it flows forth from the Society, when yet it is from themselves; for a bad smell-*graveolentia*-is not perceived except near its opposite.

7319. For falsity does not smell unless it is opposite to truth, nor evil unless it is opposite to good . . .

7554^e. Whence come cavities within, which smell rankly; for all bad smell-*graveolentia*-is from evils mixed with goods, and from falsities mixed with truths.

P. 305^e. As the delights of evil smell so shockingly, they might know that those diffusing it cannot come into Heaven.

Smell. *Olfactus*.

Smell To. *Olfacere*.

A. 1516. Taste and smell meet in a certain third thing, as is evident from animals which explore their food by the smell.

1820². As soon as they perceive as it were by the smell what is delightful to man, they assault it.

4624. As to the correspondence of the sense of smell—to this province belong those who are in general perception, so that they may be called perceptions: to these corresponds the smell, and consequently its organ.

Hence to **smell**, etc., in common discourse, is predicated of those who by divination come nearest the point, and also who perceive.

[A.] 5077³. See ODOUR.

5977. Genii **scent** in a moment what a man longs for.

H. 402². That the **smell** has such delight, is from the use which it performs to the brain, and also to the lungs.

W. 41. It is the same with the **smell**: odour affects the nostrils, and is in them, and is an affection of them caused by odoriferous particles touching them.

M. 210. The love of Knowing the things which float around in the air, from the love of perceiving, has the sense of **smell**; and the pleasantnesses of this are fragrances.

212. At the first **scent** of conjugal love, they flee away.

220. Natural **smell** is from spiritual **smell**, which is perception.

T. 569⁵. Hence, in the Word, **smell**=perception. Ill.

D. 2481. When a Truth applies to that sphere, something offensive strikes their **smell**.

2901. Like hornets, which, while flying, find ordure by the **smell** alone . . . So these Spirits are carried away as it were by **smell**, or by something represented by **smell**.

E. 990. **Smell**=the spiritual perception of good and truth.

D. Wis. x.4^e. The organ of **smell** corresponds to perception.

Smile. *Arridere.*

See under LAUGH.

A. 8246. Occurs. 8247.

Smite. *Percellere.*

See SLAP.

A. 7463. The presence of truth from the Divine **smites** them.

H. 525^e. Being **smitten** by the heavenly heat and light . . .

T. 224³. Hence they are so grievously **smitten** from head to foot.

D. 2883. Occurs. 4946.

Smite. *Percutere.*

A. 1487. 'Jehovah **smote** Pharaoh with great plagues' (Gen.xii.17)=that the scientifics were destroyed.

1714. 'He **smote** them' (Gen.xiv.15)=an avenging.

4251. 'To **smite**'=to destroy. 6765. 7580. 7603. 7606. 9552^e. E.556⁷.

4257. See MOTHER.

4733. 'To **smite**'=to extinguish.

6758. 'An Egyptian **smiting** a Hebrew' (Ex.ii.11)=an alienated Scientific endeavouring to destroy the truth of the Church.

6761. 'He **smote** the Egyptian' (ver.12)=he destroyed the alienated Scientific.

7136. 'To be **smitten**' (Ex.v.14)=to be injured by

falsities: for 'to be **smitten**,' in the spiritual sense, = to be injured as to good and truth, that is, as to the things of the spiritual life.

7330. Occurs. 7346. 7546. 8579. R.828.

7418. 'To **smite**'=to remove=*emovere*.

7871. 'To **smite**'=damnation; for 'to **smite**' is to kill or give to death, (which)=damnation. 7948.

8582. 'Thou shalt **smite** the rock' (Ex.xvii.6)=that they should urgently ask the Lord. 'To **smite**'=to be urgent in asking, but from a humble heart; (but) he **smote** the rock from a hard heart.

9007. 'To **smite**'=to injure through falsity. 9015.

9025. 'To **smite**'=to injure; here, to weaken. 9029.

9034. 'To **smite**'=to ill-treat; for 'to **smite**' is predicated of any kind of injury.

9058. 'To **smite**'=to injure.

9126. 'To be **smitten**,' when predicated of good and truth, = to be injured or harmed.

10510. 'Jehovah **smote** the people' (Ex.xxxii.35)=the devastation of truth and good with them. 'To **smite**'=to destroy; and to destroy, in the spiritual sense, is to deprive anyone of the truths and goods of faith and love, which in the Word is called 'desolation' and 'vastation.'

R. 498. 'To **smite** the earth' (Rev.xi.6)=to bring ruin upon the Church.

846. '**Smitten** with the axe' (Rev.xx.4)=rejected by those in falsities.

E. 295⁴. 'To **smite**'=temptation. 654⁹.

427². 'To **smite**,' and 'kill'=to be damned.

525. 'To be **smitten**,' when predicated of goods and Knowledges, = to perish.

Smith. Under WORKMAN.

Smoke. *Fumus.*

Smoke, To. *Fumare, Fumigare.*

Smoky. *Fumosus.*

Fumigation. *Fumigatio.*

A. 25. See FLAX.

1861. 'Behold a furnace of **smoke**' (Gen.xv.17)=most dense falsity.

— Such a man appears as a furnace, and the falsity from hatreds as **smoke**.

—⁹. '**Smoke**'=Falsities. Ill.

2446³. The **smoke** which is from the fire=the falsity which is from the cupidities. Ill.

2456. 'The **smoke** of the land as the **smoke** of a furnace' (Gen.xix.28)=the state of falsity from the state of evil within the Church. 7519⁷.

2851⁶. '**Smoke** from the north' (Is.xiv.31)=falsity from Hell. '**Smoke**'=falsity from evil.

4741². Like **smoke** which vanishes.

6952^e. '**Smoking** firebrands' (Is.vii.4)=wrath. (=concupiscence of falsity, and the derivative wrath against the truths and goods of the Church. E.559⁸.)

SS19. 'Mount Sinai **smoked**' (Ex.xix.18)=the appearing of heavenly good in the greatest obscurity. Ex.

—^e. That 'smoke' = what is obscure of truth, and also the thick darkness which is of falsity. Ill. 8916².

8821. 'Its smoke went up as the smoke of a furnace' (id.) = an obscuration like that from cupidities.

8916. 'The mountain smoking' (Ex.xx.18) = good of truth not perceptible except in the external form. Ex.

9144³. The state of an evil man, when angry, is circumstanced like smoke, which on the application of fire conceives flame; for the falsity of evil in the Intellectual is like smoke; and anger is like the flame of the kindled smoke. Hence 'smoke' = falsity. Ill.

9433². 'A smoke,' etc. (Is.iv.5) = the veiling over of truth Divine, thus its accommodation. 10198². E.594¹⁵.

9474^e. See INCENSE. R.394. E.494.

9582. Near the end of our solar system there appeared . . . a fiery smoke . . .

9583. The fiery smoke seized on some Spirits who wanted to cross, and tortured them. A fiery smoke is falsity from the evils of concupiscences.

9917². The smoke which filled the tabernacle = Divine truth in ultimates, such as is the sense of the letter.

10177³. For the smoke, and thence the fumigation (of the incense) = that which is elevated on high; and the odour of the smoke, that which is grateful . . .

10188². Appear like smokiness from a furnace.

H. 570^e. 'Smoke' = falsity from evil.

571. When the Hells are opened, there appears a fieriness with smoke.

585^e. Smoke and soot = falsities from these evils.

J. 61. See LAST JUDGMENT. —⁶. D.5257. 5267. 5334. 5418. 5636. 5650.

Life 25^e. These exercises ascend . . . but fall down again, like smoke in the air.

P. 250¹. Smoke like that of a conflagration surrounds him . . . I have seen that smoke about the Hells of such.

R. 422. 'A smoke out of the pit as the smoke of a great furnace' (Rev.ix.21) = falsities of concupiscences gushing from their evil loves. —², Ill.

—². Outside the Hells (their love) appears as the smoke of a conflagration, or as the smoke of a furnace.

452. 'Out of their mouths issued smoke,' etc. (ver.17) = in their thoughts and discourse nothing but the conceit of Own intelligence, etc. . . This goes forth from the love of self and of the world as smoke does from fire. 453.

531. A pestilential smoke ascended from the Jerusalem which is called Sodom and Egypt.

636. 'The smoke of their torment ascendeth up for ever and ever' (Rev.xiv.10) = the conceit of Own intelligence, and torment in Hell from it.

674. 'The temple was filled with smoke from the glory of God . . .' (Rev.xv.8) = the inmost of Heaven full of Divine spiritual and celestial truth from the Lord. 'Smoke' = the Divine in ultimates, because the fire from which is the smoke = love. Ill.

—^e. 'Smoke,' in the opposite, = the falsities of concupiscences; and the falsities which originate from the conceit of Own intelligence. 'Smoke,' moreover, = the same as 'cloud' in many places.

767. 'The smoke of her burning' (Rev.xviii.9) = these falsities. (=damnation on account of the adulteration and profanation of the Word. 787.)

807. 'Her smoke goeth up for ever and ever' (Rev.xix.3) = that this profane religiosity has been damned to eternity.

M. 20³. The antechamber was filled with an aromatic smoke, a sign of blessing from Heaven.

263. From the devil's mouth belched smoke like a furnace.

T. 108². His prayer ascends towards Heaven like the smoke of a conflagration which is driven back by a tempest into his eyes.

159. I saw, below, a great smoke. . . The smoke seen in the Hells arises from falsities confirmed by reasonings.

—^e. Flame is nothing but smoke set on fire . . . for I have seen smoke rising from the wood in the fire-place, and when I applied fire to it, I saw that smoke turned into flame . . . for the particles of smoke become little sparks, and they all blaze together. So the smoke we see below consists of as many falsities.

—^e. Many of them were so enraged that smoke and fire came out of their nostrils.

504². When left to himself, smoke rose up from Hell and extinguished the lucidity above his memory . . . and the smoke, ignited, burned like a flame, and illuminated the region below his memory.

D. 3967. A black smoke flowed down from a ruined chimney.

4453. Smoke of a furnace mixed with sulphureous fire.

4563. They threw themselves forth with smoke.

E. 401³⁰. 'Smoke of a furnace' = falsity from evil. 539.

539². 'Smoke' = the dense falsity which flows forth from evil. Fully ill.

—¹⁴. 'Smoke' = holy truth.

540. 'Smoke' = dense falsity. 541.

543. 'Smoke' = infernal falsity. 1131.

578. 'Smoke' = dense falsity gushing forth from the love of evil.

817⁹. 'Smoke' = falsity of evil. 1204.

889. 'Smoke' = dense falsity flowing forth from the Hells from the evils of the earthly and corporeal loves which are with those who are there. 1173.

955². 'Smoke' = the understanding of the Word in the natural sense. Ex.

1147⁴. The smokes which appear over the Hells are the falsities which come from them.

Inv. 51. Scripture sayings by which truths are confirmed ascend into Heaven; they are like smoke from a censer.

Smooth. *Glaber.*

T. 155². If of good, zeal is outwardly smooth-laevis, glaber.

Smooth. *Laevis.*

Smoothness. *Laevis.*

A. 3527. 'I am a smooth man' (Gen.xxvii.11) = the quality of natural truth. Ex.

[A.3527]². Hence those in natural truth were called smooth men.

— . A mountain called the *smooth-glaber seu laevis* mountain. Ex.

—³. That 'smooth' is predicated of truth; (or) falsity. Ill.

— . 'A smooth mouth' is predicated of falsity.

3542. 'Upon the smoothness of his neck' (ver.16)= that disjoining truth should not appear. 'Smooth,' or 'smoothness' is predicated of truth.

T. 155². See SMOOTH-*glaber*.

Smother. See SUFFOCATE.

Smyrna. *Smyrna, Smyrnaei.*

Smyranean. *Smyrnenensis.*

R. 91. 'The church in Smyrna' (Rev.ii.8)=those in goods as to life, but in falsities as to doctrine. (=those who want to understand the Word, and do not yet understand it, and hence are as yet but little in the Knowledges of truth and good, which in heart they yearn for. E.112.) E.130.

E. 130. The affection of spiritual truth is treated of in the address to the angel of the Smyranean Church, which is one of the first things of the Church.

256. See EPIHESUS.

Snail. *Cochlea, Cochlaeae.*

M. 268². Glistened like the shell of a snail.

T. 695⁴. As some play with round river stones resembling snails' shells-*cochlaeis*-between their fingers.

Snake. *Anguis.*

See SERPENT.

A. 831^e. Some are punished in a certain court among snakes.

C. J. 46. The snake in the grass is not seen.

P. 338⁶. Like a snake put to the fire.

D. 2395. He was turned into coils of snakes.

2866. Snakes seen, crawling in a court. Ex.

3808. A snake or serpent appeared in the fold.

E. 781¹⁰. 'He leaned his hand on the wall, and a snake bit him' (Amos v.19)=that when such a one consults the Word in the sense of the letter, seeking goods, he does not see that evils pervert him. The bite of a snake = falsification from the interior dominion of falsity from evil.

Snare. *Laqueus.*

Ensnare. *Illaqueare.*

Ensnaring, An. *Illaqueatio.*

A. 7653. 'To be for a snare' (Ex.x.7)=to be taken by one's own evil, and thus brought into the evil of the penalty.

9013². They who have ensnared the neighbour . . .

9348. 'It will be for a snare to thee' (Ex.xxiii.33)= by the enticement and deception of evils.

— . 'A snare,' when predicated of evils, =enticement and deception. Ex.and Ill.

—⁶. 'A snare' = enticement and deception through the delights of the loves of self and of the world . . . through reasonings from the fallacies of the senses . . . for spiritual ensnarings and takings are from no other source. Ex.

—⁷. As 'a snare,' 'net,' etc. = such things, they also = the destruction of spiritual life, and thus perdition. Ex. —⁹, Ill.

10641. 'To be for a snare' (Ex.xxxiv.12) = to be taken and seduced by one's own evil and falsity.

L. 14⁶. 'The snares of death' (Ps.xviii.5) = temptations.

T. 72³. Your faith is a snare to catch doves.

147^e. Theological things regarded as snares to catch doves.

448^e. Cries of fear, as if of snares.

E. 578⁷. 'Snares, fire, and sulphur' (Ps.xi.6) = evils of falsity, and falsities of evil. (=falsities and evils which seduce. 960⁶.)

Snarl. *Oggannire.*

T. 683². They who snarl at His name.

Snatch away. *Surripere.*

T. 121³. The footstool of the Angels snatched away.

D. 3498. On the Dutch who deceitfully snatch away the goods of others. A.5573.

3499. Wanted to snatch away their ideas.

— . That they may pilfer their goods.

—^e. They now withdraw privily.

3500^e. As they can pilfer nothing from them, they have no commerce with them.

3573. Evil Spirits snatch away truth and good. Ex.

3701^e. They snatch themselves away from sight.

3883. They know how to snatch away an idea.

3935. When I secretly took away the things they had used to destroy me.

3980. When good works were snatched away from them.

4239. Some would snatch away those being punished.

4248. They would snatch away my thought.

Snorting. *Rhonus.*

E. 355³¹. The confirmation of falsities thence is signified by 'the snorting of his horses' (Jer.viii.16).

Snow. *Nix.*

Snowy. *Niveus.*

A. 1042². According to the varied mingling of dark and light.

1774². A face of snowy paleness.

3412³. With such there appears a snowy light. 4416. 5128³, Ex. E.107².

3812⁴. 'Whiter than snow, and fairer than milk' (Lam. iv.7) = in celestial truth. E.364⁵.

4007². 'To wash, and be made whiter than snow'

(Ps.li.7)= to be purified from sins by the reception and putting on of the Lord's righteousness.

5060². A little **snowy** one went out of his body, which represented their desire to put on a state of innocence. 4082.

7626. The man of the Church is then like the earth covered with **snow**.

7918². '**Snow**' is predicated of truth. 8459, Ill.

8952. Saturn's belt appears as a **snowiness** . . .

9470³. 'His garment as white as **snow**' (Dan.vii.9)= its external truth.

10754^e. Their noses are more of a **snowy** colour.

H. 132. Truths outside the Heavens shine coldly, like what is **snowy**, without heat. 482². Like winter, when all things lie under the **snow**.

R. 47^e. It is said 'as wool, as **snow**' (Rev.i.14) because . . . '**snow**'=truth in ultimates; for . . . **snow** is from water, which=truths of faith.

I. 6⁴. Spiritual light appears like resplendent and dazzling **snow**, such as His garments, when transfigured.

T. 185. In the frigid zones (there) **snow** appears on the lands. . . I was once led to a region where all the land appeared covered with **snow**. Des. . . The place of worship was unseen, because covered with **snow**. But the custodians were removing the **snow**, digging a way in.

216. From its light (the Word) shines white like **snow**.

D. 3430. He was shown naked and **snowy**. Ex.

3468^e. Their passive life is represented as of **snowy** light.

3804. He emerged as a little **snowy** something like a man.

3895. The girls appeared naked and **snowy**, which signified that they supposed themselves innocent.

4012. He showed a **snowy** brain.

4052^e. The streets are very **snowy**, so that it appears a **snowiness** which=a life of faith.

4074. The man clothed in what is **snowy**=those represented by Noah.

4083. That **snowiness** then became black. Ex.

4811. Nordberg appeared **snowy** as to the body and hands.

5629. See ENGLAND.

5920. Melancthon's species of persuasion appeared **snowy**.

D. Min. 4708. When this Hell was opened there appeared a striped **snowiness**. Ex.

E. 67. '**Snow**'=truth in ultimates, because it is from water and from its whiteness.

—². That truth is described by '**snow**.' Ill. 372⁵. 1042⁸.

411²⁸. 'The **snow** of Lebanon'=the truths of the Church thence. '**Snow**' here,=the like as water, namely, truths; but '**snow**'=cold truths, because such a Church is treated of.

419¹⁵. '**Snow** and vapours' (Ps.cxlvi.8)=the sciences and Knowledges of the natural man; for these are '**snow** and vapour' before the man has become spiritual. . .

475¹¹. 'Waters of **snow**' (Job ix.30)=truths which are, or which appear, genuine. 481⁷.

644¹³. 'The **snow** coming down from heaven' (Is.lv.10)=natural truth (appropriated to man), which is like **snow** when only in the memory, but becomes spiritual through love, as **snow** becomes the water of rain by heat.

704². See HAIL.

798⁴. In the light of Heaven, their mind appears **snowy**, such as is rational light.

1070³. 'His garments as white as **snow**'=Divine truth.

1208^e. (Plant-like forms in **snow**. Ex.)

D. Love xvii. 4. Still, their exteriors appear **snowy** and crimson from (external) uses.

Snuff-box. *Pyxis tabaci*.

D. 5008. Carl Gyllenborg had also a **snuff-box** (or tobacco-box), by which he inflowed into my natural things, which correspond to the teeth.

Snuff-Dish. *Trulla*.

A. 9572. See SNUFFERS, and TONGS.

Snuffers. *Emunctoria*.

Snuffed. *Emunctus*.

A. 9572. Tongs and snuff-dishes are things to snuff with, thus things purificatory and evaculatory. The reason these are in the Natural, is that the Natural is the emunctory, thus the Purificatory and Evacuatory. Ex.

M. 380⁴. As the candle had not been **snuffed**, it gave little light.

D. 3124. (The emunctories of the body.) D. Love v².

So. *Ita*.

A. 202². The celestial Angels merely say that it is **so**, or is not **so**. Sig. 1384. 9818, Ex. E.826².

2094. The case stands thus—*ita se res habet*. 2116, etc.

2294². The infants only said it is not **so**.

2915⁶. The spiritual argue whether it is **so**; but the celestial know and perceive that it is **so**; hence the Lord says 'Let your discourse be **Yea, yea** . . .' (Matt.v.37). 2718². —⁴. —⁵. 3246². 9166².

2733³. He wanted to reason whether it is **so**.

5228². Causes perception that it is **so**, or is not **so**.

5554. Persuaded by others that it is **so**.

5558. When they want to know anything, they say that it is **so** . . . for when it is not **so**, a resistance is perceived.

6222⁴. This Intellectual . . . is an apperception that it is **so**.

6562. '**Thus**'=what is to be done.

[A.] 9166². Celestial Angels only say, **Yea**, or **Nay**. 10124². 10786.

H. 270². The celestial Angels never debate whether it is **so**, or is not **so**.

P. 150². He sees in himself that it is **so** as soon as he hears it.

D. 3233. The Spirits of Mercury said, This is **so**; this is not **so**.

5730. When they hear those of the Spiritual Kingdom, they say, when they speak truths, It is **so**; but when they do not speak truths, they say that it is **so**; that it should be said **so**.

Soaked. *Bullatus.* A. 3880⁸.

Soap. *Sapo.*

M. 525². With soap and water.

B. 52. Here are water, soap, and towel. T. 331^e. 436^e.

Soap. *Smegma.*

A. 8159. 'Like fullers' soap' (Mal. iii. 2).

Life 112^e. Besmear it with a cleansing unguent.

E. 475¹¹. 'If I cleanse my hands with soap' (Job ix. 30). 'Soap' = the good from which (he is purified).

—¹⁵. 'Though thou . . . multiply thee soap' (Jer. ii. 22). Ex.

Sobriety. *Sobrietas.*

M. 164. The virtues which belong to the moral wisdom of the men are sobriety, etc.

Social. *Socialis.*

D. 2321. See SOCIETY.

Social Gathering. Under COMPANY-*consortium.*

Society. *Societas.*

See under CONSOCIATE, and HEAVEN.

A. 187. He is then received into a **Society** of good Spirits. Rep.

471². Innumerable **Societies** there.

483. Each **Society** has a different perception.

644^e. In Heaven these divisions are called **Societies**; in the Word, 'habitations;' by the Lord, 'mansions.'

684. These three Heavens are distinguished into innumerable **Societies**; and each **Society** consists of many who by their harmony and unanimity constitute as it were one man; and all the **Societies** together are as one man. The **Societies** are distinct from one another according to the differences of mutual love and of faith in the Lord . . . 1013⁴. 1285². 2982. 3519², Ex. 3815. 3986³.

—^e. Each **Society** is therefore an image of the universal Heaven, and is as it were a little Heaven.

686^e. (All these loves) are ordained most distinctly into **Societies**.

687. (Hence) no Angel or Spirit can have any life unless he is in some **Society**.

— . A **Society** is nothing but a harmony of many.

— . For every man (also) is in some **Society** of Spirits and Angels . . . and unless he were conjoined with Heaven and the World of Spirits through the **Society** in which he is, he could not live a moment. Ex. . . The very **Societies** in which and with which men have been (here) are shown them . . . and when they come into that **Society**, they come into their veriest life which they had had here, and from that life begin a new life. 3255².

690. One **Society** is never exactly like another. Ex.

697. Thus every man is in some **Society** of the infernals . . . The **Society** in which a man has been is sometimes shown him (there); for he returns to it . . .

1103². Man is born . . . to perform use to the **Society** in which he is (here).

1106. So long as these (good people) are in falsity, they cannot be intromitted into heavenly **Societies** . . .

1110². At last . . . they can be admitted into good **Societies**; but they still fluctuate long between truth and falsity. 1111^e.

1259. The nations, families, and houses represented His Kingdom, where all are distinguished into **Societies**; and the **Societies** into greater ones; and these again into greater ones, according to the differences of love and faith in general and in special. 2943².

1268. To be led to such is effected through intermediate **Societies** of Spirits and Angels . . .

1273. When souls are at last to come into the **Society** in which they had been while (here), they are led about to many mansions, which are **Societies** separate from but still conjoined with others. Now they are received, and now they are taken away to other **Societies** . . . until they come to the **Society** in which they had been while they lived (here), and there they remain. From this point there is a new beginning of their life.

—². They who are taken from vastation among the Angels, also vary **Societies**; and when they pass from one **Society** to another, they are dismissed with courtesy and charity; and this until they come into the angelic **Society** which accords with the distinctive quality of their charity, piety, probity, or sincere courtesy. Ex. 2699², Des.

1274. See SITUATION. 1277.

1277. Men thousands of miles apart may be in the same **Society**.

1316. When all have as the end the common good of society . . .

—^e. Hence the heavenly **Societies** are as a one.

1322. Evil Spirits also are distinguished into **Societies**, being bound together by like phantasies and cupidities, and act as a one in persecuting truths and goods.

1394. It is by this perception (of character) that they are conjoined into **Societies** . . . Hence the **Societies** are so distinct that nothing can be more so, according to all the differences of love and faith . . .

1506. He who is deprived of his **Society** becomes half dead . . .

1631^e. Such are expelled from the **Societies** . . .

1648^e. Such think and speak in **Society**; hence the form of the speech flows according to the connection and unanimity of the **Society**. 1649.

1752^e. Good Spirits are subordinate to angelic Spirits, and these to Angels, so that they constitute one angelic **Society**.

1758. Each **Society** or family of Spirits can be distinguished by its speech.

1808. 'Stars' = Angels, or **Societies** of them.

1835². External bonds make it possible for men to live in **society**.

1900^e. (Truths are disposed in the memory) according to the image of the **Societies** of Heaven.

1928. There are conjunctions of Truths like those of the **Societies** in Heaven. Ex.

2045². Self love destructive of **society**. 2057. 2219.

2127. When **Societies** of the evil are broken up. 2128, Des. 2129, Ex.

2130. I heard **Societies** of Spirits saying that the wolf had wanted to carry them off, but the Lord had rescued them. Their fear that they had come too late vanished when they were received by the angelic **Societies**. The admission (was) continued by **Societies**, up to twelve, the twelfth **Society** being admitted with more difficulty. Afterwards eight *quasi* **Societies** were admitted, of the female sex. This process of admission—that is, of reception—into the heavenly **Societies**, appears thus, and this continually, from one place to another, in order. . . The **Societies** appeared to be twelve, because '12' = all things of faith. See 9659⁴.

2131. They who are admitted are received by the angelic **Societies** with inmost charity and its joy; but they who do not want to remain in the **Societies** to which they come first are received by other **Societies**, until they come to that **Society** with which they accord, and they remain there until they go forth still more perfect. . . But the transference from one **Society** to another never occurs by rejection, but by something voluntary on their own part. D.704.

2132. See HYPOCRITE.

2133. Many **Societies** unite in a general Glorification.

2302. Many **Societies** of Angels have the care of little children . . .

2379. The man who is in good is as to his soul in **Society** with Angels.

2422^e. According to these affections, the good are distinguished into **Societies**.

2718³. Affections of good are as innumerable as the **Societies** in Heaven.

2739. According to these loves . . . all the heavenly **Societies** are formed . . . 3189.

2753. (Seducers of virgins) can insinuate themselves into **Societies**. . . They thus pass from one **Society** to another, but are everywhere rejected . . .

2853². All parts of the human body correspond to **Societies** in Heaven; therefore it is said that these **Societies** belong to the province of the head, of the eye, and so on.

2973³. In every heavenly **Society** those in the midst are the best . . . 2996. 2998. 4051.

3214. There are **Societies** in which these (long continued representatives) take place.

3216. In the lower sphere, where there is a corresponding **Society** of Spirits . . . 3217.

3219². They had fallen down from an angelic **Society** (in consequence of being in error). 6322².

3451². (The **Societies** of the Church will differ as to doctrinals, but may still be one.)

3584. Truths and goods form a **Society** among themselves.

3629. Not one **Society** only inflows into each organ or member of the body, but very many . . . 3631, enum.

3630. Thus all the several viscera and members correspond to the **Societies** in Heaven, to so many *quasi* distinct Heavens.

3638. All the **Societies** keep the same situation relatively to the Lord . . . and also relatively to each individual . . . thus the **Societies** at his right are always at his right, however he may change his position.

3639. It is Known from the situation itself what **Societies** they are, and to what province they belong. 5171.

3665. All the **Societies** there are distinct according to the genera and species of good and truth, and the proximities thence. 4067², Ex.

3815^e. Spiritual relationship commences in the **Society** in which one is . . .

3886. There are as many kinds of pulses and respirations in Heaven as there are **Societies**. Ex.

3890. The **Societies** of the province of the heart are celestial **Societies**, and they are in the midst; those of the province of the lungs are spiritual, and are round about. The influx is through the celestial ones into the spiritual ones. Ex.

3891. Not only the universal Heaven, but also all the several **Societies** in consort, breathe as one man.

3913³. If he can serve the **community** - *societati communi*.

4041. All the heavenly **Societies** are ordained according to this form, and there is a gyration accordingly.

4051². A **Society** in which all were alike. (See 5189, below.)

4054. A host of **Societies** which care nothing for use, but only for pleasure. The effect of their presence.

4067². In such a **Society** is every man as to his thoughts and affections, and if the **Societies** of Spirits and Angels in which he is were taken away, he would have no thought or will, and would fall down dead. . . Such as is the good in a man, such is the **Society** of Angels with him; and such as is the evil, such is the **Society** of evil Spirits with him. Man adjoins the **Societies** to himself. Examps. The man is in the midst of them, and is entirely ruled by them. (But a good man) is in a **Society** of like Angels . . . and as he suffers himself to be led to more interior good, he is conducted to more interior **Societies**. His changes of state are nothing but changes of **Societies**.

[A.4067]⁴. Middle goods and delights are nothing but such **Societies**, which are applied to a man that he may be introduced to spiritual and celestial goods and truths.

4073². When the **Societies** of Spirits and Angels in middle good recede, new **Societies** draw near which are in more perfect good. A man's state is exactly according to the **Societies** of Spirits and Angels in the midst of which he is: such is his will, and such is his thought. But the changes of state are quite different when he adjoins the **Societies** to himself, or himself to them, from what they are when the **Societies** are adjoined to him by the Lord. Ex.

4075. While He made the Human Divine, He had **Societies** of Spirits and Angels around Him. Ex.

— How **Societies** may subserve a use, and still nothing be taken from them. Examps.

4077. The **Societies** do not easily recede . . . but when (the man) recedes they are indignant. Sig. and Ex.

—². When he who is being regenerated is transferred into other **Societies**.

4088. These are **Societies** which serve as mediums, and for communication. Ex.

4096⁴. These things can be known better when the idea is kept on the **Societies** through which they inflow; for man's willing and thinking come from these **Societies** . . .

4099. The **Societies** of Spirits which serve as middle good are those in worldly things; but the **Societies** of Angels which serve for introducing affections of truth are in heavenly things. These two **Societies** act with the man who is being regenerated. Ex.

4110². Good Spirits, Spirits of a middle sort, and evil Spirits, are adjoined to a regenerating man . . . but they are such **Societies** of Spirits as are not in agreement with him, except for a time; and therefore, when they have performed their use, they are separated. (See SEPARATE.)

4111². When Spirits are removed from one **Society**, and remitted into another, the states of their thoughts and affections are changed . . . But if they are remitted into **Societies** not in accord, they perceive undelight and restraint, and therefore they are separated thence and are borne into concordant **Societies**. Hence it is that the evil cannot stay in **Societies** of the good, nor the good in **Societies** of the evil; and that all Spirits and Angels are distinct in **Societies** according to affections. But as every affection contains many things, of which one is regnant, every person may be in a number of **Societies**, but strives after that one which is of his reigning affection, and is at last brought to it. Tr. 4121².

4121^e. When one **Society** is separated from another, it comes to a different one, and therefore to other goods.

4129². The steps of the process (of the adjunction of **Societies** to man and of their separation from him) are fully described in this chapter.

4151². When the **Societies** of Spirits in middle good are in **Society** with Angels, it appears to them exactly as if the truths and goods of the Angels were theirs.

But when they are separated, they perceive it is not so, and then they complain. Sig. 4186.

4223. It is the functions, therefore, to which the heavenly **Societies** principally correspond; and as they correspond to the functions, they correspond also to the organic forms.

4263^e. No **Society** is in like good to another.

4330. The **Societies** to which the things of the external man correspond are largely from this Earth; but those to which correspond the things of the internal man are for the most part from elsewhere. In the Heavens these **Societies** act as a one . . .

4403. **Societies** send forth Subjects. Ex.

4414. See LIGHT. 4415.

4528. See EYE.

4619. That everyone comes into his own **Society** after death. Sig.

4624. As to his spirit, man is in **Society** with Spirits; as to his body, with men.

4625. The **Societies** of which the whole Heaven consists are more and less universal; the more universal are those to which an entire organ corresponds . . . Each **Society** is an image of the whole. . . As the more universal **Societies** are images of the Grand Man, they have particular **Societies** within themselves which correspond in like manner. (Thus there are Spirits of the lungs, heart, ear, eye, etc. in each of them.)

—^e. Their Perceptive varies according to the general changes of state of their **Society**.

4674. As to his spirit, every man is in some **Society** either angelic or diabolic; his thought is there . . .

—². Some (of these evil Spirits) are elevated into the first **Societies** which are in the entrance to Heaven . . .

4720^e. All things of every doctrine regard each other as in a kind of **Society**.

4793⁴. The shame of injuring **society**, an internal bond.

4797. When Angels are in their own **Society**, they are in their own face; but when they come into another **Society**, their faces are changed according to its affections . . .

4800. There are **Societies** of Spirits and Angels to which all the several things with man correspond; and the more **Societies** there are, and the more in a **Society**, the better and stronger is the correspondence.

4802². By truths (evil Spirits) have communication with some **Societies** of Heaven . . .

—^e. When such approach angelic **Societies**, they stink. 7225^e.

4804. **Societies** of friendship. Des. (See FRIEND, here, and at 4054. D.Min.4716. 4735. 4763. 4810.)

4805. **Societies** of interior friendship. Des.

— Those outside their **Society** they regard as not alive.

4837³. Heaven is distinguished into many general **Societies**, and into lesser ones subordinate to these; but they are a one through good . . . If Heaven were

distinguished according to truths, there would be no Heaven. Ex.

5002². So in a civil society: where everyone is for himself. . . the society is destroyed. Therefore the esse of such a society is also conjunction, but in externals.

5025. (Dignities should be for the sake of societies.)

5050. The Societies to which the loins and organs of generation correspond. Tr. 5053.

5058. A Society of the simple good.

5060. Action of Societies into the corresponding parts of the body.

5075². Every man is in Society with Spirits. 5614².

5173. After Spirits have been agitated, they are let into . . . the Societies into which they are to be inaugurated. Ex.

5182. The thought and speech must in themselves be in accord with everyone in the Society.

5189. On a wandering Society of Spirits, who all speak differently, but think alike. D.3823.

5288^e. See FORM.

5339^e. With the regenerate, these series (of truths) are according to the ordinations of the Societies in the Heavens; with the unregenerate, according to the ordinations of the Societies in the Hells. 5343^e.

5344². The spiritual things (in the interior Natural) correspond to the Societies in the Second Heaven.

5377². See STAR-*sidus*.

5381. Societies of Spirits of the urine.

5527². Spirits elevated into angelic Societies come into like intelligence . . . 5649³.

5531. These receptacles in man are as many as his general truths, and each corresponds to some Society in Heaven.

5552. The things in man which have the most life correspond to those Societies in the Heavens which have the most life and consequent happiness. . . But the things which have less life, correspond to such Societies as are in less life. Examps.

5553. See SKIN. 5556.

5554. Very many Societies of the integuments. Ex.

5560. Societies of the cartilages and bones. Ex.

5649³. For there are angelic Societies in the exterior, and also in the interior, Natural.

5704². All the Societies are disposed according to truths under good . . .

5798⁷. When the Lord reduces into order the (heavenly) Societies, which is continually being done on account of the new comers, He gives them what is blessed; and when this inflows into the Societies which are in the opposite—for all the Societies of Heaven have opposite Societies in Hell, which produces an equilibrium—these latter are angry, burst forth into evil, and thus incur the penalty.

5856. Communications of Societies with other Societies are effected through . . . Subjects. I could not know when any Society was with me, until they

sent forth a Spirit. (Thus) the Spirits and Angels with man are for the sake of communication with Societies in Hell, and with Societies in Heaven. 5983.

5859. Thus good Spirits, in the heavenly Society into which they come, put on and possess all the wisdom of all in that Society . . . 6193.

5861. If a Spirit longs for it, he is shown the Society in whose consort he had been (here), and from which emissary Spirits had been with him; and, after passing through some states, he at last returns to the same Society . . .

5975. In a Society there, when many act as one . . . what one thinks, the others think.

5983. Without Subjects, the Societies could know nothing that was with me . . .

5984. When Spirits . . . want to have communication with a number of Societies, they send a Subject to each Society.

6004³. When scientifics are thus infilled, the thought extends itself widely to many Societies in the Heavens at once.

6023². A Society is more the neighbour . . .

6115³. The more general things are the general Societies; the general things are the Societies less general under each more general one. The more general Societies are those to which the organs correspond, which Societies, by a wonderful connection, are in such a form, that they mutually regard each other, and thus hold one another together, and present themselves as a one.

6191². I could perceive of what Societies the Spirits were the Subjects; and could also discourse with the Societies themselves. 6194^e. 6197.

6206^e. Societies are conjoined together by spheres.

6324. Spirits who reason much cannot be admitted into interior angelic Societies.

6338. As soon as Angels or Spirits are congregated, they are at once disposed into order, and thus constitute a heavenly Society, which is an image of Heaven. Ex.

6388^e. Such are separated from angelic Society.

6430. A man in the good of life is, as to his interiors, in Society with Angels. 6629, Ex.

6470^e. Heaven is most distinct in Societies according to the quality of the good. Ex.

6476. By reading the Lord's prayer, communication was effected with some Societies in Heaven.

6599^e. Thought diffuses itself into Societies . . . and the faculty of understanding and perceiving is according to this extension, that is, according to the influx thence. 6600, Ex.

6600². One in good . . . has (proportionate) extension into the Societies of Heaven. . . Into Societies of spiritual Angels reaches the affection of truth; into Societies of celestial Angels, the affection of good. But the thought and affection of those in evil and falsity have (proportionate) extension into infernal Societies.

—³. There is, however, no influx of thoughts and affections into Societies; but from Societies, through the Angels and Spirits with the man.

[A.] 6601. In every idea and affection there are innumerable things which penetrate into (a number of) **Societies**. Examp.

—e. (Thus) the quality of a man's life is exactly according to the **Societies** into which his thought and affection extend.

6602. The spheres . . . extend themselves into spheres of remote **Societies**. Examp.

6603. The thoughts and affections which reach into **Societies** do not move the **Societies**, in special, to think and will as the man, Spirit, or Angel does . . . but they enter into the universal sphere of the affection and thought of the **Societies**, the **Societies** knowing nothing about it. Ex. . . All thoughts and affections enter into the spheres of those **Societies** with which they accord. (See **EXTEND**.)

6604². In the furthest **Societies** the extension vanishes. . . . Within these limits . . . the thoughts and affections may be varied; now being nearer to one **Society**, now to another; and, when they are in the midst of one **Society**, all the other **Societies** are relatively in the circumferences.

6605. Every **Society** also relates to a man . . . and hence every Spirit and Angel has a form (beautiful or he reverse) according to his communication with **Societies**. Ex.

6607. When thoughts and affections diffuse themselves, they circulate almost according to the form of the circunvolutions of the etheritious substance in the brain . . . In such a form are the angelic **Societies**.

6608. The variations of intellectual light come forth according to the communications with the heavenly **Societies**. Des.

6609. See **CLOUD**.

6610. As long as a man lives, his ideas . . . are extended to various and new **Societies** (either infernal or heavenly). Des.

6611. Those regenerating are continually being borne into more interior heavenly **Societies**. The extension of the sphere into these **Societies** is given them chiefly through temptations. Ex. . . He remains in the **Societies** into which he has once been introduced.

6614. See **EXTEND**. So63. H.49. 477².

6813. When Spirits of Mercury come to other **Societies**, they explore what they know. There is such a communication among Spirits that when they are in a **Society**, if they are loved, all things they know are communicated, not by speech, but by influx.

6819. A less or greater society is the neighbour . . . A society of many is in a degree prior to a single man; our Country to a society. 6820, Ex. T.412, Gen.art.

6977². Lest an evil (Soul) should have communication with any **Society** of Heaven, all truth and good are taken away.

7137². Simple Spirits are injected by the infesters into the **Society** with which they are preparing communication. Sig. 7337³.

7363. See **MARS**.

7396. Kingdoms are represented in Heaven as a man,

and the **Societies** in it as his members. (Just as in Heaven.) How delightful that representation would be if (the people therein) were united together by charity and its faith! Wherever possible, the Lord thus unites **Societies**; for the Divine truth introduces this order. . . It is on earth also, but the **Societies** which constitute it are scattered through the whole globe, being those in love to Him and charity. These scattered **Societies** have been collected by the Lord, so that they also represent one man. These **Societies** are not only within, but also without, the Church; and, taken together, are called the Lord's Church scattered and collected from the good in the whole globe . . .

7454³. See **SPHERE**. 9606.

7502³. The heavenly **Societies** with which (evil members of the Church) have had communication . . . can only be separated from them by degrees. Ex.

7568. Hence infernals dare not approach any heavenly **Society**. Refs.

7836. The **Societies** in Heaven were represented by the consociations of the sons of Israel according to tribes, families, and houses. With the **Societies** in Heaven the case is this: the universal Heaven is one **Society**, which is ruled by the Lord as one man; the general **Societies** there are as many as the members, organs, and viscera; the special **Societies** are as many as the small viscera contained within each viscus, member, and organ; and the particular **Societies** are as many as in these there are lesser parts constituting a greater. So03. P.65. 68.

—³. But with each **Society** in particular the case is this: it consists of a number of Angels who accord as to goods. The goods are various, for every person has his peculiar good; but these accordant goods are disposed by the Lord into such a form that together they present one good. Such **Societies** were represented by the 'houses.' Ill. So03, Sig.

—⁴. If a heavenly **Society** is not as complete as it ought to be, there are taken from some neighbouring **Society** as many as will fill the form of that good. Sig. and Ex.

—⁵. Into the Second Heaven the Lord inflows with innocence through the Third; and it is through this influx that the **Societies** in the Second Heaven are disposed or ordained as to their goods; therefore the states of the good are changed according to the influx of the innocence; consequently the conjunctions of the **Societies** there vary.

So04. That the good (of one **Society**) is not to be commingled with that of another. Sig. and Ex.

8367². For through temptations a man as to his spirit is introduced interiorly into Heaven, and to the heavenly **Societies** with which he had been before. Ex.

8469. Sufficient good of truth for all in the **Society**. Sig. and Ex.

— Every **Society** has a common good distinct from that of the other **Societies**; everyone also in a **Society** has a particular good distinct from that of any other in the **Society**; from the distinct goods of those in a **Society** there results a form called a heavenly form; and the universal Heaven consists of such forms.

These conjunctions are called forms relatively to the goods, and **Societies** relatively to the persons.

8470. 'A tent' = a **Society** as to good.

—². Everyone in a **Society** in Heaven communicates his good to all in the **Society**, and all there communicate to everyone, whence comes forth . . . a general good, which communicates with the general good of other **Societies**; whence comes forth a good still more general . . .

8472. Reception according to the power of each **Society**. Sig. and Ex.

8794². All good given to man by regeneration has extension to the **Societies** in Heaven. (Continued under EXTEND.) The good itself inflows through the **Societies** of Heaven which are round about; there is no good without influx through the **Societies**; the **Societies** of Heaven are in a continuous coherence round about; nor does a discontinuity appear anywhere. . . Enrichment with good is nothing but insinuation into angelic **Societies**.

8795. No [extension] at all to the celestial **Societies**. Sig. and Ex.

8802². The intermediate (Angels) have extension even into the celestial **Societies**.

8918. What makes the angelic **Societies** appear distinct, and at a distance from each other. H.193. W.10.

8945⁵. Heaven consists of **Societies** of Angels who are in (these) goods . . .

8985. (In Heaven, when persons are thought of, their **Societies** are excited and disturbed; but not so when the thought is abstracted from persons.) Ex.

9079². Thus are disposed the **Societies** in Heaven. (Like family relationships.) 9807.

9334². See EVIL.

9433³. 'Chambers' = the heavenly **Societies**.

9490. See HEAVEN. 9491. 9498. 9613. —².

9670². The intermediate angelic **Societies** represented by the 'veil.' Ex. 9673; Ex. H.27.

9695. The Angel they worshipped was an angelic **Society**. Ex.

9807. The truths and goods with man correspond to these **Societies**.

9827². When angelic **Societies** are removed from Spirits . . .

9877. See FORM.

10516. In that Earth they do not live in **Societies**: there are **Societies** when they assemble for worship. 10813.

10554². See WORD.

10810. The good were left to form a heavenly **Society** among themselves.

10811. That cloud, in a human form, was an angelic **Society**, with the Lord in the midst.

10814. The dominion of self love is among those who dwell together in **Society**.

—^e. These also dwell by nations, families, and houses, although in **Societies**.

H. 41. Heaven consists of innumerable **Societies**. Chap.

50. (The best Angels do not live in **Societies**.) Ex. 189. See A.10813.

51. Every **Society** is a Heaven in a less form. Chap.

52^e. 'Michael,' 'Gabriel,' etc. are angelic **Societies**.

(d). The **Societies** have no name, but are distinguished by the quality of their good.

55. When the Lord presents Himself in any **Society**, He appears according to the quality of its good. Des.

62. Remote **Societies** seen in form of a man.

65. Angels know in what member each **Society** is.

68. Each **Society** in the Heavens relates to one man. Chap.

— . When the hypocrites were separated, the entire **Society** appeared as an obscure mass, (which by degrees resolved itself into the human form).

69. An entire angelic **Society**, when the Lord presents Himself, appears in the human form. Des.

70. One **Society** is not a like man to another. . . The **Societies** in the middle of the Inmost Heaven appear in the most perfect and beautiful human form.

71. The more there are in a **Society**, the more perfect is its human form.

— . Every **Society** of Heaven increases in number daily.

94. The **Societies** in any member correspond to the same member in man . . . Man subsists from this correspondence.

128². See LIGHT.

134. No two **Societies** have the same heat. Ex.

149. In each **Society** those in greater love dwell to the east; those in greater light to the south, and so on; and it is provided that there are all kinds [of Angels] in every **Society**. But in relation to the whole Heaven the **Societies** to the east and south excel those to the west and north.

157. Every Angel passes through these changes of state, and also every **Society** in general . . . One Angel is in delight when another is in undelight, and this within the same **Society**; and in one **Society** differently from another; and in the **Societies** of the Celestial Kingdom differently from those in the Spiritual.

204. See WISDOM.

—^e. This communication with **Societies** (does not come) to the manifest perception of those in them: it is a communication with their quality . . .

207. In a like (relative situation) are all the **Societies** of each Heaven. Ex. A **Society** of a higher Heaven has no communication with a **Society** of a lower one except by correspondences, and (this) is what is called influx. (See J.27, below.)

213. As the greater **Societies** consist of some hundreds of thousands of Angels, and as all within a **Society** are in like good, but not in like wisdom, it follows that there are governments . . . of one kind in the **Societies** of the Celestial Kingdom, and of another in those of the Spiritual.

[H.] 217. In the Spiritual Kingdom the forms of government . . . vary according to the ministries which the **Societies** perform. (These ministries enum.)

218. The governors have the good of the **Society** in the prior place . . . They dwell in the middle of the **Society**.

236. All in Heaven understand each other's language, from whatever **Society** they are, whether neighbouring or remote.

275. The Angels in greatest wisdom are in the middle of their **Society**; and so on.

294. Every Spirit (in the World of Spirits) belongs to some **Society** (of Heaven or Hell), and subsists by influx from it; and thus acts as one with it. Hence, as man is conjoined with Spirits, he is conjoined with . . . that **Society** of Heaven or Hell in which he is as to his love . . . 438.

360². Man cannot be formed for Heaven except . . . in the **society** of (others.) Ex.

378. Hence marriages there are contracted with those in the same **Society**. Rep. and Ex.

383. Hence every **Society** of Heaven consists of like ones. Like are brought to like, not of themselves, but from the Lord.

—^e. The marriage festivities differ in the different **Societies**.

387. Every **Society** performs a peculiar office. Ex.

391. All **Societies** in the Heavens are distinct according to uses. . . Some **Societies** have the care of infants; some instruct them as they grow up; some educate boys and girls of good disposition (who die); some teach and lead the simple good . . . others protect novitiate Spirits. Some Angels are present with those in the Lower Earth; and some with those in the Hells; and some with those who are being resuscitated from the dead. (Continued under ANGEL.)

399². If such approach a heavenly **Society**, the delight of those in it is diminished . . .

427. After death, the evil are immediately bound to the infernal **Society** in which, as to their reigning love, they had been (here); and the good to the heavenly **Society** in which they had been as to love, charity, and faith. (But this does not prevent the meeting together of those who had known each other here, so long as they remain in the World of Spirits.) 481². 497, Ex.

428. There is no passage open to any Heavenly **Society**, except by a narrow way, the entrance to which is guarded.

429. The gates to the heavenly **Societies** appear to those only who have been prepared for Heaven. To each **Society** there is one entrance from the World of Spirits, beyond which there is one way which branches into a number as it ascends.

438. A man does not appear in his **Society** while (here), because he thinks naturally; but those who think abstractedly from the body sometimes do so: they go meditating, silent, and looking at no one; and, as soon as any Spirit addresses them, they vanish.

452^e. (Such) are for the most part bound to some infernal **Society**. (See 571².)

468. Moral truths relate to our life relatively to **Societies** . . .

479. Universal Heaven is distinct in **Societies** according to the differences of the good of love; and every Spirit becoming an Angel is conveyed to the **Society** where his love is. *There*, he is at home, as if he had been born there . . . When he departs, there is a constant resistance, and an affection of longing to return to his like. (The same in Hell.)

—⁶. In the World of Spirits, Spirits go in no other ways than those which lead to the **Society** which is in the good (or evil) of their love. They see no others. W.145.

510. Everyone comes to his own **Society** in which his spirit had been . . . successively; and at last he enters it. Ex.

—². Their **Society** is shown them while still in their exteriors, so that (such) may know they have been in Hell even while (here).

511. Evil Spirits are usually led about to those **Societies** with which they had had communication by good thoughts and affections . . . thus to those which they had induced to believe that they were not evil . . . At the sight of them the good Spirits turn away, and thus the evil Spirits are turned to the quarter where their infernal **Society** is.

513. Instructions are given by the Angels of many **Societies**, especially by those which are in the northern and southern quarters; for these angelic **Societies** are in intelligence and wisdom from Knowledges. Des.

514. All in the places of instruction . . . as to their interiors are bound to the **Societies** of Heaven to which they will go; and, as these **Societies** are ordained according to the heavenly form, so also are the places where the instructions are given.

517^e. Thus, when a Spirit comes into his own **Society** into which he is initiated by instruction, he is in his own life when he is in his own use.

519. After the Spirits have been prepared by instructions for Heaven . . . they are clothed in angelic garments, and are borne to a way which leads upwards, are delivered to the Angel guards, and are then received by other Angels, and introduced into the **Societies**, and into many happinesses there; and then each one is borne by the Lord into his own **Society**, also through various roads which are known to the Lord alone; and when they arrive at their own **Society** their interiors are opened, and they are at once recognized, and received with joy. M.261.

541. The infernal **Societies**. See HELL, here. 542. 543. 553³. 573^e.

553². Among those in like evil, and thence in a like infernal **Society**, there is a general (facial) likeness . . .

560. Imagine a **Society** composed of those who love themselves only . . .

588. The Hells are as many as are the angelic **Societies**; for every heavenly **Society** corresponds, by opposition, to an infernal one. (See 541.)

594. Under each **Society** of Heaven there is a **Society** of Hell corresponding by opposition, from which results an equilibrium; and the Lord continually provides that no infernal **Society** beneath a heavenly one shall prevail. Des.

601. An entire **Society** can have communication with another **Society**, and also with another individual, wherever he is, by an emissary Spirit . . . The like is the case with the conjunction of man with the **Societies** in Heaven and in Hell, through Spirits adjoined to man from the World of Spirits.

N. 92. A **Society** is loved when its good is consulted from the love of good.

J. 10². The human race on one Earth might perish (for when man has no spiritual life) no **society** can be formed. Des.

27. All in the Spiritual World are collected into **Societies** . . . and each **Society** in its own place forms three Heavens, and, under these, three Hells; and therefore there are some in the lofty places there, some in those of middle height, some below these, and some in the Hells under them; and the higher ones dwell together as men do in cities, all together amounting to hundreds of thousands. (See H. 207.)

32. After death, everyone is bound to some **Society**; he is bound to it as soon as he comes into the Spiritual World; but, in his first state, a Spirit is not aware of it . . . and he goes hither and thither, wherever his desires take him; but still he is actually where his love is, that is, in the **Society** where are those in like love. (At first) he *appears* in many other places; (but) as soon as he is brought by the Lord into his reigning love, he vanishes, and is with those in the **Society** to which he is bound. 69³.

56⁵. (Mock heavenly **Societies** of the Babylonians.)

C. J. 18. (**Societies** of the imaginary Heavens.) Des.

21. All ordination of **Societies** in that World is ordination according to the differences of love. Ex. The Lord so conjoins the **Societies** that they all lead as it were one life of a man—the **Societies** of the Heavens, so that they lead one life of celestial and spiritual love; the **Societies** of the Hells, so that they lead one life of diabolical and infernal love . . .

57. Since the Last Judgment . . . there have been ordained to every love, good and evil, ways, which those who arrive from the world at once enter, and go to the **Society** corresponding to their love; and thus the evil are borne to a **Society** which is in conjunction with the Hells, and the good into a **Society** which is in conjunction with the Heavens. . . Such **Societies**, in the World of Spirits . . . are innumerable . . . and meanwhile, before they are elevated into Heaven, or cast down into Hell, they are in spiritual conjunction with men (here).

85. No **Society** is formed of the Quakers there. Ex.

S. 64. When I have read the sense of the letter, communication has been made with the Heavens, now with this **Society** of them, now with that . . .

—². Spirits abuse this by reciting passages . . . and taking note of the **Society** with which communication is effected.

72. A copy of the Word in the sacrarium of every larger **Society**.

107. Every **Society** is a Heaven in a less form; (therefore) in every **Society** of Heaven, those in the middle of it relate to the heart and lungs, and with these there is the greatest light, (which) thence propagates itself towards the circumferences, and thus to all in the **Society**, and makes their spiritual life. (Shown by experiment.) W. 253².

108. (A **Society** of Heaven in conjunction with a congregation who were singing a Psalm on earth.)

113. Each verse of the Word communicates with some **Society** of Heaven.

W. 79. An entire **Society** has sometimes appeared to me as one man angel: it could appear either as a giant, or as an infant. P. 64.

141. Universal Heaven is distinct in **Societies** according to all the differences of loves; in like manner Hell; and in like manner the World of Spirits. Ex.

143. The love which is the life turns its receptacles, called members, organs, and viscera, thus the whole man, to that **Society** which is in like love.

328. A man (here) means also a **Society** less or greater; as a republic, kingdom, or empire; and also the greatest **Society**, which is the whole globe.

366³. The multitude of the glands (of the brain) may be compared to that of the angelic **Societies**, which are also innumerable, and in a like order . . .

368³. Therefore all the **Societies** of Heaven, and all the Angels in the **Societies**, are ordained according to the affections of love; and no **Society**, or Angel in a **Society**, according to anything of the understanding separate from its love. In like manner in the Hells, and their **Societies** . . .

P. 4⁴. The form of a **Society** is more perfect in proportion as each Angel is more distinctly his own, and thus free; and thus loves his consociates as from himself . . .

62. As many **Societies** constitute Heaven as there are general affections of heavenly love . . .

64^e. The greatest **Society**, which is Heaven in the whole complex.

170. Such are admitted into a **Society** where is genuine faith, (and are thus shown the character of their own faith).

217⁴. Each Kingdom is distinct in innumerable **Societies**, greater or smaller . . . the **Societies** of the Celestial Kingdom being ordained according to the differences of celestial love, and those of the Spiritual, according to the differences of spiritual love.

278a⁶. As to his spirit, every man is in some **Society**; in a heavenly **Society** if he is in affection of good; in an infernal one if in conceivance of evil. . . Unless he were in some **Society**, a man could not live; and he is ruled by the Lord through it. If he is in an infernal **Society**, he can only be brought out of it according to the laws of the Divine Providence, among which is this: that the man must see he is there, and want to get out, and try to do so of himself. He can do this while

(here), but not after death; for he then remains to eternity in the **Society** into which he had inserted himself in the world.

[P.] 289. Some were sent into a **Society**, and communication with the neighbouring **Societies**, to which their thoughts were usually extended, was cut off. They were then told to think differently from the way in which the Spirits of that **Society** thought, and to compel themselves to think against it; but they confessed it to be impossible.

294⁴. When a man knows that a thing is evil, and wants to shun it . . . he is taken by the Lord from the **Society** which is in that evil, and is transferred into a **Society** in which that evil is not.

296³. The real cause of an evil man's leading himself deeper into evil, is that he introduces himself more and more interiorly, and also deeper and deeper, into infernal **Societies**, as he wills and does evil . . . and he who has introduced himself more interiorly and deeply into infernal **Societies** becomes as it were bound round with cords . . .

—⁵. If evils are only in the thought, and not in the will, he is not yet, with [that] evil, in an infernal **Society**; but he enters it when they are also in the will.

— . Every man . . . is in some **Society** there . . . and sometimes appears there, while in deep meditation. (Moreover) as the sound of the voice and of the spoken words circumscribes itself in the air, so does affection with thought circumscribe itself into the **Societies** (there). 307².

303. See *DELIGHT-jucundum*.

307². A man in a **Society** there is not in it as a Spirit is who is enrolled in it, because a man is always in a state of reformation; and therefore, if evil, he is transferred by the Lord from one **Society** of Hell into another, according to his life and its changes; and if he suffers himself to be reformed, he is . . . drawn up into Heaven, and there also is transferred from one **Society** into another, and this until death, after which a man is no longer transferred from **Society** into **Society**, because he is then no longer in a state of reformation.

319^e. He rests only in that **Society** where his reigning love is, to which everyone knows the way: it is as if he smelled it.

338⁴. No one can live with any except those in like love . . . Hence it is that everyone comes into the **Society** of his own . . . and recognizes them as relations and friends; and, when he meets and sees them, it is as if he had known them from infancy. . . What is more, no one in a **Society** can dwell in any house but his own: everyone in a **Society** has his own house, which he finds prepared for him as soon as he enters the **Society**.

R. 65. A sky full of stars appears there also, from the angelic **Societies**, each of which shines as a star before those below; and by this they know in what situation the angelic **Societies** are. T. 160.

73^e. 'The Angel' is written to, because by him is meant the angelic **Society** which corresponds to a Church of such.

153². After some days they see they are in a World where various **Societies** are instituted, which is called

the World of Spirits. All the **Societies** there, which are innumerable, are wonderfully ordained according to natural affections, good and evil; the former communicating with Heaven, and the latter with Hell. The novitiate Spirit is transferred into various **Societies**, both good and evil, and is explored as to whether he is affected with truths (or falsities), and how. If he is affected by truths, he is led away from evil **Societies** into good **Societies**, into various ones, until he comes into a **Society** which corresponds to his natural affection, and he there enjoys the good which accords with that affection, until he puts off the natural affection, and puts on a spiritual one, and he is then elevated into Heaven. T. 281. R. 549.

—⁵. But (those) not affected by truths, but by falsities . . . are led away from good **Societies** into evil **Societies** . . . until they come into a **Society** which corresponds to the concupiscences of their love. (Their further experiences described.) T. 281. R. 549.

198^e. When not in society with others.

200^e. The Word communicates, singularly, with each **Society** of Heaven.

341. 600 English clergy ascend into one of the **Societies** of a higher Heaven.

500². They do not recede from these falsities; first, because they have introduced themselves . . . into a **Society** with their like in the Spiritual World . . .

611. (The introduction of prepared Spirits into their heavenly **Societies**, fully des. here under HEAVEN.)

675. (Experience of a small **Society** of Englishmen fully des. under ENGLAND.)

676³. Then, in the World of Spirits, according to the varieties of their concupiscences, they are disposed into **Societies**, which afterwards sink down.

752. (A **Society** of good Catholics which is continually being perfected.) —^e.

866². There are **Societies** in the World of Spirits, as in the Heavens and Hells.

883⁴. Heaven is distinct in innumerable **Societies** . . . according to the differences of affections of love in general and in special: each **Society** is one species of affection, and they dwell there distinctly, according to the relationships of it; and those in the closest relationship, in one house.

937². If anyone there loves another whom he Knows, he dwells with him in one **Society**; and, if he loves him inmost, in one house.

M. 10⁶. When prepared, they see ways opened to **Societies** of their like.

—⁸. Every one comes into that **Society** of Heaven whose form he is in individual effigy; and therefore, when he enters into that **Society**, he enters a form which corresponds to himself. . . Every **Society** is like a General, and the Angels therein are like the similar parts . . .

11. (Visit of ten Spirits to a **Society** of Heaven.) Fully des.

15. The prince wore the ensign of his **Society**.

18. Hence is **society**.

266. I am prince of the **Society**; the other is chief

priest there ; and the prince said that he was the servant of the **Society** . . .

—⁴. Imagine in the world a **Society** composed of devils, and another of Angels . . .

283. Every household . . . is a small **Society** . . .

294^e. The **Society** from which the little boy was sent, was a **Society** of the New Heaven . . .

411². The young man follows his wife into her Heaven, or into her house, if they are in the same **Society**.

500⁶. When all (the adulterers) were within the heavenly **Society** . . .

523. **Society** would fall to pieces.

530². Heaven is distinct in innumerable **Societies**, and so is Hell . . . and the mind of every man . . . actually dwells in a **Society**, and intends and thinks in like manner with those there . . . But so long as the man lives (here), he migrates from one **Society** into another, according to the changes of the affections of his will and the derivative thoughts . . .

T. 14^e. I have often seen in **Societies** the spirits of living persons ; some in angelic, and some in infernal ones.

65. There is not a **Society** in Heaven which does not correspond to some organ . . .

78². The things in our houses . . . constantly remain there ; but before those who wander from **Societies** to **Societies**, such things are changed . . .

140. Inspiration is insertion into angelic **Societies**.

160². (The **Societies** in the east, west, and south, enum.)

403^e. Honours are . . . the pillars of **society**.

406. Man is born . . . for the sake of others . . . otherwise there would be no **Society** that would hold together, with any good in it.

412. A **Society** is like one man ; and those who enter into it compose as it were one body . . . The Lord, and, from Him, the Angels, when they look down into the earth, see an entire **Society** as one man, and its form from the qualities of those in it.

—³. But the rulers of this age can perform uses to a **Society**, and yet not love the neighbour. Ex.

— . They who have performed uses from love to the neighbour, are set over a heavenly **Society** . . .

447. Heaven in innumerable **Societies** . . . Hell in **Societies** . . . and after death a man is at once assigned to the **Society** where his reigning love is . . . Immediately after his entrance into the Spiritual World . . . he is for some time being prepared for his **Society**. Des.

498². Otherwise **society** would nowhere continue to exist.

608. I have seen one **Society** . . . of 10,000, as one man.

646. All Heaven is in **Societies** according to . . . and all Hell . . . The Church on earth is ordained by the Lord in like manner . . .

678. All of the same religion are disposed into **Societies** ; in Heaven according to . . . in Hell, into congregations according to . . .

798³. See CALVIN.

816. The people of Hamburg are not assembled in one **Society**. Ex.

D. 197. In **Societies** of evil Spirits, the worst are in the middle.

980. Such are conjoined into the sphere of a **Society**.

986. They at once fly to their own **Society**, to tell it.

1085. Nothing can inflow from evil Spirits into heavenly **Societies**. Ex.

1125. Progressing from one **Society** into another. . . The celestial come first into a **Society** of the serious. Ex.

1167. The condition of men, and Spirits, as to **Societies**, compared.

—^e. But in a true Church . . . **Societies** can be varied ; for they are led like Spirits. Ex.

1259. He prayed to be admitted into **Societies** of good Spirits, which was granted. . . He begged to be dismissed, and to come into other **Societies** . . . D.Min. 4732.

1356. Such are unexpectedly cast out of **Societies**.

1765. On those who disturb **Societies** (here).

2052. Those in a **Society** Know each other.

2091. Spirits and Angels change **Societies** . . . myriads of times. Ex. 2092.

2093. Changes of **Societies** are their changes of state.

2094. Changes of **Societies** compared to changes of their faces.

2103. **Societies** consists of those of one genus, with its species.

2121. **Societies** badly made up : dispersed by 'the east wind.' And in other ways. 2129. 2177. There are consociations even in Heaven which have to be tempered. 2132. D.Min.4814.

2166. **Societies** of Spirits which crave to wander forth. Ex.

2177. **Societies** are dispersed and reduced into order in various ways. Ex.

2204. There was one who was as it were the centre of the rest . . . in the **Society**.

2266. How it is with **Societies** of Spirits . . . When the thoughts of many **Societies** inflowed into one idea . . .

2315. **Societies** are continued as in a concatenated series. Ex.

2321. How all can be ruled, **Societies** being continuous. Moreover, a **Society** of one perceives the activities of all the other **Societies** . . .

2324. Each **Society** is a man. Ex.

2341. On speech outside the **Society**.

2361. On **Societies** which contain those who dissent.

2376. **Societies** have their Spirits with men. Ex.

2405. Nothing can exist of any faculty or quality unless there are **Societies** of **Societies** of many, and still higher ones, which inflow.

2499. When such have been ejected from **Societies**,

some mark always adheres to them . . . so that at last they are tolerated in no **Society**.

[D.] 2700^e. Cannot endure their **society**.

2705. Such are rejected like excrements from their **Societies** . . . for every heavenly **Society** is founded in conjugal love.

2716. It is in a general **Society** as in each man . . .

2774. They who form **Societies** here want to be similarly associated there; and therefore **Societies** formed here, of those unlike in animus, for various ends, are very troublesome. Ex.

2972^e. For dissociating **Societies** badly consociated.

2991. On separations from **Societies**.

3012. He tried to extricate himself from their **Society**. Des.

3035. An idea of the **Societies** (there) from the consociations of the muscles . . .

3063. When Spirits are borne on high and in a moment into the deep, it is because there is a change of **Societies**, which are adjoined by phantasies . . .

3076. When anyone is thought of . . . he is at once carried away from the **Society** in which he is into the **Society** in which is the one thinking about him; so that he then comes from his own **Society** into another; but as soon as the thought ceases, he returns into his own **Society**, which he is unaware of . . .

3225. (These) are representations of **Societies** which remain in lowest things . . . and the little one of **Societies** which are interior. Thus these representations arise from changes of the state of **Societies**.

3226. It is the lowest **Society** which has clothing for a Subject.

3641. All men are kept in some **Society** of Spirits . . . by Subjects, each in a **Society** in agreement with his nature; thus a thousand men being together, each is kept in his own **Society**; and, as there are generals of all things, so there are of **Societies**, a general one of which embraces a number, between which there is communication according to the Lord's disposal. Thus a man is in a general **Society** according to his nature, or to the nature which reigns; and in the rest according to the varieties of his life, to which there are also opposites . . .

3685. Spirits are seen round me as if not in any **Society**: caused by the fancy that Spirits are gas. 3754.

3686. But the Spirits confessed that there are **Societies**: that they see each other, dwell together, etc. But this applies to good Spirits and Angels: the evil do not appear to each other except on certain occasions . . .

3687. It is the love alone which determines Spirits and Angels into **Societies** . . .

3702. The more numerous the **Societies** are which concur (in a Subject), the more . . .

— It is nefarious for good **Societies** to have the same Subject as evil ones . . .

3812. They who retain so little of their own can be in **Societies**, but scarcely know it.

3857². Without the reflection of place, etc. man cannot be in **society**.

3941. Certain representations are variations of **Societies**. . . Progressions from one place to another, not from phantasy, mean changes of **Societies**; for all **Societies** have their own situation . . . 4087. 4403, Ex.

3942. As change of places come from changes of **Societies**, and ideas cause Spirits to change their place, it follows that every idea is also a change of **Societies** . . .

4029. What angelic **Societies** were with me while asleep.

4062. Wherever the Angels are, even while in uses, they are in (their) **Societies**, although they may then be associated with others.

4154. There are **Societies** there of all things which can ever come into the thought and concupiscences of man. Examp.

4180. When Spirits pass from a **Society** through **Societies** to their own **Society**, they seem to themselves to journey . . . 4232^e.

4188. **Societies** are distinguished according to the differences of life. Everyone has **Societies** corresponding to his own life, the genus of which exists among many **Societies**, of which each has its own peculiar life. According to his changes of state, a man or Spirit is in these **Societies**, but in some one **Society** he has his general or regnant life . . . He does not easily pass outside these **Societies**; or, if he does so, he is brought back within the **Societies**; for, outside of them, and outside his own one in special, he does not find the delight of his life . . .

4232. A Spirit, and still more an Angel, changes his **Societies** according to the changes of his state, which takes place continually; but they are transmitted by the Lord, at His pleasure, into other **Societies**, and yet other ones. (From experience.)

4269. Spirits send of their own into other **Societies**, to have communication. Evil Spirits . . . enter into **Societies**, and excite them, causing them to be explored . . . and thus dissociated . . . (See 4268.)

4280. How some **Societies** of Spirits were affected by the sphere of the Lord's affections.

4287. How innumerable **Societies** conspire to one principle of falsity . . .

4288. Every idea . . . is the image of such a **Society** in general . . .

4322. Evil can be taken away (there) by removals of evil **Societies**.

4324. Spirits are not permitted to be such together as they had been in **Society** (here).

4480^e. When Spirits are elevated into Heaven, external **Societies** are taken away.

4486. Are snatched away into other **Societies**, although they relapse into their own.

4552. Evil **Societies** cohere together, and adjoin to themselves the stupid and simple. Ex.

4679. A heavenly **Society** infested by an evil Spirit.

4753. They (thus) summon infernal **Societies**.

4755. Every **Society** has its own respiration. Ex.

4786. The angelic **Societies** with a Spirit inflow not

only into the things of his mind and body, but also into . . . his garments, etc. Examps.

4885. Some such **Societies** constituted his head, some his arms, and so on; so that as they were removed, so were the parts of his body echanged.

5057. **Societies** (there) constitute cities. Des.

5058. Every such **Society**, city, or mountain, has a correspondence with some part of the human body, both outwardly and inwardly with man.

5130. When Sirens act in **Society**, they have power; but, when dissociated, they have none.

5164. While a Spirit is in (externals) he goes hither and thither, now in one **Society**, now in another; now with those from Heaven, now with those from Hell . . .

5173. They know their winter, spring, etc. are coming; they have then a different face, and state; and this takes place in the whole **Society**.

5189. I saw a certain one of the ancients, who was in a great angelic **Society**, depart; and its wisdom was at once taken away (showing that the rest had wisdom by communication with him). 5194.

5509. Evil Spirits consociate themselves with other evil Spirits everywhere . . . making as it were one body with them, and then they all appear in (the one being vastated) as in a Subject; and then they are everywhere cast out of the **Societies**, to other places which correspond to them, and to the Hells; and when all with whom he had been bound have thus been separated, he is devastated; for he no longer has those who support him, and he sinks into his Hell. . . I saw one thus devastated, from whom the consociations of the evil were as it were stripped off, from the head all over the body.

5511. On the purifications of **Societies**.

5789². See LAST JUDGMENT. 5831. 5838. 5871. 6020. J.(Post.)136. 176.

5832. They have profaned the society of marriage.

5902. Every Spirit is afforded the opportunity of going out of his **Society** or city . . . they who love uses never want to do so . . .

—^e. These are they from whom all **Societies** are purified.

5993a. See ZINZENDORF.

5998. The evil are led to the good **Societies** with which they had communication (here) through the truths of the Word with them . . . and they depart with aversion, and are thus loosed from them. Afterwards they are borne to evil **Societies**, with which they are delighted, and with which they conjoin themselves; and thus truths and goods are taken away, and evils and falsities are seized on, until at last they come into their reigning love. But the good are borne to **Societies** not good, and when they do not agree with them, they depart, and thus are separated from them. They are also borne to various good **Societies**, and are conjoined with them . . .

6027. See MARRIAGE. —⁸. —¹². —¹⁴.

6031. No evil can be removed until it has been called forth . . . Thus, for the first time, are such **Societies** removed from a man. 6032, Ex.

6032^o. (Thus) a man cannot be introduced into any heavenly **Society**, unless he himself from the will wills good, or shuns evil.

6033. The **Societies** of the Spiritual World were taken away from him, and he then became very stupid; and he could return to no life of the understanding, until he returned to his **Societies**, into which there was an extension of his thoughts; so that man's thought and derivative intelligence depend on his communication with **Societies**, and he cannot be reformed by the taking away of those **Societies**; but . . . the man must of himself reject those **Societies**.

6106⁶. There are foul **Societies**, where harlots and adulterers meet . . .

D. Min. 4675. (How **Societies** of Spirits which are not yet celestial or spiritual defend themselves from evil genii.)

4732. On the freedom of choosing a **Society**.

4772. James Benzelius perceived that I was in a certain **Society** in Heaven. (By alluring simple good Spirits) he came into that **Society**, and began to infest me by his sphere. But he lost all power of thinking, which caused him to appear bound hand and foot, and was cast down.

E. 78⁴. When evil Spirits, not yet vastated, enter any heavenly **Society**, they are direfully tortured.

90. These **Societies** (of Heaven) correspond to those on earth who are in like affections . . .

— . All these **Societies** are called Angels . . .

206. See WAY.

212. Heaven distinct in **Societies** according to . . . 256^e. 306. 837. 1093².

223. The **Societies** into which the Heavens are distinguished are for the most part Cities.

307. 'One of the elders' = a **Society** of Heaven excelling in wisdom.

313³. In every **Society** of the Heavens the inmost is the most perfect . . .

403². In general, (these trees)=a whole **Society** . . .

413. He is bound to some heavenly **Society** . . .

431¹¹. The ordinations of the twelve tribes represented those of the angelic **Societies**. Ex. and Ill. 447^e.

486². In the Spiritual World are **Societies** distinct according to . . .

537². He is at once bound to infernal **Societies**, or heavenly **Societies** . . .

659²⁴. They will never return to the **Societies** of Heaven. Sig.

674³. Within each **Society** there is a general communication . . . The variations of affections originating from the communication come forth from the influx of affections from other **Societies** . . . and also from newcomers who enter the **Society**; and also from the fact that few or many are taken out of the **Society** . . .

676². Within the **Societies** there is a constant quality of the state of each one's life . . . But outside the **Societies** anyone's name is not constant; for before a

Spirit comes into any **Society**, he runs through many states . . .

[E.] 677³. When **Societies** are being purified, which happens whenever evil persons have insinuated themselves into them . . .

759³. A man who has become spiritual . . . is in a heavenly **Society**; but a natural man is in an infernal **Society** . . .

816³. Spirits excite heavenly **Societies** to conjunction with them by bringing forth passages of the letter. 832².

831⁵. Angels of the Second Heaven also dwell distinct in **Societies**; but the **Societies** of the Third are above them . . .

889⁴. There is not one thought of Spirit or man which does not through this sphere communicate with some **Society**. 1093⁴, Ex.

951⁷. As man by his garments has communication with **Societies** of Heaven; and there are **Societies** in good, and **Societies** in truth; and man must not have communication with both at once. Sig.

988^e. There was such a correspondence of families on earth with the **Societies** in the Heavens . . .

1062². Many **Societies**, which are as many churches . . .

1070². **Communities** which did not make one with the Babylonians.

1093³. Thoughts . . . inoculate themselves into homogeneous **Societies**.

—⁵. As man, by the thoughts of his love, is inaugurated into **Societies** . . . his quality is known (there) by the mere extension of his thoughts into **Societies** . . . He is also reformed by admissions of his thoughts into **Societies** of Heaven, and condemned by immersions of his thoughts into **Societies** of Hell.

1147². Some Angels . . . were brought into infernal **Societies**, from one to another, in each of which, while there, they thought exactly as did the devils there . . .

— . Sometimes the **Societies** with which (people) are bound are separated from them, and they then cannot think, nor will . . .

1163. From his birth, man is in the midst of infernal **Societies**; and he extends himself into them exactly as he extends the evil affections of his will . . .

1164³. To be separated from evils is nothing else than to be separated from infernal **Societies**.

1174². Man's affections have extension into **Societies** round about, into more or fewer according thereto: man, as to his spirit, is within these **Societies**, bound to them as with extended cords which circumscribe the space for his walking; and, as he proceeds from one affection into another, so he proceeds from one **Society** into another; and, in whatever **Society** he is, there is the centre from which his affection and thought make excursions to the rest of the **Societies** as to their circumferences . . . Through these **Societies** the man's mind walks free, although bound; and the Lord leads him. Ex.

1175³. From such a marriage are all the **Societies** of Heaven . . .

— . (Thus) the **Societies** of Heaven are not thoughts but affections; consequently, to be led by these **Societies** is to be led by affections; or, to be led by affections is to be led by **Societies**.

1190². The eminent and opulent in the **Societies** of Heaven.

1191². The governors in the **Societies** of Heaven.

1200². So are universal Hell, and World of Spirits, distinct in **Societies**, according to . . . The animals in the **Societies** of Heaven, Hell, and World of Spirits, enum.

1212². The plants are changed; but outside the **Societies**.

—⁴. The correspondence of animals and plants with **Societies** of Heaven and of Hell, thus with their affections; for the **Societies** and affections there make a one.

1222³. The Church on earth is also distinct in **Societies**; and each **Society** is a man; all within this man are within Heaven, and all outside him are in Hell.

1224⁴. Every **Society** of Hell corresponds, by opposition, to a **Society** of Heaven . . .

—^e. Every **Society** of Hell, in His sight, is a man devil . . .

J. (Post.) 36. While here, man conjoins himself with **Societies** according to the principles of his religion . . . in these he remains after death, and in these **Societies** every one has his life, and therefore it is impossible to extricate one's self from them, and introduce one's self into new ones. 44.

247. After death, every man is bound to many **Societies**; to as many as his loves had been; but, after vastation, he comes into the **Society** where is his reigning love; for this is the centre.

De Verbo 10. The several chapters in the Prophetic Word correspond to the several **Societies** of Heaven . . .

De Conj. 99. The **Societies** which correspond to the genitals are distinct from others, because this region in the body is also distinct. 106. 107.

C. 78. A **Society** less or greater is the neighbour according to the good of its use. Ex.

82. A **Society** on earth appears before the Angels as one man.

137. Every heavenly **Society** is a series of affections in perfect order.

D. Love x. Divine love is distinguished into . . . provinces; and these again into **Societies**; and **Societies** into families and houses. —².

D. Wis. vii.2. Each **Society** has its own peculiar respiration . . . and pulsation; and therefore no one can enter from one **Society** into a higher (or lower) one.

Docu. 2, page 7. I (Swedenborg) have never sought admission into any literary **Society** in any other place (than Stockholm), because I am in an angelic **Society**, where such things as relate to Heaven and the soul are the only subjects of discourse.

Socinian. *Socinianus.*

Socinus. *Socinus.*

Socinianism. *Socinianismus.*

Semisocinian. *Semisocinianus.*

A. 5432^e. If they had been born in **Socinianism** . . . 8993^e. 9300⁵.

6865³. Any doctrinals can be confirmed, as theirs by the **Socinians**.

8521². Hence all believe their own dogmas true, even **Socinians**.

9424³. Falsities from fallacies of the external senses . . . seduce heretics and fanatics, especially Jews and **Socinians**.

H. 3. They who have denied His Divine, and acknowledge only His Human, as the **Socinians**, are outside Heaven, and are borne in front a little towards the right, and are let down into the deep, and are thus completely separated from the rest from the Christian world.

83. He who is not in the idea of the Divine from which is Heaven, cannot be elevated to the first threshold of Heaven, (on account of the strong repulsion which he feels); for his interiors are closed. . . Such is the lot of those within the Church who . . . like the **Socinians**, deny the Divine of the Lord.

P. 231⁶. The sixth kind of profanation is committed by those who acknowledge the Word, yet deny the Divine of the Lord: these, in the world, are called **Socinians** and **Arians**. Their lot is that they invoke the Father, and not the Lord . . . but in vain, until they become without hope of Salvation, and they are then let down into Hell among those who deny God. These are meant by those who blaspheme the Holy Spirit. Ex.

256³. Therefore they who deny the Divine of the Lord, who are called **Socinians**, have been excommunicated from the Church.

257⁴. If this had been prevented, (the Babylonians) would have made themselves **Socinians** or **Arians**, and would thus have destroyed the whole Church . . .

262². From thought about God as three Persons, has originated **Socinianism** and **Arianism**, which reign in the hearts of more than you believe.

R. 571. They who deny the Divine in His Human are not far from the **Socinians** and **Arians** . . .

T. 94. Through calling Him the Son of Mary . . . enter **Socinianism**, etc.

159⁶. Have you ever seen **Socinus**, who acknowledged God the Father only, or **Arius** . . . or any of their followers? . . . They are in the deep beneath you. Presently some were called up thence; and, being questioned about God . . . said, What is God? We can make as many gods as we please.

339. (Character of the Arian and **Socinian** faith.)

380². The two wicked heresies, the Arian, and the **Socinian** . . . I fear that these abominations still lie hidden in the general spirit of the men of the Church at this day. It is remarkable that the more anyone deems himself superior to others in learning and judgment,

the more prone he is to embrace . . . ideas about the Lord as being a man and not God . . . and one who appropriates to himself these ideas introduces himself into companionship with the **Arians** and **Socinians**, who, in the Spiritual World are in Hell. The reason such is the general spirit of the men of the Church at this day, is that with every man there is an associate Spirit . . .

—⁴. Round Orcus are Satans who have eaten of the apples of **Arius** and **Socinus**.

795^e. They who do not receive (the instruction about the Lord) are cast down into Hell: among these also come those who, like the **Socinians**, have approached God the Father only.

D. 4785^e. They would be classed with **Socinians**. 4810.

4795. They fear being called **Socinians**.

4800. They would be rejected as **Socinians**.

5808. They who have acknowledged His Human (only) . . . like the **Socinians**, inflicted fracture of the bones of the breast. (Compare J.(Post.)45.)

5886. The **Moravians** thought to be almost **Socinians**.

5993⁵. In special, they belong to **Socinianism**.

6101. (This English bishop) was a **Semisocinian**.

E. 778⁴. Hence it is that the **Socinians** and **Arians**, who, although they do not deny the Lord, yet deny His Divine, are outside Heaven, and cannot be received by any angelic Society.

815⁷. This is why those cannot be saved who at this day look to His Human only, and not at the same time to His Divine, as do the **Socinians** and **Arians**.

957⁴. All who have no idea of the Divine concerning the Lord, as is the case with the **Socinians** and **Arians**, are under the Heavens, and are unhappy.

1109². Unless they had received a Trinity of Persons, they would, at that time, have become either **Arians** or **Socinians** . . . by which the Christian Church would have perished, and Heaven would have been closed against the man of the Church.

1182⁴. Hence no other than **Socinian** Spirits operate into **Socinians** . . .

J. (Post.) 172. The rest (of the Protestants), who have thought about the Lord as a common man, have been rejected among the **Socinians** and **Arians**, who, at first being under the Heavens are next above the Hells, are afterwards in the Hells.

D. Wis. vii. 2³. They who deny the Divinity of the Lord, as do the **Socinians** and **Arians**, have a difficult and rough respiration.

Socket. *Acetabulum.*

A. 4277. See **PALM-rola**.

5051². Occurs.

9496². See **RING**.

Socket. *Funda.*

A. 9487. 'Enclosed in **ouches** of gold' (Ex.xxviii.11) =to be continued from good, and to derive existence—*existentia*—from it. Ex. 9851.

[A.] 9855. 'Ouches of gold' = the existence and subsistence of truths from good. 9874, Ex.

9886. The 'ouches' which were upon the shoulders = existence and subsistence.

Socrates. *Socrates.*

Socratic. *Socraticus.*

M. 151a. In that city and around it dwell the ancient wise ones of Greece, as **Socrates**, etc. T.692.

153a. The teachers replied . . . Secondly, the **Socratics**.

182⁸. The Sophi of the **Socratic** school said . . .

Sod. *Cespes.*

R. 839⁵. There were (in the wrestling-ground) **sods** . . . like hillocks, on which they reclined.

T. 34^e. Like the influx of light into the turf of a bog.

E. 1226³. Rarely is there seen there **sod** on which is grass.

Soda. *Nitrum.*

E. 475¹⁵. 'If thou wash thee with **soda** . . .' (Jer.ii. 22) = purifications . . .

Södermalm.

D. 5721. See LAST JUDGMENT. (The **Södermalm** is the street in Stockholm in which Swedenborg lived.)

Sodom. *Sodoma.*

Sodomy. *Sodomia.*

Sodomite. *Sodomita.*

A. 1212. 'In coming toward **Sodom**, Gomorrah, Admah, and Zeboim' (Gen.x.19) = the falsities and evils in which they are terminated. . . There are two origins of falsities . . . [and] the falsities thence, when they want to dominate over truths, are signified by (these cities).

1587. 'Before Jehovah destroyed **Sodom** and Gomorrah' (Gen.xiii.10) = the external man destroyed by cupidities of evil and persuasions of falsity. Ex.

1598. '(Lot) pitched his tent even unto **Sodom**' (ver. 12) = extension to cupidities; (for) '**Sodom**' = cupidity. Ex.

1600. 'The men of **Sodom** were evil and sinners to Jehovah exceedingly' (ver.13) = the cupidities to which scientifics extended themselves. Ex.

1663. 'They made war with Bera king of **Sodom**, Birsha king of Gomorrah,' etc. (Gen.xiv.2) = so many kinds of cupidities of evil and persuasions of falsity against which the Lord fought.

—'. '**Sodom**, Gomorrah, Admah, Zeboim, and Zoar' = the most general, or most universal, kinds of evils and falsities.

1666. '**Sodom**, Gomorrah, Admah, and Zeboim' = cupidities of evil and persuasions of falsity, which in themselves are unclean. Ex.

1689. 'The king of **Sodom** and of Gomorrah fled, and fell there' (ver.10) = that these evils and falsities

were overcome. '**Sodom** and Gomorrah' = evils of cupidities, and falsities of persuasions.

1694. 'The wealth of **Sodom** and Gomorrah' (ver.11) = evil and falsity. Ex. 1717.

1721. 'The king of **Sodom** went out to meet him' (ver.17) = that the evil and falsity submitted themselves. 1740. 1749, Ex.

2141. '**Sodom**' (Gen.xviii.) = the love of self and the derivative cupidity of exercising command, from evil.

2219. 'They looked to the faces of **Sodom**' (ver.16) = the state of the human race.

—'. These evils (of the love of self) in general, are meant by '**Sodom**.'

2220. That '**Sodom**' = all evil from the love of self, is evident from the signification of '**Sodom**.' Although it appears as if by '**Sodom**' were signified the evil of the worst adultery, in the internal sense nothing else is signified by it than evil from the love of self. The abominations which spring from the love of self are represented by adulteries of various kinds. That '**Sodom**' = all evil from the love of self in general; and '**Gomorrah**,' all the derivative falsity. Ill.

2239. 'The cry of **Sodom** and Gomorrah great . . .' (ver.20) = that the falsity and evil of the love of self have increased even to consummation.

2240⁸. 'Vine of **Sodom**' (Deut.xxxii.32) = falsity from evil.

2246. 'They went towards **Sodom**' (Gen.xviii.22) = that the human race was in such great evil. '**Sodom**' = evil from the love of self. . . That '**Sodom**' = the state of the human race as being in such great evil, is because by **Sodom** is not meant **Sodom**, but all those in the universal world who are in the love of self: and by the description of **Sodom** is represented the state of all who are in this evil.

2314. By the inhabitants of **Sodom**' (in Gen.xix.) is described the state of those within (the Spiritual) Church who are against the good of charity; and how in process of time evil and falsity increase with them until they have nothing but evil and falsity. 2347, *et seq.*

2318. 'Two Angels came to **Sodom** in the evening' (ver.1) = the visitation which precedes Judgment.

—^e. The destruction of those who are altogether in evil and falsity, is here treated of. These are they who are here signified by '**Sodom** and Gomorrah.'

2322. That '**Sodom**' = the evil, especially those within the Church, is evident from the signification of '**Sodom**,' which is the evil of the love of self, consequently those who are in this evil. They who apprehend the Word from the sense of the letter alone, may suppose that by '**Sodom**' is meant a filthiness which is contrary to the order of nature; but, in the internal sense, by '**Sodom**' is signified the evil of the love of self . . .

2323². In this chapter it treats (also) of the destruction of the old Church which is signified by **Sodom** and Gomorrah. Ex.

2324. 'Lot was sitting in the gate of **Sodom**' (ver.1) = those in the good of charity, but in external worship, among the evil, but separated from them.

—e. 'Sodom' = evil in general, or the evil, especially within the Church.

2346. 'The men of Sodom' (ver.4) = those who are in evils.

2393. 'Place,' here, = a state of evil, because it was Sodom, by which is signified evil in general.

2400². There are three kinds of men within the Church . . . The second are those who are entirely in falsity and evil, and reject both truth and good: these are represented by 'the men of Sodom.'

2444. 'Jehovah caused it to rain upon Sodom and upon Gomorrah brimstone and fire' (ver.24) = the Hell of those who are in the evils of the love of self and the derivative falsities.

2455³. 'Place of nettle' refers to Sodom.

5117¹⁰. See VINE.

7418². The reason it would be 'more tolerable for Sodom and Gomorrah' (Matt.x.15) is that by 'Sodom and Gomorrah' are meant those who are in evil of life, but who have known nothing about the Lord and the Word, and thus could not receive them. (See E.653⁹.)

7519⁷. 'Sodom' = the evil of the cupidities from the love of self; 'Gomorrah,' the derivative falsity.

C. J. 26. (The Angels) were treated there as in Sodom. D.4932. J.(Post.)136.

R. 502. 'Which spiritually is called Sodom and Egypt' (Rev.xi.8) = the two infernal loves, which are the love of dominating from the love of self, and the love of reigning from the conceit of Own intelligence, which are in the Church where God is not one, and the Lord is not worshipped, and where they do not live according to the precepts of the decalogue. By 'Sodom,' in the spiritual sense, is signified the love of dominating from the love of self. —², Ex. and Ill.

—³. That the love (of dominating from the love of self) is signified by 'Sodom,' is unknown in the world; but retain this, and recollect it when you come into the World of Spirits, and you will be fully confirmed.

B. 87. The present-day justifying faith, when confirmed, is meant by 'the great city which is spiritually called Sodom and Egypt,' where the two witnesses were slain.

D. 1977. (Such) are not far from being Sodomites.

2675. On Sodomy.—In the other life are those who commit the sin of Sodomy: these have believed nothing concerning the life after death . . . but are entirely like beasts, and so would die; so that they have no Intellectual, although they can reason. (Their punishment des.)

3768². Therefore these coitions were much more abominable than those of the Sodomites. Des.

3796. So was there procreation of offspring at Sodom.

4932. See LAST JUDGMENT. 5069.

5939^e. They who are in the love of self, and whose love is to exercise command over others, are Sodomites (there).

5979. [The correspondence of Sodomy.]

6096²⁹. They who are in the highest degree of exercising

command from the love of self, and not for the sake of use, are in Sodom.

E. 357¹⁷. 'Sodom and Gomorrah' = evils from the love of self and the derivative falsities.

519⁷. 'Sodom' = all evils which spring from the love of self.

539². 'Sodom and Gomorrah' = those who are entirely in loves of self.

578². By those who were in Sodom and Gomorrah, are meant those in falsities of evil from the love of self . . .

653. Which spiritually is called Sodom and Egypt' = through evils of the love of self and through the falsities thence. 'Sodom' = the love of self and the derivative evils of every kind. —², Ex. and Ill.

—⁴. Hence Jerusalem is not only called Sodom, but it is also said that she did worse things than Sodom (Ezek.xvi.46,47). . . That the evil of the love of self was the evil of Sodom, is described thus . . .

—⁵. Compared to the overthrow of Sodom and Gomorrah. —⁷.

655². These two (infernal kingdoms) are meant by 'Sodom and Egypt.'

1006². The Sodomitic Hells are for those who have been in evils from the love of exercising command over others from the sole delight of exercising command, and in no delight of use.

1029¹⁴. 'Sodom' = the destruction of all good through the love of self.

De Conj. 87. The love of self, especially that of reigning, while still thinking from the Word, is such as there was at Sodom . . .

Coro. 41³. The consummation of the nations (of the Noetic Church) which were around the Jordan, is described by the destruction of Sodom, Gomorrah, Admah, and Zeboim.

Soft. See GENTLE, and FLATTER.

Soft. *Mollis.*

Softly. *Molliter.*

Softness. *Mollities.*

Soften. *Emollire.*

Softening, A. *Emollitio.*

A. 1033^e. Some inherit such a softness of heart; some acquire it; but it is a false conscience.

1125. Their influx was soft.

1759². (Their speech) softens the words.

2301. (Infants of a celestial genius) think, speak, and act with more softness—*molliuscule* . . . But the spiritual, not so softly.

2694². They cannot receive . . . until the Persuasive . . . is as it were softened.

2733. Infested me by a soft—*molliusculum*—influx.

3318³. These vessels . . . must be softened; and this softening is effected . . . by temptations.

3527³. 'His words are softer than oil' (Ps.lv.21). Here the heart and the soft things thence are pre-dicated of evil. (See E.537¹⁰.)

[A.] 3986⁴. The good of love to God, and the good of charity . . . are as it were **soft** and yielding.

4412. He acted by a gentle and **soft** influx.

5172^e. The thymus gland is then **soft**.

6359. Truth from good (there) appears as **soft**; but falsity from evil as hard.

7068². Those in good are as it were **soft**.

7359. (The speech of the Spirits of Mars) was **soft** in its flow; a **softer** one I have not perceived; it was like the **softest** breeze.

8321^e. Charity with faith is yielding and **soft**.

8868³. That all things of the discourse of the Angels are open to the Lord . . . is heard from the **softness** and its quality.

9372⁴. That the Word in the letter (appears) rude and obscure; but in the internal sense, **soft** and resplendent, is signified by their not seeing a man 'clothed in **soft** raiment; lo, they who wear **soft** things are in kings' houses' (Matt.xi.8).

9377. A humble heart is **soft** . . .

9469. Signifies truth from a celestial origin, from its whiteness and **softness**.

H. 336. The influx (of the infants) was so tender and **soft**.

W. 335². Hence **softening** of the heart . . .

M. 218. The intelligence of women is **soft**, etc.

T. 185². They **softened** the snow.

D. 1491. A Society of such acts **softly**.

1645. The celestial love **soft** words and letters. Ex. De Verbo 4².

2250^e. The **softer** a man is, the more perfect he is. Ex.

4754. Love to the Divine is **soft**.

E. 962². 'Not **softened** with oil' (Is.i.6) = not tempered by good.

Soften. See SOOTHE.

Soil. See GROUND.

Sojourner. *Inquilinus.*

A. 8002. 'A **sojourner**' (Ex.xii.45) = those who do good from natural disposition only. Ex. 10109⁴.

M. 14². By their dress they now appeared as **inmates**.

Sojourn. *Peregrinari.*

Sojourner. *Peregrinus.*

Sojourning, A. *Peregrinatio.*

Strange, Foreign. *Peregrinus.*

Traveller. *Peregrinator.*

A. 143. (This) may appear **strange**. 647. 755⁴. 969.

1102. 'To **sojourn**' = to live. 1463³.

1461. 'To **sojourn**' (Gen.xii.10) = to be instructed. 1463, Ex. and Ill. 2025.

1502. (Thus) the **sojourning** of Abram in Egypt = the Lord's instruction in childhood. 2496.

1843. 'Thy seed shall be a **stranger**' (Gen.xv.13) = charity and faith rare. Ex.

—. 'A **stranger**' = not born in the land.

1844^e. (The true members of the Church are like **strangers**.)

1896. The name 'Hagar' means 'sojourner.'

—. **Sojourners** represented those who were being instructed; and **sojourning**, instruction, and also things instituted for life.

1944. Man only **sojourns** on earth.

2371. 'Shall one come to **sojourn** . . .' (Gen.xix.9) = those in another doctrine, and life; (for) 'to **sojourn**' = to be instructed and to live; thus doctrine and life.

2417⁸. (**Sojourners** a class of the good.)

2496. The **sojourning** of Abram in Gerar = the Lord's instruction in doctrinal things. 2504. 2726.

2567. '**Sojourners**' = those being instructed in truths and goods. 3703¹⁹.

2915. 'I am a **sojourner** and an inhabitant with you' (Gen.xxiii.4) = that although the Lord is unknown to them He can be with them.

2959³. The **sojourning** of the sons of Jacob in Egypt = the vastation of the Church.

3148². Journeyings and **peregrinations** = the things of instruction, and thence of life.

3369. '**Sojourn** in this land' (Gen.xxvi.3) = instruction.

3672. 'The land of thy **sojournings**' (Gen.xxviii.4) = the life of instructions.

4243. 'To **sojourn**' (Gen.xxxii.4) = to be instructed.

4430. The journeys or **peregrinations** of Abraham and Jacob, represented progressions into truths of faith and goods of love.

4444⁵. They called (converted) gentiles '**sojourners sojourning** with them' (ill.) because 'to **sojourn**' = to be instructed; and thus 'a **sojourner**' = those who have suffered themselves to be instructed in the statutes and doctrinals.

4615. 'Where Abraham and Isaac **sojourned**' (Gen. xxxv.27) = Divine life together. 'To **sojourn**' = life.

4844⁵. '**Sojourner**' = those who want to be instructed in the truths of faith. 4956².

6004³. (Thus) when a **sojourner** is the subject of thought, as by him are signified those who are to be instructed, all exercises of charity towards such are suggested, thus truths.

6077. 'To **sojourn** in the land are we come' (Gen. xlvii.4) = to seek life in scientifics. 'To **sojourn**' = to be instructed, and also to live.

6095. '**Sojournings**' (ver.9) = life and instruction; thus successive states of life.

6796. 'I am a **sojourner** in a strange-*aliena*-land' (Ex.ii.22) = instructed in truths in a Church not his own. 'To be a **sojourner**' = one being instructed in the things of the Church. 8650.

7197. 'The land of their **sojournings** wherein they have **sojourned**' (Ex.vi.4) = where are the things of faith and charity about which they have been instructed, and according to which they have lived.

7260. (The Ancients called those) **sojourners** whom they were to gather together.

7865. When it treats of journeying, or peregrination.

7908. 'Both a **sojourner** and one born in the land' (Ex.xii.19)=one of the Church, whether not born there, or born there. 'A **sojourner**'=one being instructed in the truths and goods of the Church, and who receives them; thus one not born within the Church, but who nevertheless accedes to it. 8002³.

8007. 'When a **sojourner sojourneth** with thee' (ver.48)=those who have been instructed in the truth and good of the Church, and who have received them. . . . It is said 'when he **sojourneth** with thee' because by 'to sojourn' is signified to be instructed and to live. Thus by '**sojourners sojourning** with them,' are signified not only those who are being instructed in the truth and good of the Church, and who receive them; but also those who live according to them.

8013. 'There shall be one law for the native and for the **sojourner sojourning** in the midst of you' (ver.49) =that he who on being instructed has received the truth and good of the Church, and lives according to them, shall be as he who is within the Church . . . —³, III.

8098². These things are signified by the **peregrinations** of the sons of Israel in the wilderness.

8420^e. 'To go' = to live; as also 'to journey,' 'to progress,' and 'to travel.'

8890. 'Nor the **sojourner** that is in thy gates' (Ex. xx.10)=the Scientific in general.

9196. 'A **sojourner** thou shalt not afflict, and shalt not oppress' (Ex.xxii.21)=that those who want to be instructed in the truths and goods of faith are not to be infested with falsities of faith and evils of life. Ex. 9268.

9200^e. 'A **sojourner**'=those who want to be instructed in such things as are of the Church.

9281. 'The son of thine handmaid may take breath, and the **sojourner**' (Ex.xxiii.12)=the state of life of those who are in truths and goods outside the Church.

— Those not born within the Church are signified by '**sojourners.**'

9354. On this Earth there is an intercourse of all nations, by **travellings**, and by navigations.

10112. Those who had acknowledged, and who had suffered themselves to be instructed, they called **sojourners**, who had the same rights as natives.

10785. We said that we [had come] for the sake of **travelling**.

— From the delight of **travelling** which they had contracted (here). For in other Earths there are not such **travellings**.

10812. Monkish **travellers**, or missionaries.

S. 1. The letter (is) in a **strange** style.

P. 49^e. Whether you walk, or whether you **travel**.

50³. If there were space . . . there would intervene a journey, and the time for a journey.

M. 99². A journey to the court of a king.

530². After death his **peregrinations** (from one Society to another) are collected into one.

T. 112. Our **peregrini**, by whom we mean the laity . . . [Citizens of a town who lived outside the walls were called *peregrini*.]

D. 4232^e. There is a kind of **travelling** (there). J.(Post.)234.

4781. For there are such **travellings** on this Earth, and not elsewhere.

5012^e. It is the custom to give **strangers** keys.

5020. With the **strangers** who come thither they do thus . . .

D. Min. 4584. **Sojourners** are all who do not know truths and goods, and who are to be instructed.

E. 3281⁶. 'To **sojourn**' = to be instructed. 654¹⁶.

386²⁸. '**Sojourners**' = those outside the Church, who want to be instructed and to receive the doctrinals of the Church, and to live according to them. Refs.

706²⁴. See **EGYPT**.

Solar. *Solaris.*

See under **SUN**.

A. 9104. At the end of our **solar** world.

10734. I was brought to an Earth . . . outside our **solar** world. 10783.

H. 292. The things in our **solar** world do not fall into their sight.

E. 391¹⁴. '**Solar** statues' (Is.xxvii.9) = worship from natural truths.

391²⁶. '**Solar** statues' (Ezek.vi.4) = idolatrous worship from falsities of doctrine.

Soldier. *Miles.*

Fight. *Militare.*

See **WARFARE**.

A. 5393. Such ferocity of disposition exists in a great part of **soldiers** and their commanders. Des. D.1063.

6435⁶. Where the good of love is, there the Lord '**fight**s' for it, that is, for those who are in it. Sig.

8175. 'Jehovah shall **fight** for you' (Ex.xiv.14) = that the Lord alone endures the combats of temptations. Ex. 8219.

9942¹⁴. That '**the soldiers**' did this, (John xix.) = that it was done by those who ought to have fought for truths . . .

Life 39. That good loves truth, may be illustrated by . . . a **soldier**. If he is in the love of warfare, and feels good in protection or fame, he, from this good and according to it, acquires its knowledge; and, if he is a commander, its intelligence . . .

M. 373². Therefore (jealousy) is seated in commanders of **soldiers** more than in others.

T. 414². (Therefore) it is glorious for a **soldier** to shed his blood for his country.

424. Like a common **soldier** under his officer.

D. 1397. It is different with those who (kill and spoil)

from duty, because they think of them as enemies; thus from orders; some of whom I have met who are among the more blessed, although **soldiers**. It is the interiors which condemn (there).

[D.] 6110⁰². **Soldiers**, in special (glory in their potency).

E. 38. They who altogether deny the Lord . . . are meant also by the **soldier** who pierced His side (John xix.). By the **soldier**, and the **soldiers** there, are meant those who are of the Church, and who ought to **fight** for the Lord; in special, those of the Jewish Church; and, in general, all who being of the Church are in falsities and evils. As the **soldiers**=these, they divided His garments. Ex. 64¹. —^e. 195²¹.

375⁶. 'The **soldiers**' (id.)=those who should fight for the truths and goods of the Church.

734⁸. That He **fight**s as a hero and a man of war in battles. Ill.

750¹⁰. Falsities of evil fighting against the goods of the Church, are signified by 'the multitude of all the nations which **fight** against Mount Zion' (Is.xxix.8).

850¹⁰. 'To **fight** upon Mount Zion, and upon its hill' (Is.xxxi.4)=to do Judgment from Divine truth.

C. 166. Charity in the common **soldier**.—If he looks to the Lord, and shuns evils as sins, and does his work sincerely, justly, and faithfully, he also becomes a charity . . . He is averse to unjust depredation; he abominates the wrongful effusion of blood. Otherwise in battles: he is then not averse to it, because he then does not think about it; but about the enemy as an enemy, who wants his blood. His fury ceases when he hears the sound of the drum calling him to desist from slaughter. He looks upon his captives after victory as the neighbour, according to the quality of their good. Before battle he raises his mind to the Lord, and commends his life into His hand; and, after he has done this, he lets his mind down from its elevation into the body, and becomes brave; the thought of the Lord, which he is then unconscious of, remaining still in his mind, above his bravery. And then, if he dies, he dies in the Lord; if he lives, he lives in the Lord.

Solicit. Under COMPASS—*ambire*.

Solicitation. *Solicitatio*.

A. 6513. **Solicitation** to consent. Sig.

Solicitude. *Solicitudo*.

Solicitous. *Solicitus*.

See CARE.

A. 623. 'They shall eat their bread in **solicitude**' (Ezek.xii.19). E.304⁷.

1382^e. Hence (the Angels) have no **solicitude** about future things.

1389. In the life of the body there inflow . . . **solicitudes** about future things; (but not there). D.2188.

1773³. Delighted with the Word, but not **solicitous** about the understanding of it.

1941². (Here) the seed . . . is in the midst of jungles and thickets, which are . . . eares and **solicitudes** . . . but when these are put off (there) the seed grows.

2892^e. He who believes that he rules himself . . . is borne into **solicitudes** about future things.

4286⁵. For man is little **solicitous** about the things of the (future) life . . . If he were **solicitous** about (them), he would easily apprehend these things.

5177. See FUTURE. 5178. 8247.

6325. Others cast themselves continually into **solicitudes** and cupidities. Ex.

6569. 'Fear not'=not to be **solicitous**.

7744. This state is devoid of all **solicitude** about future things. Ex.

8455. No **solicitude** about future things then renders the man unquiet. Ex.

8478. That they must not be **solicitous** about the acquiring of it from themselves. Sig. and Ex.

—². **Solicitude** about future things reigns universally with them.

8480. To be **solicitous** about the acquiring of good from themselves. Sig. and Ex.

8890. For when man is in Heaven, he is devoid of all **solicitude** . . . and then has bliss.

8956. (In Saturn) they are little **solicitous** about food and clothing . . .

H. 278². (Those in a state of innocence) are not **solicitous** about future things: **solicitude** about future things they call care for the morrow . . .

321. Are instructed by the Angels with **solicitous** care.

R. 157². They had not been **solicitous** about Divine truths.

D. 3538. See FUTURE—*venturus*.

E. 750¹⁶. 'Be not **solicitous** for your life' (Matt.vi.25). Ex.

Solid. *Solidus*.

Consolidate. *Consolidare*.

A. 9550. 'Solid' (Ex.xxv.31)=wholly. 9568.

W. 205³. In a **solid** consisting of the three degrees.

D. 242. In old age the parts become more **solid**.

2087. Man as it were a **solid** point . . . for, when in the body, his terrene things are represented by such a **solid** point.

5461². When they began to deliberate about **solid** Things.

E. 587⁶. Occurs.

D. Wis.v³. They are **consolidated** and hardened by opposites.

Solidify. See CONCRETE.

Solidifian. *Solidifianus*. T.812.

Solitary. *Solitarius*.

A. 824^e. They are (then) left **solitary**, and sit in torment.

830. Being expelled from societies, they sit **solitary**.

2684. 'To sit by one's self'=a **solitary** state such as is that of the thought in grief and despair.

3580². 'Solitary' (Deut. xxxiii. 28) = those not infested by evils and falsities. E. 376¹⁰. 483¹³.

H. 50. Angels who dwell solitary . . . 189. D. 5181.

249. Some who lead a solitary life hear Spirits speaking to them, without danger . . .

360. They who have given themselves to a life almost solitary . . . in the other life are sad, and despise others. 535.

M. 87. There is no solitary good, nor solitary truth. Ex.

T. 377. There is no solitary charity, nor solitary faith.

D. 1782. They wander solitary, and are thus kept in bonds.

2498. They sit solitary, solely in a Society of the solitary . . .

2506^e. They sit solitary, and are devastated.

4666. Those in a general idea, which yet is determinate . . . are they who have been solitary, and have thought much . . .

4852. They think in the Sensuous, (as do some also) when speaking to themselves, as solitaries do.

5122. When (the celestial) are by themselves, and as it were solitary, they think from the objects before their sight.

5421. (The Jews) appear solitary. 5619².

5513¹⁸. When they live solitary, house by house. —²³.

5574. They become Genii . . . partly from a solitary life in itself, that is, from the delight of it.

5900. Those also are serpents who in the world have lived solitary . . .

E. 817⁹. 'Nor a solitary one in thine assemblies' (Is. xiv. 31) = that not one truth shall be left among the Knowledges.

1003^e. They live solitary in deserts . . .

1062³. By the impurities of their minds they defile the pieties of their lips, especially if . . . they live solitary.

1226³. They dwell solitary in huts, or caves.

J. (Post.) 219. Huts in which they dwell solitary with some harlot.

Solitude. *Solitudo.*

A. 3708⁵. Of those in ignorance of truth it is predicated that they 'wandered in a solitude of way' (Ps. cvii. 4).

3941³. 'A wilderness of solitude' (Jer. xii. 10) = the vastation of the Church.

S. 84. 'Solitude' is predicated of truth, or falsity.

R. 90⁴. 'Desert,' and 'solitude' (Is. li. 3) = defect and ignorance of truth.

D. 2499. They are tolerated in no Society . . . and so their solitude at last appears to them.

2818. Such are thrust down below the right foot, where they are in solitudes.

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3088. He was imbued with a more subtle nature, from solitude.

3625. Those in solitude of life easily fall into such (melancholy and phantasies).

E. 280². Occurs. 388³.

326⁵. 'The desert as Eden, and the solitude as the garden of Jehovah' (Is. li. 3) = that they shall have good and truth in abundance. 'A solitude = where there is no truth. 375³³.

537¹⁴. 'A land of solitude and drought' (Jer. ii. 6) = a state of non-perception of good. 730³⁸.

654⁵³. 'A solitude and a waste' (Ezek. xxix. 12) = devoid of all truth and of all good.

962². 'Your land a solitude' (Is. i. 7) = the Church devastated as to all truth.

Solomon. *Salomon, Schelemon.*

A. 1756². The Song of Songs of Solomon.

3048⁵. Queen of Sheba came to Solomon . . . Solomon, here, is the Lord.

5223². The wisdom of Solomon.

P. 245. Why Solomon was permitted to establish idolatrous worship. Gen. art.

— . David represented the Lord about to come into the world; and Solomon, the Lord after His coming. Ex.

Ad. 2/1434. Solomon seen. 3/5225. 5226. See D. 281. 2699, (his character des.)

D. 2681^e. He spoke with such gravity as if he had been Solomon.

E. 587². (The idolatrous habits of the Israelites) may be evident from Solomon himself, who was their wisest one.

654²⁹. It is said of Solomon, by whom was represented the Lord as to the Celestial Kingdom and as to the Spiritual Kingdom . . .

—³³. As Solomon represented the Lord as to each Kingdom . . . and all who are of these Kingdoms are in intelligence and wisdom through Knowledges of truth and good, and in scientifics which confirm them, therefore Solomon took the daughter of Pharaoh to wife.

—⁴⁷. Solomon's idolatry, etc. Ex.

Sole. *Planta.*

See under FOOT, and PALM-*vola.*

A. 259. They referred the lowest natural things to the sole.

1748. 'The sole,' and 'the heel,' in the Word, = the ultimate Natural. (= the lowest natural things. 2162². 4938.)

3640. The Hells are in planes in every direction under the soles.

4403^e. Those who are at the soles are the grosser natural Spirits.

4738². Spirits who appeared in the plane of the sole of the foot.

4946. They act into the sole of the right foot.

[A.] 4947. Under the **soles** of the feet are those also who have lived for the world and self-gratification. Des. D. 2683.

4948. They who have lived a delicate life conjoined with interior cunning are under the **sole** of the right foot, deep down there . . .

4949. Many have abodes under the **soles** of the feet. Des.

5037. All that place is called the 'prison house' which is proximately beneath and around the **sole** of the foot, where those are kept who are in vastation . . .

6692². The Hells of the magicians are in a plane beneath the **soles** . . .

6699. A great stream (of people from the worlds) in the plane of the **sole** of the foot.

6844^e. The middle Natural is signified by the **soles**; the external, by the shoes.

6928. The Spirits of our Earth . . . are kept in places which are beneath the **soles** of the feet, and are called the 'Lower Earth' . . . 7090. 8099².

7418. The places at the sides beneath the **soles** of the feet, where evil Spirits are . . .

7729. As the ultimate of the Natural is signified by the hoof, as by the **sole**, there is also signified the truth which is ultimate of the Natural.

8096². (Those represented by 'the Philistines') dwell to the right in front in a plane under the **sole**.

9406. The **soles**, which are under the feet, = the ultimates of nature. Tr.

9836². The **soles**, etc. correspond to the ultimates of Heaven, in which there is power.

H. 65^e. The First Heaven forms the feet down to the **soles** . . .

T. 564³. Infernal delight . . . inflows into every man, but into the **soles** of the feet, etc.

D. 1189^e. The **sole** of the right foot = such corporeal things as they adhere to.

2662. On a tumult beneath the **sole** of the left foot.

2678. (They who live securely) dwell near the **sole** of the left foot, holding the region of the **sole** of the left foot. Des.

2684. These hold the region of the **sole** of the foot, because they despise others in comparison with themselves, although they are not evil . . .

2772^e. (Such) at last come beneath the **sole** of the right foot.

3741. The undulation extended itself towards the **sole**, and under the **sole** of the foot; by which is signified the extreme grossness of their phantasies.

4648. He was afterwards let down under the **sole** of the left foot, almost to the Hell there.

4744. (Wolff) was in the plane of the **sole** of the left foot.

4791. (The Moravians) appeared a little to the right, in the plane of the **sole** of the foot.

4825. There were two . . . at the region of the **sole**. Des.

4831. The region where the Mohammedans are is towards the right in the plane of the right **sole**.

4993. They were cast into a Hell almost under the **sole** of the right foot.

4999. The Hell of such is under the **sole** of the left foot . . .

5016. There is another London . . . in the plane of the **sole** of the foot, a little to the right.

5227. The Jews appeared to the right, in a plane under the **soles**.

5508. All the interiors cease . . . progressively from head to **sole** . . .

6109. On those who constitute the **soles** of the feet, and on those beneath them.

E. 240³. See **FOOT**.

342⁴. This ultimate part of Heaven corresponds to the **soles** of the feet.

365⁸. The Sensuous Natural corresponds to the **soles** of the feet . . .

600. The very **soles** of the feet correspond to the world, in which everything is natural. (The feet correspond to the First Heaven.)

632. See **TRAMPLE**.

1056². As man becomes wise . . . the sensuous mind is as the **soles** of the foot.

Some time. *Aliquamdiu.* R. 855^e.

Something. *Aliquid.*

A. 9530. Somewhat as to conjunction with truth. Sig.

W. 15. What has no quality is not **anything**.

P. 11. Good is not **anything** unless united to truth; and truth is not **anything** unless united to good.

∴ —^e. Hence evil with falsity, and falsity with evil, are not **anything**.

19. What is in good and at the same time in truth is **something**; and what is in evil and at the same time in falsity is not **anything**. Ex.

217⁷. Everything which perishes, and does not become **something**, inwardly in itself is not **anything**; outwardly, indeed, it is **something** . . . But that which remains to eternity, is in itself perpetually **something** . . .

T. 387³. Love and wisdom without the good of use, are not **anything** . . . Love . . . in wisdom is formed to **something**; and this **something** to which it is formed, is use.

Somewhat. *Quoddam.*

H. 39. An inmost and supreme **somewhat** . . . J. 25⁵.

Somnolence. Under **SLEEP**—*somnus*.

Son. *Filius.*

See under **ISRAEL**, and **SON OF GOD**.

A. 55². The fruits thence, which are truths, are called 'sons.'

261. 'Sons' = truths. 264, Ill. 668. 742. 906. 1434. 1458². 2015⁵. 2567⁵. 2781⁶. 2928³. 3373. 3583. 4139. 4185. 4187. 4434⁴. 5376³. 5536^e. 6680. 6919. 7023.

7935. 8080. 8902⁵. 8904⁵. 8982. 9666⁶. 9807. 10651. 10652. E.175⁹. 275¹⁰. 282⁷. 315⁵. —⁸. 316¹. 357¹¹. 433⁴. 438⁵. 444⁹. 494⁶. 710⁴. —²⁴. 799¹¹. 1083.

264². 'Sons' = the goods and truths of faith. Ill.

289. 'Sons' = truths of faith.

489. 'Sons and daughters' = truths and goods. Ill.

518. '(Enoch) begat sons and daughters' (Gen.v.22) = doctrinals concerning truths and goods.

532. 'Sons and daughters' (ver.31) = the conceptions and births of such a Church.

568². 'Sons' = the things of the understanding; and, when there is no understanding of truth, phantasies.

790^e. 'Sons of the stranger' (Ps.cxliv.7) = falsities. E.376¹².

1147. 'Sons born to them' (Gen.x.1) = doctrinals derived thence.

—, 'Sons' = truths of faith, also falsities, consequently doctrinals . . .

1214. 'The sons of Ham' = derivations of doctrinals and worships from corrupt internal worship.

1226. 'The sons of Shem' = things of wisdom. Ex.

1234. 'The sons of Aram' = Knowledges thence.

1336. 'Begot sons and daughters' = doctrinals. 1341.

1344. (= doctrinals which are rituals. 1346.) (= rituals. 1348. 1350. 1352. 1354.)

1372. 'Son and daughter' = truth and good; in the opposite, falsity and evil.

1434. In Heaven they know not what a son is, but the spiritual state which is relatively as a son.

1799. They live from the Lord's life . . . and hence are called 'sons.'

1945. 'Thou shalt bear a son' (Gen.xvi.11) = the truth, namely of this Rational. 1960.

2015⁶. 'Son,' here, = the Lord, who is called 'Son' because He is truth itself, and all truth is from Him.

2066. 'I will give thee a son from her' (Gen.xvii.16) = a Rational; (for) 'son' = truth; and, as all the Rational begins from truth, by 'son' is here signified a Rational. 2082. 2139. 2194.

2159. He was no longer the son of Mary.

2231. 'Sons' = all in truths. 2232. 2390.

2320. 'He hath given all judgment unto the Son' (John v.22): 'the Son' means the Divine Human.

2388². Hence the 'sons' of Lot were not saved.

2567¹⁰. 'Sons' = truths of doctrine.

2623. 'A son' (Gen.xxi.2) = the Divine Rational. 'A son' = truth; and as truth is the chief thing in the Rational, 'son' = the Rational . . . 2628. 2772.

2643. 'Sons' = truths, here, those in the Rational.

2657. 'Son' (ver.10) = the truth of the mere human Rational.

2661³. The celestial are called 'heirs' . . . the spiritual, 'sons.'

2798. Isaac is called 'his son' (Gen.xxii.6) because the Lord's Divine Human was not only conceived, but was also born from Jehovah.

2827. 'Thou hast not withheld thy son, thine only one, from Me' (ver.12) = the union of the Human with the Divine through the last of temptation. 'Thy son,' namely, Isaac, = the Divine Rational, or the Divine Human, for this begins in the Rational. 2844.

2947. 'The sons of the people' (Gen.xxiii.11) = those first initiated into truths.

3038^e. 'The Son' = the Lord's Divine Human.

3061. The Lord as to the Divine Human is called 'the Son.'

3212^e. 'This is My beloved Son' (Matt.xvii.5) = the Divine Human.

3243. 'All these were sons of Keturah' (Gen.xxiv.4) = as to doctrinals and worships thence. 'Sons' = truths and doctrinals.

3263. 'The sons of Abraham' (Gen.xxv.12) = those in truths from the Lord.

3266. 'The names of the sons of Ishmael' (ver.13) = the qualities of the doctrinals of the spiritual. 3269.

3494². Both the good and the truth in the external man is a son, a son, namely, of the internal man. Ex.

3574. 'To kiss the Son' (Ps.ii.12) = conjunction with the Divine Human by the faith of love. See 9309^e.

3703². Lower or derived goods and truths are relatively as daughters and sons. —³, Ill. 3908.

3704². Divine truth is what is called 'the Son.' —⁸.

3762. 'To the land of the sons of the east' (Gen.xxix.1) = elevation to the truths of love.

3907. 'Give me sons' (Gen.xxx.1) = the desire to have interior truths; interior, because from Rachel.

3913. These general states (of regeneration) are what are designated by these twelve sons. Ex. 3926. (See 4601^e.-4609.)

3922. 'Hath given me a son' (ver.6) = that this truth was acknowledged. Ex.

3926. 'A second son to Jacob' (ver.7) = the second general truth.

3933. 'Zilpah . . . bore a son to Jacob' (ver.10) = the acknowledgment of external truth. 3937. 3947.

3959. 'Leah . . . bore a sixth son to Jacob' (ver.19) = the reception and acknowledgment of truth.

4009. 'Gave them into the hand of his sons' (ver.35) = that these things were given to truths.

4063. 'The words of Laban's sons' (Gen.xxxi.1) = the truths of (that) good.

4104. 'He lifted up his sons' (ver.17) = the elevation of Truths.

4207. 'The Son' = the Divine truth which is from Divine good.

4215. 'Kissed his sons and his daughters' (ver.55) = the acknowledgment of these Truths, and of the affections of the same.

4257. 'Sons' (in relation to their mother) = the truths of the Church.

4270. 'Male children—*nati*,' or 'sons,' = truths. 4342. 4357. 4359. 4360. 4361. 4377. 4383.

4303^e. 'Sons' (of Israel) = truths.

[A.] 4424^e. 'Sons of the kingdom' (Matt.viii.12)= those in a vastated Church.

4431. 'Son,' here, = interior truth. 4447.

4440. 'His sons' (Gen.xxxiv.5) = his descendants. (=the truths of faith which belonged to him and his descendants. 4441.) 4503.

4589. 'Thou shalt have this son also' (Gen.xxxv.17) = spiritual truth, (because it was Benjamin). 4592, Ex.

4763⁵. 'The king's sons' (2 Sam.xiii.28-31) = truths from the Divine.

4781. 'All his sons' (Gen.xxxvii.35) = those in falsities.

4821. 'She conceived and bare a son' (Gen.xxxviii.3) = falsity of the Church.

4823. 'She conceived again, and bare a son' (ver.4) = evil which is from falsity.

4825. 'Again she bare a son' (ver.5) = what is idolatrous.

4835³. As marriage represented these things, sons and daughters represented and also signified truths and goods. 4843. (=affections of good and truth, and also the goods and truths which are from the former as parents. 5023.)

5044¹³. 'Sons' (Ps.xlv.16) = the truths of the Spiritual Kingdom.

5110^e. This Divine, in Heaven, is 'the Son.'

5348. 'To Joseph were born two sons' (Gen.xli.50) = derivative good and truth.

5403. 'Jacob said to his sons' (Gen.xlii.1) = perception concerning truths in general.

5414. 'Sons of Israel' (ver.5) = spiritual truths.

5436. 'Sons of one man' (ver.11) = truths from one origin.

5542. 'The two sons of Reuben' (ver.37) = the two doctrines of the Church, that of truth, and that of good.

5912. 'Thou, thy sons, and thy sons' sons' (Gen.xlv.10) = spiritual good . . . truths in the Natural, and the truths again born and derived.

6138. 'Whoever loveth son and daughter more than Me is not worthy of Me' (Matt.x.37) = the things which are proper to man by actuality.

6366. 'The sons of thy father shall bow themselves to thee' (Gen.xlix.8) = that truths will of themselves submit themselves. Ex.

6385. 'To bring thy sons from far' (Is.lx.9) = those in truths. (=truths with the gentiles. 6740^e.) E.242¹⁷. (=the gentiles who receive truths. E.294³.)

6418. 'The son of a fruitful one' (Gen.xlix.22) = fructification from truth.

6492. After a son becomes his own master. Ex.

6583. 'Sons of the thirds' = derived things.

6584. 'Sons, and sons' sons' = derived things. 7634.

6676. 'Son' = truth. 7839. 8081. 9000. 10494. R. 543, Ex. and Ill. E.242¹⁶. 449³. 724³.

6693. 'Every son . . . ye shall cast into the river' (Ex.i.22) = immerse all truths in falsities.

6719. 'She bare a son (Moses)' = the Law Divine in its origin.

6751. 'He was unto her as a son' (Ex.ii.10) = hence came its first truths.

6794. '(Zipporah) bare a son' = the truths thence.

7035. 'My son, My first-born, is Israel' (Ex.iv.22) = that those in spiritual truth and good are adopted. Ex.

7045. 'The son' (of Zipporah) = the truth of the representative Church.

7293⁶. 'The 'son' whom the woman brought forth (Rev.xii.) = the Divine truth disclosed at this day.

7662. 'Sons' = the truths which are of the Church.

8127. 'The Only-begotten Son' = the Lord as to Divine truth. 8573^e. 8705³.

8571. 'Sons' = interior truths of faith.

8649. 'Sons,' here, = goods of truth. Ex. 8655. 8661.

8876. 'Visiting the iniquity of the fathers upon the sons' = the proliferation of falsity from evil . . . 'Sons' = falsities.

8890. 'Nor thy son' (Ex.xx.10) = the man's Intellectual . . . in the internal man.

8904⁷. 'Sons,' here, = falsities.

9079. 'Son' = the truth of faith.

9139⁴. 'A son of oil' (Is.v.1) = the external good of love of the celestial Kingdom.

9185^e. From interior good as a father, and interior truth as a mother, are conceived and born exterior truths and goods, which are therefore called 'sons and daughters.'

9224. 'The firstborn of the sons' = all things of faith of the Church.

9231². 'Sons' (Matt.xv.26) = those within the Church.

9281. 'Son of a handmaid' (Ex.xxiii.12) = those in the affection of external truth.

9295⁴. 'The sons of the kingdom,' who are 'the good seed' (Matt.xiii.38) = the truths of faith of the Church. 'The sons of the evil kingdom,' who are 'the tares' = the falsities of faith of the Church. 9807⁸. E.683⁶.

9807. 'The sons of Aaron' = Divine truth proceeding from Divine good. Ex. 9813. 9946. 10000. 10012.

—, 'Sons,' in the spiritual sense, are those who are born anew from the Lord, thus those who are in truths from good.

9813. 'Sons' = the things which are born from another as a father; thus the things which proceed.

9818^e. 'The Son' (Matt.xxviii.19) = that Divine Itself in a human form. (=the Divine Human. E.183¹³.)

9950^e. The derivative Divine truth is as a son.

9960⁶. 'Sons of delights' (Micah i.16) = truths Divine. (=genuine truths of the Church from the Word. R. 47⁴.)

10017. 'His sons' = the things which proceed, thus which succeed in order. Ex.

10053^e. 'The Son' (John xvii.1) = the Divine Human. 10370².

10067⁴. 'No one knoweth the Son but the Father'

(Matt.xi.27), because by 'the Son' is meant the Divine truth, and by 'Father' the Divine good, both in the Lord, and the one cannot be Known except by the other . . .

1006S. The Divine of the Lord in the lower Heavens is represented by the sons of Aaron . . . because the lower Heavens are born from the higher ones, as sons from a father. By the lower Heavens are meant the Spiritual Kingdom.

1011S. 'The sons of Aaron'=the Lord as to Divine spiritual good. 10239.

10132. 'The sons of a year'=the quality of infancy in which truths are implanted.

10402². 'Sons'=truth; in the opposite, falsities.

10623. 'Visiting the iniquity of the fathers upon the sons, and upon the sons' sons' (Ex.xxxiv.7)=the rejection and damnation of evils and the derivative falsities in a long series.

—². 'Sons'=truths or falsities; for good is the father of truth, and evil, of falsity.

H. 3S2a. 'Sons and daughters'=the truths and goods which are procreated.

L. 22. See SON OF GOD.

30^e. 'The Son,' alone, after the Lord's Human was glorified, means the Divine Human.

P. 122. Man cannot be purified if he looks to the Son as a mere man.

R. 139. 'I will kill her sons with death' (Rev.ii.23) =that all the truths from the Word with them will be turned into falsities. . . It also signifies to condemn their falsities. (=that thus falsities are extinguished. E.166.)

543. 'A male son' (Rev.xii.5)=the doctrine of the New Church. . . Or, truth conceived in the spiritual man, and born in the natural. D.6101². 6110²⁸. E. 724.

613. Whenever the Lord speaks of 'the Son,' He means the Divine truth of the Divine wisdom.

890. 'He shall be to Me a son' (Rev.xxi.7)=that in Heaven they shall be in the Lord, and the Lord in them.

—^e. That they who approach the Lord immediately are His 'sons,' is because these have been born anew from Him, and therefore He called His disciples 'sons.' Ill.

M. 120. The offspring from the Lord as a Husband and Father, and from the Church as a wife and mother, are all spiritual, and in the spiritual sense of the Word are meant by 'sons and daughters,' 'brothers and sisters,' etc. Ex.

202. See OFFSPRING—*proles*.

T. 167. The 'Son' whom Mary bore, is the Body of that Divine Soul.

D. 4340. 'The Son'=truth.

E. 64². 'This is My beloved Son' (Matt.xvii.5)=His Divine Human; and, as the Divine truth is from Him, it was said out of the cloud, 'in whom I find pleasure; hear ye Him.' (=that He is the Divine truth, or the Word. 594².) Ath.146.

131¹⁰. 'Sons and daughters'=Knowledges of truth and good.

175⁴. 'Sons'=affections of truth; 'daughters,' affections of good.

239⁰. They are called 'sons' who receive truths; 'daughters,' who receive goods.

240⁵. 'Sons'=all falsities in general.

340¹³. 'Sons round about thy tables' (Ps.cxxviii.3)=truths of good thence.

349⁷. 'The Son'=the Lord's Divine Human, (which 'has life in itself.') 401⁹.

357¹⁰. 'The sons who are an heritage of Jehovah' (Ps.cxxvii.3)=the truths through which is intelligence. (=those in truths from good. 710¹³.)

365²⁴. 'Sons,' in the Word,=those in truths from good.

—³⁷. 'Thou shalt see thy sons' sons' (Ps.cxxviii.6) =truths of doctrine, and their multiplication to eternity.

391²⁴. 'Sons'=falsities of evil.

409⁹. 'If the Son shall make you free, ye shall be free indeed' (John viii.36). By 'the Son' is meant the Lord, and also the Truth.

411¹⁸. 'Sons'=falsities. 555²⁰. 724³⁴. Ill. 768²⁴.

412³². 'Sons hard in faces' (Ezek.ii.4)=those in truths without good; abstractedly, truths without good.

504³¹. See FATHER.

532¹¹. 'Son'=the truth of the Church.

555⁶. 'Sons'=those in the truths of the Church. 768⁶.

—⁷. 'Sons and daughters'=the falsities and evils of the Church.

—¹⁷. 'Sons'=those in falsities of doctrine; here, those in falsities.

586⁴. 'To sacrifice sons and daughters' (Ps.evi.37)=to destroy the truths and goods of the Church through evil cupidities.

617³⁰. 'They shall eat the flesh of sons and daughters' (Lev.xxvi.29); 'the fathers shall eat the sons, and the sons shall eat the fathers' (Ezek.v.10) . . . 'Sons'=the truths of the Church; and, in the opposite, its falsities. 724²⁹.

622³. 'Sons'=those in the affection of truth.

624⁸. 'Sons and daughters'=those in the spiritual affection of truth and good.

—¹⁰. 'Sons and daughters shall fall by the sword' (Amos vii.17)=that the truths and goods of the Church will perish through the falsities of evil.

638¹³. 'Thy sons as olive plants' (Ps.cxxviii.3)=truths born from the affection of truth, (through which) are produced the goods of love and charity.

650¹³. 'Sons of a raven' (Ps.cxlvii.9)=natural men, who are in darksome lumen from fallacies concerning Divine truths . . .

652²⁴. 'Sons'=those in truths of doctrine.

654⁶⁸. 'Sons and daughters'=truths and goods.

659²¹. 'Sons and daughters'=exterior truths and goods.

[E.] 695¹⁶. 'Thy sons shall come again to their own border' (Jer. xxxi. 17) = that spiritual truths will come forth with those who will be of this New Church.

721⁵. 'Sons' = truths from the Lord through the Word.

724⁵. 'Sons' = the truths of the Church and of doctrine. Fully ill.

821⁴. 'Sons of thunder' (Mark iii. 17) = truths from celestial good.

850³. 'Thou art My Son, this day have I begotten thee' (Ps. ii. 7) = the Divine Human, which also is the Son of God.

852². 'The Son' = the Divine Human. —^e. Ath. 4.

907². 'The Son' = the Divine truth.

922⁶. 'Sons of Zion' (Joel ii. 23) = those in wisdom from Divine truth.

1073. The Angels in the Third Heaven are called 'the Lord's sons' . . . those in the Second, 'sons of the kingdom,' and 'sons of the king.'

1119^e. 'He who seeth the Son, and believeth in Him, shall have eternal life' (John vi. 40). 'To see the Son' = to see the Lord in spirit.

Ath. 32. A Son born from eternity. Refuted. 78. Can. Trinity v. 4.

75. They think of the Son as a common man.

Can. Holy Spirit i. 7. As the Father is the soul and life of the Son, and the Son is the human body of the Father . . . they are consubstantial, and subsist conjointly.

Son of God. *Filius Dei.*

See under SON.

A. 51^e. The celestial man is called 'a son of God' (John i. 12).

570. 'The sons of God' (Gen. vi. 2) = doctrinals of faith. Ex.

1608². Those with whom there is love and the derivative faith are they who are born of God; and as these have been born of God, they are called sons of God' (John i. 12).

1733². As to the external man, relatively to Jehovah, it is said 'Son of God'; but relatively to the mother, 'Son of Man.'

1737^e. Hence all these are called 'sons of God' from the Lord, who was the only Son of God.

2159². He (then) put on the Divine Human, from which He called Himself 'the Son of Man,' and also 'the Son of God'; and by 'the Son of Man' He signified the truth itself, and by 'the Son of God' the good itself, which belonged to His Human essence when made Divine. 2813. 3952².

2628². The Divine Human was not only conceived, but also born, from Jehovah; hence the Lord as to the Divine Human is called 'the Son of God,' and 'the Only-begotten.' Ill.

2649². No longer the son of Mary, but the Son of God, both as to conception and as to birth. 2657^e.

2813⁵. The Son of God, or the Lord as to the good in the Divine Human, could not be tempted. Ill.

3704². 'Son of God,' and 'Son of Man' = the Lord as to Divine truth. Refs.

3960. See DIVINE HUMAN.

7499. The Lord is called 'Son of God' as to Divine truth; for Divine truth proceeds from Divine good as a son from a father, and is said to be 'born.'

8409³. 'Sons of God' (John i.) = the regenerate. (= those who believe in the Lord. L. 18⁵.) E. 745^e.

9643^e. 'Sons of God' (Job xxxviii. 7) = truths Divine.

H. 86, app. 5. The Son of God from eternity was Divine truth in Heaven. Refs. N. 305².

L. 19. That the Lord as to the Divine Human is called 'the Son of God.' Gen. art.

—². That the Lord's Human conceived of Jehovah the Father, and born of the virgin Mary, is 'the Son of God.' Ill.

—⁸. In the Jewish Church, by 'the Son of God' was meant the Messiah. Ill.

21^e. From these passages it is evident that 'the Son of God' is Jesus conceived of Jehovah the Father, and born of the virgin Mary.

22. Where it treats of His Divinity, of His oneness with the Father, of His Divine Power, of faith in Him, of life from Him, the Lord calls Himself 'the Son,' and 'the Son of God.' 26².

32⁷. The Human itself from this Divine is the 'Son of God.'

35. That the Lord . . . put on a Human from the Divine in Himself, which is the Divine Human, and the Son of God. Ex.

Life 17². 'To believe in the name of the Son of God' = to believe in the Word, and live according to it.

51². They are called 'sons of God' who are not in the proprium of their own will.

R. 520³. That the Messiah is the 'Son of God.' Ill.

618. They cannot think of the Son as God.

961⁶. By a Son of God born from eternity, I understood His birth foreseen from eternity . . .

T. 92. That the Human by which God sent Himself into the world is the Son of God. Gen. art.

—². The Human is actually the Son of God, because conceived from Jehovah God as the Father, according to Luke i. 32, 35. He is called 'the Son of God,' 'the Son of Man,' and the Son of Mary; and by the 'Son of God' is meant Jehovah God in His Human; by the 'Son of Man,' the Lord as to the Word; and by the Son of Mary, the mere human . . .

—². The Divine which the Lord had was from Jehovah the Father, and the Human He had was from the mother: these two united are the Son of God. Ill.

94². The Council of Nice, therefore, to vindicate the Lord's Divinity, invented a Son of God born from eternity . . . 637^e.

101². By the Son of God is properly meant His Human. 135⁴.

171². That a Son of God begotten from eternity descended and assumed the Human, may be compared to fables . . . (See R. 743.)

342. The First of faith in the Lord is the acknowledgment that He is the **Son of God**; and thus God from God. Ill. 379.

379^e. The first characteristic mark of faith, which is that the Lord is the **Son of the Living God**, is like the morning star to all who enter His Church.

729^e. They who receive the Lord, that is, have faith in Him, and are not in evils of life, are called '**sons of God**,' etc. Ill.

D. 4774². Hence they might know that the **Son of God** was from eternity, and that He was the same with the Father, but in a human form.

5668a. The Mohammedans who are on the mountains . . . think of the Lord as the **Son of God**.

5927. Thus the Lord in the world could not be called the **Son of God**; but His own Son.

6045^e. Some (there) see a **Son** of the Father . . .

E. 684⁵. 'Thou art the **Son of God**, the King of Israel' (John i.49). As 'Messiah,' 'Christ,' 'Anointed,' and 'King,' are synonyms, so is '**Son of God**,' and each of these names = the Divine truth. . . The reason He is called also '**the Son of God**,' is that 'sons' = truths; hence '**Son of God**' = the Divine truth. Ath. 149. 156.

740¹⁴. In the time (of Job) the Angels were called **sons of God**, because by '**sons of God**,' equally as by 'Angels,' were meant Divine truths. 746⁹, Ex.

852³. (Thus) the Lord's Human is what is called '**the Son of God**;' for it is said that '**the Holy Thing** which shall be born of thee shall be called the **Son of God**.'

—⁵. 'The **Son** can do nothing of Himself, except what He seeth the Father doing; for the things which He doeth, these also the **Son** doeth in like manner. As the Father raiseth the dead, and quickeneth them, even so the **Son** quickeneth whom He will. . . He that honoureth not the **Son**, honoureth not the Father who hath sent Him. Verily I say unto you, The hour cometh, when the dead shall hear the voice of the **Son of God**, and they that hear shall live. For as the Father hath life in Himself, so hath He given to the **Son** to have life in Himself' (John v.19-26). That by 'the Father' is here meant the Divine in the Lord, which was His life, as is the soul of the father in every man; and that by 'the **Son**' is meant the Human, which lived from the Divine in Him, and thence also was made Divine; consequently that the Father and the **Son** are one, is evident from these words . . .

—¹³. That by '**the Son of God**' is meant the Lord's Divine Human, has been manifested in other passages; as in . . . 'Unto us a **Son** is given, and the government is upon His shoulder, and His name is called, Wonderful, Counsellor, God, Hero, Father of eternity, Prince of peace' (Is.ix.5); and 'a virgin shall conceive and bear a **Son**, and His name shall be called 'God with us' (Is.vii.14).

1025³. The Divine Human born in time is meant by the **Son of God**.

1069². As He was conceived from Jehovah, He is so often called '**the Son of God**.'

Ath. 62. The **Son** from eternity was the Divine Human from eternity, and it was the Divine proceed-

ing, from which is Heaven, thus the Divine forming. Ill. 149.

132. The Divine Human is the **Son of God**; the Divine Proceeding, which is the Word, is the **Son of Man**.

149. Hence those are called '**sons of God**' who are recipients of Divine truth.

150. The Lord was conceived from the Divine Itself, and was afterwards born from It, for that which was born from Mary the Lord expelled by His Divine, and hence assumed a Human corresponding to His Divine, and thus . . . the Divine assumed to itself a Human. Thus He was not only conceived, but was also born, from Jehovah, according to: 'Jehovah hath said unto Me, Thou art My **Son**, this day have I begotten Thee' (Ps.ii.); and hence it is that He is the **Son of God**.

215. If, therefore, the Lord is the **Son of God**, as a Man, it follows that the Lord as a Man is God. Ex.

De Just. p. 10. When Calvin mentioned the **Son of God**, he did not understand Jesus Christ as to the Human.

Can. Redeemer v. 3. The Lord's Human (by which He sent Himself into the world) is called '**the Son of God**,' from the Divine truth and Divine good in Him, which is the Word; and '**the Son of Man**,' from the Divine truth and good from Him, which is the doctrine of the Church from the Word thence.

Son of Man. *Filius Hominis*.

A. 49. By 'Man,' and '**Son of Man**,' in the supreme sense, is meant the Lord; in the internal sense, wisdom and intelligence; hence everyone who is regenerate. Ill.

—³. Called **Son of Man**, or Man, which is the same.

264^e. Hence, the Lord, being Himself the seed, called Himself the '**Son of Man**,' that is, the faith of the Church.

477³. Those are called '**sons of man**' (Deut.xxxii.S) who have been in faith in the Lord. (=those who are in truths of faith. 1259⁶.)

1313. 'Which the **sons of man** were building' (Gen. xi.5) = the sons of the Church inventing.

1607². For by '**the Son of Man**' is meant His Human essence, which when united was Divine . . . —³. 1729.

1733². See **SON OF GOD**. 2159². 3704². T.92. Ath. 132. Can. Redeemer v. 3.

2813. The Lord often said that the **Son of Man** would suffer, but never the Son of God. Ill.

—². In all these passages, by '**Son of Man**' is meant the Lord as to truth Divine, or as to the Word in the internal sense.

2814. It is rational truth, such as is with the Angels, consisting in appearances of truth, which is called '**the Son of Man**,' but before the glorification.

3869⁴. 'To hear the voice of the **Son of Man**' = to have faith in the Lord's words, and to will them.

4060⁵. 'Then shall appear the sign of the **Son of Man** in heaven' (Matt.xxiv.30) = the appearing then of truth Divine; '**the Son of Man**' = the Lord as to truth Divine. (=the truth Divine proceeding from the Lord. 8427⁴.)

[A.] 4230. The time of the end of the old Church and the beginning of the New is meant by 'the coming of the **Son of Man**.'

4287^e. The truth which is from good is called . . . also '**son of man**.'

4334^f. 'So shall the coming of the **Son of Man** be' (ver. 39)=that they will not receive the Divine truth. 'The coming of the **Son of Man**' is the Divine truth which will then be revealed.

4809. 'When the **Son of Man** shall come in His glory' (Matt.xxv.31)=when the Divine truth will appear in its light, which happens to every man when he dies; for he then comes into the light of Heaven, in which he can perceive what truth and good are, and thus his own quality. 'The **Son of Man**,' in the internal sense, is the Lord as to Divine truth; thus the Divine truth which is from the Lord.

6432^f. 'The **Son of Man**' (Rev.i.)=the Divine truth.

8902^f. 'A son of man' (Is.xiii.9)=truth from good; in the supreme sense, the Divine truth proceeding from the Lord. Refs.

9295^f. 'He that soweth the good seed is the **Son of Man**' (Matt.xiii.37). 'The **Son of Man**'=the Lord as to the truths of the Church.

9372^f. That they would do in like manner with truth Divine itself, is signified by, 'so shall the **Son of Man** also suffer of them' (Matt.xvii.12). 'The **Son of Man**'=the Lord as to truth Divine.

9405^f. The advent of the Lord and His presence in the Word, is meant by 'to see the **Son of Man**' (Matt.xxiv.30).

9684^f. 'The **Son of Man**'=the Lord as to the Divine truth from His Divine Human. 9807^f, Ill.

9807^f. 'To desire to see one of the days of the **Son of Man**' (Luke xvii.22)=one of the states of truth Divine which is genuine. E.63^f.

—⁴. 'When the **Son of Man** cometh shall he find faith upon the earth?' (Luke xviii.8)=when truth Divine shall be revealed out of Heaven it will not be believed. 'The **Son of Man**'=the Lord as to truth Divine, or truth Divine proceeding from the Lord.

—⁶. 'Henceforth ye shall see the **Son of Man** sitting at the right hand of power, and coming upon the clouds of heaven' (Matt.xxvi.64). 'The **Son of Man**'=the Divine truth proceeding from the Lord. Further ex.

—⁹. 'No one hath ascended into heaven, but He that descended out of heaven, the **Son of Man** who is in the heavens' (John iii.13). From this it is evident that 'the **Son of Man**' is the Divine truth in the Heavens . . . for no one can ascend into Heaven, unless the Divine truth in him has descended from Heaven . . . and as the Lord is this truth, He calls Himself 'the **Son of Man** who is in the heavens.'

—'. 'The **Son of Man** hath not where to lay his head' (Matt.viii.20). 'The **Son of Man**'=the Divine truth, which at that time had no place anywhere, or with any man.

—¹⁰. That 'the **Son of Man** should suffer, and be killed' (ill.) involves that so it would be done with the

Divine truth, consequently with the Lord, who was the Divine truth itself.

—¹¹. As '**son of man**'=the Divine truth proceeding from the Lord, the prophets, through whom it was revealed, were called '**sons of man**.' Ill.

—¹². '**Son of man**,' in the opposite, = falsity opposite to truth. Ill. E.63^e.

9818^f. 'To say a word against the **Son of Man**' (Matt.xii.32)=against the truth Divine not yet implanted or inscribed on the man's life. 'The **Son of Man**'=the Divine truth.

10019^f. 'The **Son of Man**'=the Lord as to Divine truth. 10604^f.

10053. 'The **Son of Man**,' which the Lord called Himself, is not the Son of Mary; but the Divine truth.

10655^f. 'To glorify the **Son of Man**' (ill.)=to make the Human Divine.

H. 1². 'The sign of the **Son of Man** in heaven' (Matt.xxiv.30)=the appearing of the Divine truth. S.14².

L. 16^e. 'The **Son of Man**'=the Lord as to the Word. 19, Gen.art. S.49².

22. Where it treats of Passion, Judgment, Advent, and, in general, of redemption, Salvation, reformation, regeneration, the Lord calls Himself 'the **Son of Man**.' The reason is that He Himself as to the Word is then understood. 23, 24, ill. 25, ill. 26, ill. 27, ill. —², ill.

28. The reason 'the **Son of Man**'=the Lord as to the Word, was that the prophets also were called '**sons of man**;' and the reason the prophets were so called, was that they represented the Lord as to the Word, and thence signified the doctrine of the Church from the Word . . . for the spiritual signification of 'prophet,' and also of '**son of man**,' is the doctrine of the Church from the Word; and, when concerning the Lord, the Word itself. Ill.

50^e. 'Blasphemy against the **Son of Man**'=something against the Word, by differently interpreting its meaning; for 'the **Son of Man**'=the Lord as to the Word.

R. 44. 'In the midst of the seven candlesticks one like the **Son of Man**' (Rev.i.13)=the Lord as to the Word, from whom is the New Church. (=the Lord from whom is everything of Heaven and of the Church. E.63.)

—'. As the Lord represented Himself before John as the Word, He who was seen by him is called 'the **Son of Man**.'

273^e. 'The **Son of Man**' (ill.)=the Lord as to the Divine Human, and this is the Word, which 'was God,' and 'was made flesh.'

522. That the **Son of Man**, who is the Lord as to the Divine Human, is the Almighty, the Alpha and the Omega, etc.

642. 'Upon the cloud one sitting like unto the **Son of Man**' (Rev.xiv.14)=the Lord as to the Word. Ex. E.906.

910. By 'man' is signified intelligence and wisdom from the Word . . . Hence the prophets were called '**sons of man**,' and the Lord Himself called Himself

'the Son of Man;' and 'the Son of Man' is the truth of the Church from the Word; and, when said of the Lord, it is the Word itself from which is the Church.

T. 85². Nothing but the Divine truth is meant by, 'Messiah,' 'Son of Man,' etc.

E. 36². 'The Son of Man'=the Lord as to Divine truth. 131. 297. 504³. 750²². 850⁹.

62². 'The Son of Man'=the Lord as to the Divine Human, from which is the Divine truth, which is the all in all of Heaven and the Church.

63. 'The Son of Man'=the Lord as to the Divine Human, and also as to the Divine truth, because this proceeds from His Divine Human. —², III.

77³. 'The Son of Man'=the Lord as to the Divine Human. 113³. 146². 151.

130⁴. 'The angels of God ascending and descending upon the Son of Man' (John i. 52)=that Divine truths were in Him and from Him.

267^e. 'The Son of Man'=the Divine truth proceeding.

280¹². 'The son of man'=the doctrine of truth.

294⁵. 'Sons of man'=those in Divine truths; abstractedly, Divine truths.

298⁶. 'Son of man'=one intelligent through Divine truth.

331⁸. 'Sons of man'=those in spiritual truths and goods.

376²³. 'Sons of man'=the truths of the Church. 455¹⁷. 653⁵. 714¹⁷. 750¹⁷.

431¹⁰. 'Sons of man'=those in truths from good. 458⁷. 724²⁶.

507⁵. 'Man'=man as to wisdom; 'son of man' (Is. li. 12)=man as to intelligence.

654³⁶. 'Sons of man'=those in Own intelligence.

655¹⁰. 'The Son of Man'=the Divine truth, which is the Word. 907².

684¹⁴. 'Sons of man'=those intelligent in Divine truths.

724²³. 'Sons of man' (Ps. xlix. 2)=spiritual truths which are from the Lord through the Word; 'sons of man-viri'=rational and natural truths which are from the understanding; thus the understanding of the Word.

778³. 'The Son of Man' (Matt. xii. 32)=Divine truth such as is on earth; thus the Word such as it is in the natural sense. (Thus) 'to say a word against the Son of Man'=to interpret the natural sense of the Word, which is the sense of its letter, according to appearances.

911³. 'The Son of Man'=the Lord as to the Word.

—⁶. 'He that soweth the good seed is the Son of Man'=Divine truth from the Lord.

1029⁸. 'The Son of Man'=the Lord as to the Divine Human, and as to the Word.

Ath. 178. Hence the proceeding Divine is the Lord in the Heavens, and is called 'the Son of Man,' and also 'the Holy Spirit.'

Can. Holy Spirit v. 9. The reason why he who

speaks a word against the Son of Man is forgiven, is that he [may] deny this or that to be Divine truth from the Word in the Church, provided he believes that in the Word and from the Word are Divine truths. 'The Son of Man' is the Divine truth from the Word in the Church, and this cannot be seen by all.

Q. 1. The Lord called Himself 'the Son of Man' because He was the Word, or Divine truth, even as to His Human; for the title 'Son of Man,' in the spiritual sense, =the truth of the Church derived from the Word. The same was signified by the term 'prophet' . . . and therefore the Lord, who was the Prophet, and also the Word, and thence Divine truth, called Himself, as to His Human, the Son of Man . . .

Son-in-law. *Gener.*

A. 2388². Hence the 'sons-in-law,' and 'sons' (of Lot), by whom were signified such truths (without good), were not saved.

2389. That 'sons-in-law' = truths associated with affections of good and truth; here, which were to be associated, is (because) 'sons-in-law' = Knowledges of truth with which are associated affections of good, which are 'the daughters,' (and) Lot's sons-in-law had not yet married his daughters.

2400. 'Lot spake to his sons-in-law, that were to marry his daughters' (Gen. xix. 14) = with those who were in truths to which affections of good could be conjoined. 'Sons-in-law' = Knowledges of truth, consequently, truths. . . It here treats of the third kind of men within the Church, namely, those who know truths, yet live in evil. . . These are signified by the 'sons-in-law.' They are especially those who teach . . . Such have no belief in the truth, except a kind of persuasive one . . . and are here described by the sons-in-law, in that they believed nothing of the overthrow of Sodom, but laughed at it. 2403.

8643. As a son-in-law represents truth . . .

H. 382a(r). 'A son-in-law' = truth associated with the affection of good.

Song. Under SING.

Song. *Jubilum.* M. 17. T. 502².

Song of Songs. *Canticus Canticorum.*

A. 1756². All the books of the Church of those times were written (by representatives) . . . and, in imitation of them, such is Solomon's Song of Songs.

3942². As to the book in which (this passage) is found, and which is called the Song of Songs, it is not among those called Moses and the Prophets, because it has not the internal sense; but it was written in the ancient style, and is full of significatives gathered from the books of the Ancient Church, and of many things which in that Church signified celestial and spiritual love, and especially conjugal love. That this is the character of the book, is evident from the fact that in the sense of the letter there are many things which are indecorous, which is not the case with the books called Moses and the Prophets. But as it contains such things as are significative of celestial and conjugal love, it appears as if it had a certain mystic meaning.

[A.] 994⁵. In imitation of these books (of the Ancients), because from them, is the **Song of Songs** by Solomon, which book is not a sacred book, because it does not contain interiorly heavenly and Divine things in a series.

Sonorous. Under SOUND.

Soot. *Fuligo.*

Sooty. *Fuliginosus.*

Chimney-sweeper. *Fuliginarius.*

H. 429. Dusky and as it were sooty caverns.

585. An exhalation from the Hells (when opened) . . . like the soot which comes from a chimney on fire. . . . Smoke and soot correspond to the falsities therefrom.

W. 357. Above the Sensuous . . . there appeared a covering . . . in some black like soot.

R. 153^e. Some devils appear black like soot.

M. 264. Their loins were black like soot.

T. 61^e. Like a chimney-sweeper sticking in a dusky chimney.

209³. The Word appears to him . . . as if covered with soot.

331⁴. Like a servant with his face and clothes defiled with soot . . .

E. 803³. Hence (their goods) appeared either burnt, or sooty.

Soothe. *Mulcere.*

Soothing, A. *Mulcimen.*

A. 1759². Soothing the recipient organs, and softening the words . . .

2045. A certain pleasure and delight which soothes . . .

T. 159⁴. The soothing of an odoriferous aura.

381². (Such preachers) soothe the ears.

394. Softness delights the skin.

D. 3704^e. Such a skin suffers itself to be deceived by external soothing appliances.

3952. A woman . . . wanted to stroke my cheek.

4821. When I put my hand to my temples to stroke them . . .

E. 920². As delight soothes-permulet . . .

Soothsayer. Under AUGUR, and MOUNT-BANK.

Sop. Under MORSEL.

Sophi. *Sophi.*

A. 4442². The ancient Sophi (derived their style of writing) from the Ancient Church.

6313. This elevation from sensuous things was known to the Ancient Gentiles, and therefore their Sophi said . . .

7729⁸. That the ancient Sophi were in the knowledge of (significatives) . . .

S. 115³. The ancient Sophi (did not take from them-

selves what they wrote about God and the immortality of the soul); but from others to whom it had been handed down from those who first knew it from the Word.

P. 324³. That the mind of man cannot die, was seen by the Sophi, or ancient wise ones . . .

M. 73. An account of the iron age . . . may be gathered in part from the historical records of the lives of some of their kings, judges, and wise ones, who were called Sophi, in Greece and elsewhere.

130. This was the wisdom of those who were called Sophi.

151a. The Olympian Gymnasia where the ancient Sophi assemble.

T. 695². I was brought into a Society of Heaven where were the Sophi, who in the Ancient ages had excelled in learning from writing and meditation about such things as were of reason and at the same time of use . . . I was introduced into their Assembly . . .

D. 4627⁷. The ancient Sophi, among the Gentiles, knew this . . .

Sophism. *Sophisma.*

Sophistical. *Sophisticus.*

A. 3182^e. No longer suffers the natural man by any sophistry-sophisticum . . .

T. 375². Reasonings from various sophisticalities.

E. 581⁸. The seduction of many by sophisms, with which this faith is confirmed. Sig.

1002. Persuading by fallacies and sophistical things. Sig.

1029¹⁵. Falsification of truth . . . by sophistical things from fallacies.

Soporific. Under SLEEP-sopor.

Sorcery. *Praestigia.*

Sorcerer. *Praestigiator.*

Sorceress. *Praestigiatrix.*

A. 824. On the Hells of sorceresses. Gen.art.

831². These are they who there become witches-magae, or sorceresses, some of whom are called Sirens. Fully des.

—^e. These sorceresses, or Sirens, are grievously punished. Des. D.232,des.

1380. Sorceresses and magicians there by phantasies induce others to believe that when in one place they are at the same time in another, and even in many places.

1983. Sirens, who are interior sorceresses . . .

3242³. Falsifications are signified by 'sorceries in the hand' (Num.xxii.7).

3698^e. Others who were called sorcerers, etc. were among those who studied natural magic . . .

6978^e. 'Witchcrafts' (Nahum iii.4)=falsifications.

7296. 'Pharaoh called the wise ones and the sorcerers' (Ex.vii.11)=an abuse of Divine order. . . 'Sorcerers'=those who pervert Divine order, thus the laws of order That sorceries and magic are nothing else, is evident

from the sorcerers and magicians in the other life, where they abound. (Continued under MAGIC.)

7297. 'Sorceries,' and 'enchancements,' in the Word, = the art of presenting falsities so that they appear like truths, and of presenting truths so that they appear like falsities, which is done especially by means of fallacies. Ill. 7298.

—^e. These phantasies are a species of sorceries, for they too are abuses and inversions of Divine order.

9188. 'A sorceress thou shalt not cause to live' (Ex. xxii. 17) = those with whom anything of the Church has been conjoined with the falsities of the evil of self love; for 'sorceries' = the falsities of the evil of the love of self conjoined with such things as are of the Church. Ex.

—². It is this conjunction which, in the internal sense, is signified by 'sorceries,' Ill.

—⁴. That 'sorcerers' = those who conjoin the falsities of the evil of self love with the truths of faith, and thus perish, is evident from the several things here, regarded in the internal sense.

—⁵. The false doctrinals of their Church are called 'sorceries,' because they destroy the truths of faith.

—⁶. That those are 'sorcerers' who are learned from themselves, and trust only in themselves to such a degree as to love themselves, and to desire to be worshipped as divinities. Ill.

—⁸. 'Sorcerers,' etc. = those who destroy the truths and goods of the Church by scientifics wrongly applied, thus those who learn and teach from Own intelligence, and by means of falsities from the evils of the loves of self and of the world; and thus who do so from the cupidity for gain and honours.

R. 114. That Balaam was a sorcerer. Ill. E. 140.

926². I said to the sorcerer, Is this your fan? I then opened his interior sight, and he saw the same things as I. T. 187.

M. 155³. They who have withdrawn themselves from the snares of the world . . .

488². If a meretricious wife be skilled in sorceries—*praestigiis aut veneficiis* . . .

T. 137⁴. Nothing but the rods of sorcerers.

D. 269. On sorceries, etc., their origin. Ex.

2740. On sorceries in the other life.

2742. They who suppose that they can do everything from themselves, are accounted among sorcerers and sorceresses; of such there are genera and species . . .

2750. Interior sorceries, and grosser sorceries. Ex.

2814. Such constitute what is called sorcery—*trulldom*. Ex.

2864. On those who use sorcery—*trulldom*, or sorceries.

2905. On sorcery—*trulldom*.

3009. A sorceress, inspected, was turned into a glome of serpents.

4283. On sorceresses.

E. 140⁵. His sorceries availed nothing against them.

355²³. 'Sorceries' = the falsities of evil by which [they acted].

768²³. 'Sons of the sorceress' (Is. lviii. 3) = falsities from the Word falsified.

Sorcery. *Veneficium*.

See POISON.

R. 800. 'By thy sorcery were all the nations seduced' (Rev. xviii. 23) = their wicked arts and cunning, by which they have led away minds from the holy worship of the Lord to the profane worship of living and dead men and idols. E. 1191.

M. 488². See SORCERY—*praestigio*.

D. 5496. On the Hell of poisoners—*veneficorum*.

E. 659⁵. To poisoners nothing is more delightful than a cadaverous stench.

1191. 'Sorcery,' in the Word, means almost the same as 'enchancement' . . .

Sore. Under ULCER.

Sorrow. Under PAIN—*dolor*, and SAD.

Sorrow. *Maestitia, Maeror*.

A. 5551. 'In sorrow to the grave' (Gen. xlii. 38) = without hope of resuscitation; for when there is no longer any hope, there is sorrow.

6500. Sorrow. Sig. and Ex.

6510. That the states of sorrow had been passed through. Sig.

W. 188². The Angels are in sorrow on account of the darkness on Earth . . .

E. 992³. The Angels feel no sadness after the act.

1004⁴. From this endeavour man puts off all senile sadness, etc.

Sort. Under LOT—*sors*.

Soul. *Anima*.

See under IMMORTALITY.

A. 3. The internal man is the soul.

5. On the state of Souls after death.

41. The things from the Lord have life in them, because they have faith in Him, and are therefore signified by 'the living soul' (Gen. i. 20).

44^e. The things of the will are signified by 'the living soul which the earth brings forth' (ver. 24).

48. The things man produces (in the sixth state of regeneration) are called 'the living soul,' and 'the beast.'

75. The life of the celestial man is described by the 'breathing into him of the breath of lives' (Gen. ii. 7). (The word used is *spiraculum*, in 94.) See I. 8².

94. 'Man became a living soul' (id.) = that the external man also became living.

180. How the celestial Angels begin to speak to the Souls (being resuscitated).

182. But if the Soul is such that . . .

314. (Experiences of a resuscitated one, or Soul. See RESUSCITATE. 315.) 316.

[A.] 320. The nature of the life of the soul, or spirit. Gen.art.

— . Souls, or recent Spirits, do not know they are in the other life . . . being exactly like men as to senses, cupidities, and thoughts . . . 444.

443. Opinions about the soul, or spirit. Gen.art.

444. He now was a Soul, or Spirit.

—². If the soul, or spirit, were only thought . . .

547. The Souls who come into the other life are all ignorant of what Heaven is . . .

670. 'The living soul' (Gen.vi.19)=the things of the understanding . . . By 'living soul,' in the Word, is signified every animal in general; but here, because the words 'all flesh' are adjoined, the things of the understanding are signified; because the man of this Church was to be first regenerated as to intellectual things.

794^e. Every man thus forms for himself as it were a soul . . . 2256². 3748.

815. Such desire to destroy also the soul, which the Lord has redeemed.

1000. That 'the soul'=life. . . 'Soul,' in the Word, =in general all life, both that of the internal and that of the external man. And, as it=all life, it=such life as is that of the man of whom the soul is predicated. Hence it is predicated of the life of the regenerate man, which is separate from the man's will . . . Here, therefore, 'the flesh with the soul thereof' (Gen.ix.4), which they were not to eat, =that they should not mingle this new life . . . with evil . . . that is, with the proprium.

1001^e. The blood may be called the corporeal soul. Ex.

1005. 'Souls,' in the opposite, =those who inflict violence. Ex.

—^e. 'Soul'=life in a threefold sense.

1008. 'Will I require the soul of man' (ver.5)=to avenge profanation.

1026. 'With every living soul that is with you' (ver. 10)=in general all the things with man which have been regenerated. 1040, Ex. 1056.

1050. 'Every living soul of all flesh' (ver.15)=the universal human race. . . Every man is called a 'living soul' from what is alive with him . . . that is, something of innocence, charity, and mercy . . . as remains.

1143. The internal sense is like the soul . . . 1405. 1408. 2311. 4857^e. S.4.

1273. Souls recently from the world. (Their experience.) 1381. 1389. 1630. 1876. 1886, pref. 2121. 2122.

1277. Men as to their souls, are bound to some Society . . .

1436. 'The soul they had gained in Haran' (Gen. xii.5)=every living essential which could be given in that obscure state.

— . 'Soul,' in the proper sense, =that with man which lives, thus his very life. That in man which lives is not the body, but the soul, and the body lives through the soul. The life itself of man . . . is from celestial love . . . therefore by 'soul' here is signified

the good which lives from celestial love, which good is the living essential itself.

1458². 'To draw out the soul to the hungry, and to satisfy the afflicted soul' (Is.lviii.10)=the goods of charity in general.

1477. 'That my soul may live because of thee' (Gen. xii.13)=that thus the Celestial could be saved. 'Soul' =the Celestial, because this is the soul itself, because the very life itself.

1594⁵. The spirit or soul is the interior man who lives after death; and it is organic; for it is adjoined to the body while the man is living in the world . . .

1614^e. This is the soul of Heaven. Ex.

1622². Certain Souls, recently from the world . . .

— . The Souls who are being introduced into Heaven . . .

1632. Hence is the vegetative soul, or life.

1637². All Souls can at once understand the speech of all in the universal world . . . for they perceive whatever a man is thinking.

1641². Into this faculty come Souls immediately after death. 1649.

1742. 'Give me the soul' (Gen.xiv.21) = that He should give them life.

1807³. (So) the body exists and subsists through its soul, and therefore each and all things in the body are representative of its soul: the soul is in the use and end; but the body is in their exercise.

1815. The soul or life is from the father . . . 2005.

1921³. Jehovah . . . cannot be divided like the soul of a human father.

1982. Souls recently from the world who longed to see the glory of the Lord . . . 2041.

1984. So different are the functions of the soul, that even if disclosed they would not be acknowledged.

2005. The soul with the body make a one; for the soul is of the body, and the body is of the soul.

2018. (The soul and the body) are sometimes so distinct, that the one fights with the other, as in temptations . . .

2025⁴. The soul of man is in him; and, being in him, it is in his veriest singulars . . . of thought and action. Whatever has not his soul in it, is not his. The Lord's soul was life itself, or Esse itself, which is Jehovah . . . and thus was in His veriest singulars . . .

2058. 'That soul shall be cut off from his people' (Gen.xvii.14)=eternal death; for 'soul'=life.

2209². Souls, after death, converse together.

— . All Souls at once know how to speak.

2228^e. The soul, after death, is such as is its love.

2416. 'Escape for thy soul' (Gen.xix.17)=that he should take care for his life to eternity.

2424. 'To make alive my soul' (ver.19)=to save him.

2432. 'My soul shall live' (ver.20)=so perchance he would be saved.

2576³. The things which are inmost in man are those of his **soul** . . . the inmost things of man are goods and truths, from which the **soul** has its life ; otherwise the **soul** would not be a **soul**.

2603^e. (Negroes) know that their **souls** are white.

2621². The **soul** is the very *esse* of man, and the Sensitive or Corporeal is the *existere* of it . . .

2702¹⁵. 'Every living **soul** which creeps' (Ezek.xlvii.9) = their delights.

2930. 'If it is with your **soul**' (Gen.xxiii.8) = if from the affection of truth from the heart.

— . 'From the heart and from the 'soul,' in the Word, = from the will and the understanding. . . The new understanding is what is called 'the **soul**.' Ill.

—³. 'Soul' = the affection of truth. Ill.

—⁴. 'The hungry **soul**' = the longing for good ; 'the **soul** thirsting for drink' (Is.xxxii.6) = the longing for truth.

— . 'Soul' = the life of the affection of good and truth.

—^e. 'Soul,' in the universal sense, = all life ; for, in this sense, 'the **soul**' is that from which another thing is and lives ; thus the **soul** of the body is its spirit, for from this the body lives ; but the **soul** of the spirit is its still more interior life, from which it is wise and understands.

2967³. 'Soul' = all life which is from the Lord.

2973⁴. Man's **soul** is in the midst, or in his inmost, and the body is in the circuit.

—⁵. With those in celestial and spiritual love, good from the Lord inflows through the **soul** into the body. 3128². 3995².

2997. The internal man is the spirit of man, and is called his **soul**.

3207⁵. Good is the **soul** or life of truth.

3219^e. The body does not inflow into the **soul**.

3299^e. Both (good and truth) are called the **soul** ; but still good is principally the **soul**.

3539⁵. Mutual love is the **soul** from the life of Heaven.

3570³. The end is as the **soul** ; and the Natural is as the body of that **soul** ; such as the **soul** is, such is the body.

—⁴. The **soul** of man has its beginning in the ovum of the mother, and is afterwards perfected in her womb, and is there encompassed with a tender body, that through it the **soul** may be able to act . . . So when man is being regenerated : the new **soul** he then receives is the end of good, which has its beginning in the Rational . . . the tender body is the Natural and the good there . . .

3644. As to their **souls**, or, what is the same, as to the spirit which will live after death . . .

3646. When spiritual light inflows into the **souls** of brutes . . .

—². The **souls** of men are in a higher degree, and in a more perfect state, and are such that they can look upwards . . . and therefore the Lord can adjoin them to Himself, and give eternal life. But the **souls** of brutes

are such that they cannot but look downwards, thus solely to earthly things, and thus can be adjoined only to these ; and therefore they perish with the body.

3747. (Ignorance of the learned about the **soul**) . . . when yet the simple know that the **soul** is the internal man, and that it is his spirit which is to live after death . . . and also that it is the real man . . .

4149². The life which inflows through the **soul**.

4224². How the case is with his internal man, which is called his **soul**.

4235. The very essence of life, which with man is called the **soul**, was thence, and was Himself.

4299. 'My **soul** is delivered' (Gen.xxxii.30) = that he sustained . . .

4373. See **Body**.

4502². 'Soul,' in the Word, is predicated of life.

4622⁶. I know that those will not believe who have thought and investigated much about the **soul**, and have not comprehended that the **soul** is man's spirit, and that his spirit is his very man which lives in the body ; for these can apprehend no other notion about the **soul**, than that it is a thinking, or flamy, or ethereal something, which merely acts into the organic forms of the body, and not into the purer forms which are of the spirit in the body, and thus that it is of such a character as to be dissipated with the body.

4641. The Divine was to Him for a **soul**, and consequently the inmost of His life. 10052². 10053.

4658⁶. (Aristotle's idea of the **soul** or spirit.) D.3954.

4727². Like the **soul** of man, which is his interior essence : this as it were creates or effigies a body in the image of itself. . . The **soul** is as the cause in which is the end ; consequently the **soul** is the all in the body . . . He who had Jehovah Himself for a **soul** could have no Human but a Divine one.

4733. 'Soul' = life ; here, the life of religion.

4747². That which is inrooted in the life of the understanding and the life of the will cannot be rooted out, since the very **soul** of man, which lives after death, is formed of these, and is such that it never recedes from them.

5084⁶. It is a fallacy thence that the living [principle] itself with man, which is called the **soul**, is merely an ethereal or flamy something, which is dissipated when the man dies ; and that it resides either in the heart, the brain, or in some part of it, and thence rules the body like a machine . . .

5293. What nourishes the **soul**.

5511³. The **soul** is nothing else than the internal man . . . being the man himself . . .

5573². Business had been as it were their **soul**.

5689^e. That which gives essence is like a father ; for essence is **soul**.

5835. 'His **soul** is bound in his **soul**' (Gen.xliv.31) = the conjunction close ; for 'soul' = life.

5847. The Lord's life is received variously, according to the quality which a man, by his life, has induced on his **soul** . . . Man induces a form on the purest sub-

stances of his interiors, so that it may be said that he forms his own soul, that is, its quality. 6467.

[A.] 5949². Even the soul should be only a mediate end; a man should care for it not for its own sake, but for the sake of the uses he may perform in both worlds.

6053. On the intercourse of the soul with the body. Gen.art. 6466, continued. 6598.

— (Various ideas as to what the soul is, and where.) 6400².

6054. The soul is nothing but the man himself who lives in the body; that is, it is the interior man, who through the body acts in the world, and who gives to the body to live. This man, when loosed from the body, is called a Spirit. Des. This, then, is the soul of man which lives after death. D.4618. 4844^e.

—². Lest by the use of the word soul the idea should fall into an unknown something . . . it is better to say the spirit of man, or, if you prefer it, the interior man . . . D.4618.

6077². Good is as the soul of truths. 6344. 7056. 8459^e. 9174.

6115³. In man, the most general universal, which contains the singles, is the soul; thus it is also the Divine truth proceeding from the Lord; for this continually inflows, and causes the soul to be such [as it is].

6138². The proprium of man is signified by 'soul' in, 'he that loveth his soul shall lose it; but he that hateth his soul in this world shall save it in life eternal' (John xii.25). 9050^e. Life 99.

6319^e. The soul or spirit of man is in the Spiritual World, and the body in the natural; thus (their intercourse) is according to correspondences.

6338². Unless the soul inflowed universally and singularly into the viscera of the body, nothing ordinate and regular could come forth in the body . . .

6354. 'Into their secret let not my soul come' (Gen. xlix.6). . . It is said 'my soul,' because by 'soul' here is signified the life of good, which is spiritual good.

6373. Could rule over the Souls which came from the world.

6385⁴. 'Creatures in the sea having souls' (Rev. viii.9) = scientific truths with goods.

6468^e. That the soul of man in the womb can so wonderfully form the body . . .

6574³. It is the delight of their life to destroy anyone as to the soul.

6641. 'All the souls' (Ex.i.5) = all things. 'Soul' in the general sense, = man; here, the man of the Spiritual Church. But in the internal sense 'soul' = truth and good, because from these man is man.

6716². For the inmost of life of every man, which is called the soul, is from the father . . . (and) the soul, which is from the father, continually wills to make the external which is from the mother an image of itself.

6929. *That* of man which will live after death they do not call the spirit, but the soul . . .

7021. 'All the men are dead who sought thy soul' (Ex.iv.19) = the removal of the falsities which endeavoured to destroy the life of truth and good.

— By 'soul,' in the Word, is meant every living thing; it is attributed also to animals; but 'soul' is properly predicated of man, and this in various senses. Man himself is called 'soul,' because his life in general is so called; and also his intellectual life in special, or understanding; and also his voluntary life, or will. But in the spiritual sense by 'soul' is meant the life of the truth which is of faith, and of the good which is of charity; and, in general, man himself as to his spirit which lives after death. Ill.

7324³. 'Pools of the soul' (Is.xix.10) = the things which are of intelligence from Knowledges.

7756. The good which is of charity enters through the soul; truth, through the hearing.

7836. 'Soul' is predicated of spiritual good.

7907. 'Soul' = man.

8293. 'My soul shall be filled' (Ex.xv.9) = delight.

8469. 'The number of your souls' (Ex.xiv.16) = a quantity sufficient for all in the society.

8603². The interior pulp (in seeds) contains the first form, as a soul . . .

8694². Their soul, that is, their internal man, is in consort with Angels.

8988². How the men of the Church appear as to their souls in Heaven.

9048. 'Soul for soul' (Ex.xxi.23) = a law of order . . .

9050. That 'soul' = spiritual life, is evident from the signification of 'soul,' as being the life of man, but the life of his faith, which is spiritual life.

— (In the expression) 'heart and soul,' in the Word, 'heart' = the life of love, and 'soul' the life of faith; for man has two faculties which receive life . . . —⁴, Ill. 9300².

—². 'Soul,' in the Original, is said from the respiration . . .

—⁵. 'Soul' is here said from the Divine truth, which is of faith with man.

9213³. 'Soul' = the life of faith from charity. 9231⁵. 9818⁸.

9269. 'Soul,' when predicated of those who long to be instructed in the truths of faith, = longing and life; for 'soul' = life from faith . . .

9281³. As respiration corresponds to the life of faith, the life of faith is signified by 'soul,' from the animation, which is respiration.

9293. From the will they have their soul, or life.

9398. Obedience from the soul is obedience from the understanding, thus from faith.

9812³. As the end is the soul of the cause . . . so celestial good is the soul of spiritual good . . . That which is the soul . . . in something else, is in it as endeavour is in motion, or as will is in action. That will is the soul and the all in action, is evident . . .

9936⁴. 'With all thy soul' (Deut.vi.5) = from the understanding where is the truth of faith, thus from faith.

10044. 'Soul,' in the Word, = the whole man. Ex. and Ill.

10076². For man has no Knowledge of his **soul**, nor that the body is formed after its likeness, and hence that the whole man is such as is his **soul**.

—⁴. The **soul** itself of man is his will.

10099³. Such was the idea the ancients had about the **soul** of man.

—⁴. But this idea about the **soul** and spirit of man . . . has disappeared, because of there being no just idea of successives. Ex.

10125². Every man has from his father the esse of his life, which is called his **soul**; thus the Divine good of the Divine love was in the Lord's Human as the **soul** of a father is in his son; and, as with man nothing lives except his **soul**—for the body without the **soul** does not live—, and as everything of the body is produced from the **soul**, thus to a resemblance of it, that the **soul** may be in a state adapted and accommodated to functions in the ultimates of order, it follows that the Esse itself in the Lord's Human was Jehovah, which is the Divine good of the Divine love . . . —³, Ex. 10738³. —⁴. 10823. H. 316. L. 29, Ill.

10490⁷. That the things proper to man, which are evils and falsities . . . are meant, is evident, for it is said that he must 'hate his own **soul**' (Luke xiv. 26).

10492⁹. Many of the intelligent think about the **soul** from some hypothesis in the learned world, from which they take no other idea than as of breath or wind, in which perchance there is what is alive; while the simple good think from no such idea, but solely from the idea that the **soul** is the man who lives after death. H. 86⁹.

10592. This internal is what is called the **soul**. N. 224.

10740. Such as is the life, thus such as is the love, such is the whole man as to **soul** and as to body.

10795. Priests are not to claim any Power over the **souls** of men . . .

H. 55⁹. They gasp for breath. 481⁶. W. 183.

88. Without a perception of what correspondence is . . . nothing can be known in the light about the spirit of man, which is called the **soul**, and its operation into the body.

456. Ideas of the learned about the **soul**. P. 310³.

475⁹. Love and will are the very **soul** itself of a deed . . .

552². He then draws his breath freely.

602⁹. When yet the **soul** is nothing but the life of man, and the spirit is the man himself.

C. J. 6. Separate thyself from the idea about the **soul** that it is like breath—*halitus* . . .

31. (The 'souls under the altar.') Ex. and seen. R. 325, Ex. E. 392, Ex.

L. 32. That the Divine operated through the Human as the **soul** through the body. Ill.

35². The Divine united itself to the Human as the **soul** to its own body . . .

47. The life from the respiration of the lungs is what is properly meant by the spirit, and also by the **soul** . . .

S. 84⁹. 'Heart' is predicated of the good of love; 'soul' of the truth from that good.

Life 46. Like pulmonary breathing without its **life** from the heart.

86⁹. 'The heart' = the will and its love; 'the **soul**,' and 'the spirit,' the understanding and its wisdom. F. 19.

W. 14. See BE.

—^c. That the **soul** can exist without the body . . . is an error; for every **soul** of man is in a spiritual body after (death).

61². The vegetative **soul** is use.

310². Use is said to be like a **soul**, because its form is like a body.

346³. The **soul** of all animals is natural affection, and appetite.

379⁹. As love is the life of man, and the **soul** transacts its life in the body by the blood, the blood, in the Word, is called 'the **soul**.'

383. As the understanding corresponds to the lungs, and thought to the respiration, by 'soul,' and 'spirit,' in the Word, is signified the understanding. Ill.

—³. The word spirit derives its origin from the animation, and therefore when a man dies it is said that he gives up the *ghost—emittat animam*. Hence man believes that the spirit is wind . . . and in like manner the **soul**.

394. From the correspondence of the heart with the will, and of the understanding with the lungs, all things may be known . . . about the **soul** of man. Gen. art.

—⁹. Many have laboured in investigating the **soul**, but because they knew nothing about the Spiritual World, and about the state of man after death, they could do nothing but build hypotheses . . .

—². The **soul** of man, which lives after death, is his spirit; and is a man in perfect form; and the **soul** of this is the will and understanding; and the **soul** of these is love and wisdom from the Lord . . .

395. As the **soul**, as to its very esse, is love and wisdom . . . two receptacles have been created with man . . .

P. 34. Their **soul**, which is the affection of good and truth . . .

162. The Lord is in the universal angelic Heaven as the **soul** is in man; in like manner in each Society, and in each Angel; for the **soul** of man is not only the **soul** of the whole, but also of every part. 163, Ex.

193³. As the **soul** of the will is love, and the **soul** of the understanding wisdom . . . it follows that love is the life . . .

199⁹. The **soul**, which disposes the interiors, disposes also the actions from them. The **soul** of man is nothing else than the love of his will, and the derivative love of his understanding . . . Therefore, if he attributes all things to himself and nature, the **soul** becomes the love of self; whereas if he attributes all things to the Lord, the **soul** becomes the love of the Lord.

277³. Whence comes this likeness? The **soul** of everyone is from his father . . . Examp.

296¹⁴. The arcane operations of the **soul** in the body. Enum.

R. 59. The Divine and Human in Him are as **soul** and body. 294⁷. 341. 613². 743². T.98.

341. Who goes to a man's **soul**? . . . T.107.

405. 'Having lives' (Rev.viii.9)=to be able to be reformed, and receive life. E.513.

507. 'The heart and **soul**'=the will and understanding.

556. 'They loved not their life even unto death' (Rev.xii.11)=who had not loved themselves more than the Lord. 'To love their life'=to love self and the world; for by 'the life' is signified the proper life of man which everyone has from birth, which is to love self and the world above all things. Ill. E.750.

611². In Hell they can draw their **breath**.

640. That they who afflict their **soul** . . . on this account, will have peace in the Lord. Sig.

681. 'Every living **soul** died in the sea' (Rev.xvi.3) =that every truth of the Word, and thence of the Church and of faith, was extinguished. . . For 'the living **soul**'=the truth of faith.

— By 'soul,' in the Word, where man is treated of, is signified his spiritual life, which is the life of his understanding; and, as the understanding is the understanding from truths, and truths are of faith, by 'the **soul**' is signified the truth of faith. 794³.

— When 'heart and **soul**' are mentioned . . . 'soul' =the life of the understanding from the truths of wisdom or of faith. Ill.

781. 'And bodies and **souls** of men' (Rev.xviii.13)=the goods and truths of the sense of the letter. Ex. See E.1156.

846. 'The **souls** of those smitten with the axe' (Rev.xx.4)=men after death who have been rejected . . .

871. Everyone will be judged according to the quality of his **soul**, and the **soul** of man is his life, for it is the love of his will, and the love of the will is exactly according to the reception of the Divine truth . . .

961³. In the Lord are the Divine Esse . . . to which the **soul** in man corresponds; the Divine Human, to which the body; and the proceeding Divine, to which the activity corresponds. This trine is a one . . .

—⁵. See LIFE.

962¹⁰. Comparatively as all the activity proceeds from the **soul** through the body.

M. 8⁵. This deliciousness inflows . . . into the **soul**, and descends through the higher and lower things of the mind into all the senses of the body . . .

44⁶. Love at once conjoins **souls**, afterwards minds, and thence enters bosoms . . .

69. Its inmost deliciousnesses, which are of the **soul**, into which first inflows the Conjugal of love and wisdom . . . are imperceptible . . .

75⁵. I observed the unity of their **souls** in their faces. . . The husband said, We are two bodies, but one **soul** . . .

76⁶. These represent unity of **souls**; these, conjunction of minds . . .

101. There are three things of which man consists, and which follow in order with him: **soul**, mind, and body. His inmost is the **soul** . . .

156a. On the conjunction of **souls** and minds by marriage . . . Chapter.

158. Every man consists of **soul**, mind, and body; the **soul** is his inmost . . . the **soul**, being the inmost of man, is from its origin celestial; the mind, being middle, is from its origin spiritual; and the body, being the ultimate, is from its origin natural . . .

172. In the Prolific of the husband is his **soul**, and also his mind as to its interiors which are conjoined with the **soul**. This has been provided from creation, in order that the wisdom of the husband, which makes his **soul**, may be appropriated to the wife . . .

178². The union of their **souls** and minds is felt in their flesh, because the **soul** constitutes not only the inmosts of the head, but also the inmosts of the body; and in like manner the mind, which is intermediate between the **soul** and the body . . .

179. Love truly conjugal . . . is a union of **souls**, a conjunction of minds . . . Ex.

180⁶. Innocence and peace are of the **soul**, tranquillity of the mind, and so on.

183². These three proceed as a one from the Lord, and thence as a one inflow into the **souls** of men, and through their **souls** into their minds . . .

—⁴. In the seed of a man is his **soul** in a perfect human form, covered over with substances from the purest things of nature . . .

—⁵. All propagation, etc. are . . . from the immediate influx (of love, wisdom, and use) from the Lord into the **souls** of men; from mediate influx into the **souls** of animals; and from an influx still more mediate into the inmosts of plants.

—⁷. These nuptial sports of love and wisdom in the **soul** are not at all perceived by man . . .

192. That marriages induce other forms on **souls** and minds. Ex.

— Spirits and Angels are nothing but minds and **souls** in human form, stripped of the exuviae . . .

198. This formation is effected through the reception of the propagations of the husband's **soul** . . . Ex.

204. The Conjugal of good and truth has been implanted from creation in the **soul** of everyone, and also in the sequents from the **soul** . . .

206. Because the **soul** of the offspring is from the father, and its clothing from the mother. Ex. 238.

220². The masculine **soul**, being intellectual, is truth . . . and therefore when the **soul** descends, truth descends; (for) the **soul**, which is the inmost of man and of every animal, and which in its essence is spiritual, from an implanted effort for self-propagation, follows in the descent, and wills to procreate itself; and, when this takes place, the entire **soul** forms itself, and clothes itself, and becomes seed; and this can be done thousands of times, because the **soul** is a spiritual substance, which has not extension, but impletion, and from which there is no taking away of a part, but a production of the whole, without any loss of it: hence it is that it is as fully in the smallest receptacles, which are seeds, as it is in its greatest receptacle, which is the body. As, therefore, the truth of the **soul** is the origin of the

seed, it follows that men have abundance according to the love of propagating the truths of their wisdom . . .

238. That the very origin of conjugal love resides in the inmosts with man; that is, in his **soul** . . .

244². Many causes conjoin lower minds, yet do not conjoin **souls** . . .

245. How the **soul** is propagated from the father, although it is not conjoined with the **soul** of the mother. Ex.

246. For the **soul** of every man derives life from the marriage of good and truth . . .

260. The **soul** and the mind are in both the head and the body; for the **soul** and mind are the man; for both make the spirit which lives after death . . .

315³. What is the **soul**? and what is its quality? Discussed there. T.697.

—¹⁰. The **soul** is a form of all things of love and of all things of wisdom . . .

—¹¹. You are all **souls** . . . and because you are forms of love and wisdom from God, you cannot die to eternity. The **soul**, therefore, is the human form, of which no whit can be taken away, and to which no whit can be added; and it is the inmost form of all the forms of the universal body; and, as the forms which are without receive both essence and form from the inmost things, you, as you appear before yourselves and us, are **Souls**. In a word, the **soul** is the man himself, because it is the inmost man; and therefore its form is fully and perfectly the human form. But it is not life, but is the proximate receptacle of life from God, and thus is the habitation of God.

355⁴. The **soul** itself of man, being in the marriage of good and truth, is not only in the perpetual effort for this union, but is also in the perpetual effort for the fructification and production of its own likeness . . .

372^e. In what region of the mind does jealousy reside with men-*viros*? They replied, In their **souls**, because it is a protection against adulteries . . .

482. The conjugal love of one man with one wife . . . unites their **souls**.

483². What is more detestable than for a man to mix his **soul** with the **soul** of a husband in his wife? Do you not know that the **soul** of a man is in his seed?

I. Title. On the Intercourse of the **Soul** and the Body. D.4616, Gen.art.

8. That these two, heat and light, or love and wisdom, inflow conjointly from God into the **soul** of man, and through this into his mind . . . Ex.

— . The things which inflow from God, inflow proximately into man's **soul**, and through the **soul** into the rational mind, and through this into the things which make the body.

—². For the **soul** is not life in itself; but is a recipient of life from God . . .

—³. As the inmost or first of the receptacles in man is his **soul** . . .

—⁴. For the mind is subordinate to the **soul**; and the body to the mind . . .

—⁵. The human **soul**, being a higher spiritual substance, receives influx immediately from God; but

the human mind, being a lower spiritual substance, receives influx from God mediately through the Spiritual World . . .

11³. The organic body with which the **soul** clothes itself . . . invests the **soul**; and the **soul** also withdraws itself from it, and casts it off . . . The body grows old . . . but not the **soul**; because this is a spiritual substance, which has nothing in common with the changes of nature . . .

—⁴. They who do not consider the body as the clothing of the **soul**, which in itself is dead, and only adapted to receive the living forces flowing into it through the **soul** from God, cannot avoid concluding, from fallacies, that the **soul** lives of itself, and the body of itself, and that there is, between their respective lives, a pre-established harmony; or, also, that the life of the **soul** inflows into the life of the body, or the life of the body into the life of the **soul** . . .

—⁵. It is believed by many that the **soul** is life, and that man therefore, as he lives from his **soul**, lives from his own life . . .

12. The **soul** clothes itself with a body as a man clothes himself with a garment; for the **soul** inflows into the human mind, and through this into the body, bearing with it the life which it continually receives from the Lord, and thus transfers it mediately into the body, where, by the closest union, it makes the body as it were live.

—⁴. The reason man lives . . . after death, is that his **soul** is then clothed with a substantial body, just as in the world it had been clothed with a material one.

14². Love and wisdom proceed unitedly from the Lord, and in like manner inflow unitedly into the **souls** of Angels and men . . .

T. 8. There is a universal influx from God into the **souls** of men: that there is a God, and that He is one. Ex.

— . The reason this influx is into the **souls** of men, is that the **soul** is the inmost and supreme of man, and the influx of God is into it, and thence descends into the things which are below . . . Truths . . . indeed inflow through the hearing, and are thus implanted in the mind, thus below the **soul**; but by these truths the man is merely disposed to receive the influx from God through the **soul** . . .

11³. The faith of God enters into man through the prior way, which is from the **soul** into the higher things of the understanding . . .

63. From this Sun He sends forth heat and light, which produce the life of men and animals, and also the vegetative **soul**, which is in every germ upon the Earth.

79⁵. Whence are your **souls**? . . . Were they from nature; or were they also in that great chaos? . . . The (philosophers) concluded that the human **soul** is nothing but ether . . . But some said: **Souls** originated when the ether massed itself together from that great chaos, and then in the highest region divided itself into innumerable individual forms, which infuse themselves into men when they begin to think from the purer air; and these are then called **souls**.

[T.] S2^e. The **soul** being from the father, and the body from the **soul** . . . the Lord had His **soul** and life from Jehovah God; and, as the Divine cannot be divided, the Divine of the Father was Itself His **soul** and life. . . What therefore can be more ridiculous than that the **soul** of our Lord was from the mother Mary, as both the Roman Catholics and the Reformed dream?

92. That the Son of Mary means the merely human, is evident from the generation of men; in that the **soul** is from the father, and the body from the mother; for in the seed of the father is the **soul**, and it is clothed with a body in the mother . . .

99². Such is the reciprocal conjunction of **soul** and body.

103. The **soul** which is from the father is the man himself; and the body which is from the mother is not in itself the man, but is from him. . . The **soul** is of such things as are in the Spiritual World. Every man, after death . . . retains (only) the Spiritual which he had from the father, together with a kind of border from the purest things of nature around it . . . —².

110³. The Lord when in the world had a **soul** like every other man. He had this **soul** from God the Father. . . A mother cannot conceive a **soul** . . . Nor can God the Father impart a **soul** from Himself, and then recede from it . . .

112⁵. Every man may say in relation to his **soul** and body: All thine are mine, and all mine thine; thou in me, and I in thee; he who sees me, sees thee; we are one as to person, and as to life. The reason is that the **soul** is in the whole and in every part of man; for the life of the **soul** is the life of the body; and there is what is mutual between them. Thus the Divine of the Father is the **soul** of the Son, and the Human of the Son is the body of the Father. Whence is the **soul** of a son but from the father? and whence is his body but from the mother?

119. The Lord Himself is the **soul** and life of this Grand Man.

126^e. While a man suffers as to the body, his **soul** does not suffer, but only grieves.

137⁹. Whence was the **soul** of the Lord our Saviour? If you say, From the mother, you talk insanely; if from Joseph, you profane the Word; but if from the Holy Spirit, you say rightly, if by the Holy Spirit you mean the Divine proceeding and operating, so that He is the Son of Jehovah God.

139. Like these three: **soul**, body, and proceeding, which together make one essence . . .

154⁶. This may be illustrated by the mutual intercourse of the **soul** and the body, which are two distinct things, but are reciprocally united. The **soul** acts in the body and into the body, but not through the body; whereas the body acts from itself from the **soul**. The reason the **soul** does not act through the body, is that they do not consult and deliberate together; nor does the **soul** command or request the body to do this or that . . . nor does the body ask the **soul** to give anything; for everything of the **soul** is of the body, mutually and reciprocally. It is the like with the

Divine and the Human of the Lord; for the Divine of the Father is the **soul** of His Human, and the Human is His body . . .

166. These three Essentials of the one God make a one, as do the **soul**, body, and operation with man. Ex. Can. Trinity ii.

— . For man begins from the **soul**, which is the very essence of the seed: this produces (everything else).

167. That His **soul** was from Jehovah the Father, can be denied only by Antichrist . . . The Divine of the Father, like the **soul** in man, is therefore His first Essential, (and) the Son whom Mary brought forth is the body of that Divine **soul**; (and) the operations make the third Essential, because they proceed from the **soul** and body together . . .

188¹⁰. As with man, whose activity does not proceed from the **soul** through the body; but from the body from the **soul**. Ill.

310. 'Murders,' in the spiritual sense, mean all modes of killing and destroying the **souls** of men. Ex.

366. It is the same **soul** in the infant as in the old man.

371⁷. The conjunction of **soul** and body is not alternate, but mutual. Ex.

494. The spiritual things of the Church dwell in the highest region of the mind, because they are proper to the **soul** and regard its eternal life; and the **soul** is in the highest things, and its nutrition is from spiritual food.

498. (Thus) free will itself in spiritual things resides in the **soul** of man in all perfection; and from that . . . it inflows into his mind . . .

— . For there are three degrees of life with man: the **soul**, the mind, and the sensuous body . . .

583. For man is born spiritual as to his **soul**, and is clothed with what is natural . . . and when this body is laid aside, his **soul** comes clothed with a spiritual body into a World where all things are spiritual.

585². The vegetative **soul** . . . or its prolific essence, is from the heat of the Spiritual World.

695³. Some (of the learned) believe the **soul** to be a particle or drop of ether; some that it is a little ball or spark of light; others that it is some entity which hides itself in the brain. . . By what is spiritual they mean a purer natural.

712. Hence there are three things in man as to his internal: the **soul** or mind, the will, and the understanding: these three are the receptacles of those three universals; the **soul** or mind is the receptacle of the Lord, for thence it lives . . .

769. As to the state of **Souls** after death, the Churches believe . . . that human **souls** are ghosts . . . some, that **souls** are ethereal or aerial forms, thus phantoms; some of which dwell in the air, some in the forests, and some in the waters; but others think that the **souls** of the dead are transferred to the stars . . . but the greater part that they are reserved for the time (of the Last Judgment).

787. The New Church will worship one visible God in whom is the invisible, like the soul in the body.

Ad. 88. The highest life, or rather faculty, of man, is that which is properly called his soul; the second, which succeeds it, is called his intellectual mind . . . 131, Ex.

522². As we have so slight and obscure a Knowledge of the soul . . .

643. By no one is man not distinguished into soul and body; by the soul is meant his internal, and by the body his external.

— The inmost of man's faculties is the soul itself, properly so called; which also is the first one in man, for it is in him from conception itself. This is the first and inmost substance from which man is formed in the womb, and also after birth: (from) his soul itself, or his first substance, man derives (his human quality). From this soul flows his second faculty, which is called the rational mind . . .

—⁴. There are therefore four faculties which follow each other: the soul; the higher or intellectual mind; the lower mind, or animus; and the sensations which are called external. All these are real substances . . . 653. 812. 917. 923.

649. The highest faculty in man, which is properly called his soul, and is not only the soul of the body, but is also the soul of his intellectual mind, is open to Jehovah God alone. Hence is the life of man . . .

918. The essential parts of brute animals are three: the soul, which is their principal essence; the natural mind, or animus; and external sensation. . . In place of an intellectual mind is their soul, which rules their natural mind, and this the body.

919. Man differs from the brutes in this: that to him is given a soul which is purely spiritual, and super-celestial; but to brute animals a soul which is lower than Heaven, and partakes of what is spiritual and natural. Hence comes the human eminence above animals; for the man soul is in the higher Heaven, and is near the Messiah Himself, and is thus immortal . . .

922. That men in this respect are viler than the brutes, is because of the fall of Adam; for then the way between the soul and the rational mind was closed, so that they cannot view Heaven . . .

925. The simplest substance of man is his soul itself, which also is the first, and the highest one. From this is born the second substance . . .

927^e. The soul is a real substance; in like manner the soul which is below it, which is called the intellectual mind, or, properly, the rational soul; and also the soul below this, which is properly the natural soul; and also the rest which are the lowest things, the life of which is properly the corporeal soul. These may be called so many souls, which succeed one another. Hence the soul, in a general sense, as in the Divine Word-*passim*, is the same as life.

982. In the first man, the Divine love . . . inflowed through the soul into his intellectual mind . . .

1457. (Thus) the soul, which is in the seed of the

parent, cannot but breathe into the form of this body . . .

D. 348. Innumerable Souls, Spirits, and Angels . . .

400. That the Souls of the dead receive many faculties . . . 2252.

413. There are three general differences between men and Souls. Ex.

815. On the first entrance of Souls into the other life. Ex.

979. Every soul thus coheres . . .

981. Souls do not know to whom they are adjoined . . .

1111. The Souls of those who had been known to me, have often confessed that they had never believed there would be such a state (there) . . .

1243. Souls suppose themselves to be in the body. Ex.

1495. They desire to destroy the souls of men. 1490. 4908. E.991⁶.

1710. As man lives from his soul, that is, from the Lord through the soul . . .

1903. Souls do not know they are in the other life, without reflection being given them. Ex. 1939. 2031.

1932. That Souls recognize the things known to them (here), while they are represented to them. Ex.

1939. Souls are Spirits . . .

2027. Such as the soul (of fierce beasts) is, such is their derivative nature . . . whereas man, his soul, or more interior and inmost, is that everyone loves his neighbour as himself; but his interior or natural mind, and his corporeals, are quite contrary.

2034. (Thus) Souls think exactly as they are wont to do in the body.

2042. That Souls who are in faith can be at once among the celestials.

2201. On the exploration of Spirits and Souls.

2287. That Souls greatly marvel that they are Spirits.

2293. That Souls, Spirits, and Angels learn Truths, in a state both of delight and of sadness.

2323. In the World of Spirits, especially that of Souls . . . the bond is sometimes loosened . . .

2355. That Souls and Spirits carry corporeal things with them into the other life.

2547. That Souls are at first as it were wanderers.

— Those are called Souls who have not as yet been allotted a place in the Grand Body.

2756. On the soul.

— If by the soul is meant life, then the Lord alone is life; but if by the soul is meant the interior minds of man, then all those organic substances which are proximate, and their beginnings which follow in order, may be called souls; for instance, the natural mind is the proximate soul of the things which are properly of the body; and the spiritual mind is the soul of those things which are of the natural mind; and there is a still more interior soul in man, which is the soul of the things which are of the spiritual mind, and of which man is not aware.

[D.] 2757. Therefore that which is interior is the **soul** of the exteriors; for which reason each and all things which are in the world may be said to have a **soul**, which is the beginning: hence the **soul** in each thing of plants; the **soul** of a Thing, and so on.

2766. That . . . the **souls** of brute animals cannot possibly live after death. 2769.

2794. Everyone's corporeal and natural **soul** is formed in the life of the body, so that everyone has his **soul** formed by himself from the life of the body. But the spiritual and celestial **soul** is formed by the Lord: this is more interior and inmost, and cannot be formed by man in the life of the body . . .

2829. The life of the human **soul**, namely, that of his inmost and more interior mind, is not of man, but is of the Lord . . .

2837. Every (man) forms for himself his natural **soul**, consequently a certain natural instinct . . . The **soul** which he forms for himself is the natural mind, which has obtained dominion over his spiritual mind . . .

2846. On the ways by which **Souls** ascend from the Lower Earth . . .

4016. (Thus) the **soul** of man, or his inmost, can be everywhere present in its little body . . .

4259. That **Souls** and **Spirits** do not know who they have been . . . except from others who have that idea. They are then excited, and so know, but presently they do not know. (The reason for this.)

4437. On the state of **Souls** after death, from a dream.

4471. Evil **Souls**, or evil **Spirits**, first return into their own life . . . but when they surpass the delight of their life they are punished . . . which may take place to 20, 50, 100, 200 times, or more. But it is provided . . . that they shall not do evil to the good . . . When they have led this life for some years . . . they become nothing but the evils of their own kind . . . and they precipitate themselves into the Hell where such are . . .

4485. **Souls** do not come at once into their consociations . . . This is why some **Souls** are long in the Lower Earth . . .

4616. Various ideas as to what the **soul** is. 4627. 4628.

5244². This is derived from the **soul** of the Father . . .

5556. The **soul** is a man. If you say that the **soul** is the life itself which inflows from the Divine, this [life] is in the human form; for whatever is from the Lord is human in form . . .

6110⁶³. The seed dispersed through the body is received by the **soul** (of the wife) which is in her whole body . . .

E. 26. The Divine . . . which He had as a **soul** from the Father . . . was His life: for the **soul** of everyone is his life.

70³. 'The **soul** of man' = the truth of life. (= the truth of faith as to knowledge. 355¹².)

152². With beasts, their interior life, which also is called their **soul** . . .

183¹¹. For nothing can proceed from the body except

from the **soul** through the body, since all the life of the body is from its **soul**.

309. The Divine which was in Him from conception He had as a man has his **soul** from his father; and the **soul** of everyone operates through the body . . .

313¹⁴. The inmost of anything whatever is what is called the **soul** . . .

328¹⁴. By 'soul,' in the Word, is signified the life of faith; and by 'heart,' the life of love. 622^e. 696⁷. 745².

376¹⁵. 'The **soul**' = spiritual life. 518³⁵.

386²⁵. 'The **soul**' = the intelligence of truth instructing.

401³⁴. 'The **soul**' = the life of truth. 813³.

419⁴. 'The **soul** of lives,' and 'the living **soul**' (Gen. ii.) = spiritual life . . .

617¹⁰. 'Soul' = life. 741⁶.

622⁷. 'Soul' = the exterior thought of truth. —⁸.

696⁷. For by the **soul** is meant the animation or respiration of man, which is also called his spirit (or breath). 745².

706²⁴. 'They that sought his life' (Jer. xlv. 30) = those in falsities.

721⁷. 'To breathe out the **soul**' (Jer. xv. 9) = to perish as to all truths.

750². What is meant by the **soul** is but little known . . . hence it is believed that the **soul** is a cogitative something, ethereal in its essence, and that when separated from the body it is without motories and sensories until it is again conjoined with the body . . . It is important, therefore, to illustrate from the Word what is meant by the **soul**. By 'the **soul**,' in general, is meant man; and, in special, the life of man; and as in every man there are three degrees of life, there are so many degrees of the **soul**. But as all the life of man resides in . . . his will and understanding . . . and as by the **soul** is meant the life, it follows that there is a **soul** of the will and a **soul** of the understanding; and that the **soul** of the will is the affection which is of love, and the **soul** of the understanding the derivative thought. But by 'the **soul**,' in the Word, is properly meant the life of man's understanding, which is thought; and by 'the heart,' the life of the will, which is affection; and, as the respiration of the lungs corresponds to the life of the understanding which is thought . . . by 'the **soul**,' in the natural sense, is meant the life of the respiration; whence it is said of the dying that they let out their **soul** or their spirit . . .

—³. That 'soul,' in general, = man. Ill.

—⁴. That 'soul,' in special, = the life of the body. Ill.

—⁵. That 'soul' = the life of man's spirit, which is called his spiritual life. Ill.

—⁶. That 'soul' = that faculty which is called the life of man's understanding. Ill.

—²⁴. As by 'soul,' where the Lord is treated of, is signified Divine truth, by 'soul' is also signified spiritual life from truth. Ill.

—²⁷. That by 'living **soul**' is signified life in general. Ill.

900³. 'I lay down My life' (John x.17). Ex.

1004². Inmost unition is like that of the soul and the heart; the husband is the soul of the wife, and the wife is the heart of the man; the husband communicates and conjoins his soul to the wife by actual love; it is in his seed; and the wife receives it at the heart; hence the two become one . . .

1104³. They suppose that the Lord's . . . rational soul was from the mother alone, when yet every man is rational from the soul which is from the father.

— . They do not think that the Lord's Divine is in His Human as the soul in the body . . . —⁴. —⁵, III.

1112³. Every Angel is a man: he has a soul, a body, and a proceeding . . .

1164. Grief of soul and grief of heart are distinguished as are truth and good . . .

1199². That every animal has a soul is known; for they live, and life is a soul; and therefore they are called 'living souls.' That the soul in its ultimate form, which is corporeal . . . is the animal, (may) be known from the Spiritual World, where are seen beasts of every kind, (which) are appearances of affections, (and) their soul is nothing else. 1200⁴.

1201². The soul of beasts, regarded in itself, is spiritual; for affection . . . is spiritual . . . But the souls of beasts are not spiritual in that degree in which the souls of men are; but they are spiritual in a lower degree . . .

1206². Nothing can exist unless it has a soul; all that is called soul which is essence . . . Thus is it with nature: its essence, from which it exists, is the Spiritual . . . This essence may be called a soul; because all the Spiritual is alive . . .

1207². That nature serves as a clothing to the Spiritual, is evident from the souls of beasts, which are spiritual affections, in that these are clothed by materials which are in the world.

1212². That both animals and plants have the same origin, and thence the same soul, the difference being only in the forms which receive the influx. Ex.

—³. That the vegetative soul is from the same origin as the soul of beasts, birds, and fishes . . . is manifestly evident from (those) seen in the Heavens and Hells . . . there being a plenary correspondence with the affections there, insomuch that an animal can be changed into an accordant plant, and *vice versa*.

1214². As the vegetative soul, from its spiritual origin is affection, it is also use.

—⁴. As use is the vegetative soul . . .

De Dom. 70. Every man is born ignorant of truth, and desirous of evil, because his soul from the father is an evil affection; but the Lord alone was born with an appetite for good and a longing for truth, because His soul from the Father was the Divine Itself, thus the affection of the Divine love, or Divine love, from which He mastered the external which was from the mother. Ath.220.

Ath. 30⁶. The Divine received to itself the Human; (for) the soul and body with every man are not com-

mingled; but the soul clothes itself with the body, and thus receives to itself that which is called the human.

46. In the Creed of Athanasius they state that His Human consists of a rational soul and a body, as if the soul of every man were from the mother; but everyone's soul is from his father, and its clothing from his mother. . . . The soul of the Lord was the Divine Itself . . . and, as the body is not the man without the soul, nay, everything of the body lives from the soul, hence such as is the soul, such is the body, and the body is formed to the likeness of the soul . . . It is first said that He is Man from the rational soul and the body, as if the soul were from the mother; and afterwards that as the soul and body are one man, so the Divine and the Human are one Christ. Here is manifest contradiction. 59. 156. 192.

D. Love iv. The Divine life applies itself to the uses themselves in every series, and thereby gives life to every form; hence man has a life which is called his soul.

x³. Natural affections are the souls of animals; and the uses of the affections are the souls of plants.

D. Wis. iii. 2. As the beginning of man is seed, and this is a twinned receptacle of life, it is evident that the human soul is not life from life, or life in itself . . . It is also evident that there is a continuity of the reception of life (through the fibres from the brains into all things of the body), and that thus the soul is not here nor there, but is in every form from them, no otherwise than as the cause is in the things caused, and the beginning in the derivatives. vii.2^e.

vi⁴. By the *breath-animam seu spiritum*-of the lungs, is signified the understanding . . .

—⁶. If he entirely holds his breath, he cannot think, except in the spirit and its respiration.

xii. 5. That souls of life, and living souls, and vegetable souls, are animated by the life which is from the Lord through uses and according to them. Ex.

Can. God viii.7. God is the soul of the whole, from which all people and all things live and move.

Redeemer iv. 6. Divine good made His soul, and Divine truth His body. (Compare Trinity iv.2.)

7. Consequently in the Lord when recently born these two were distinct, as are soul and body; but they were afterwards united.

x. That the Divine from eternity, and the Human in time, united like soul and body, are one Person, which is Jehovah. Chapter.

Inv. 2. When man is being regenerated, the light of Heaven is instilled into natural light, and at the same time the heat of Heaven, which make as it were a new soul, through which the man is formed by the Lord.

13. That at this day the union of soul and body is not known, is proved by the hypothesis of the learned, especially of Des Cartes and others, that the soul is a substance separated from the body, in some nondescript place; when yet the soul is the inmost man, thus is a man from head to heel. Thence it is, according to the ancients, that the soul is in the whole and every part; and that in the part where the soul is not inmost, there is not the life of man. From this union it is that

all things of the soul belong to the body, and all things of the body to the soul; as the Lord said concerning His Father: 'All Mine are Thine, and all Thine are Mine.' Hence it is that the Lord is God even as to the flesh (Rom. ix. 5; Col. ii. 9) . . .

[Inv.] 14. The human mind is of three degrees: celestial, spiritual, and natural. In the first degree is the soul; in the second is the spirit or mind; in the third is the body. It is the same whether you say that the mind of man is of three degrees, or that the man is . . .

15. (Thus) the body comes forth—*existat*—through the soul, as a tree does from its seed . . . As, therefore, the soul of Christ is from His Divine essence, it follows that His body is also.

48. That the soul is the inmost man, and thence, according to the ancients is in the whole and in every part of the body, is because the beginning of life resides in the soul . . . Therefore there is a reciprocal union, and hence the body acts from the soul, not the soul through the body. Whatever proceeds from God is of the human form . . . especially the soul, which is the first of man.

Sound. Under HEAL.

Sound. *Clangere.*

Clang. *Clangor.*

See under TRUMPET.

A. 8815. 'God has gone up with a **clang**' (Ps. xlvii. 5); 'a **clang**'=the truth of spiritual good; 'the voice of a trumpet,' the truth of celestial good.

R. 398. 'The . . . Angel **sounded**' (Rev. viii. 7)=exploration and manifestation of the quality of the state of the Church. 'To **sound**'=to explore and manifest. 402. 407. 412. 419. 442. 519.

E. 502. 'The . . . Angel **sounded**'=influx of Divine truth from Heaven, and thence a . . . change with the evil. 509. 516. 524. 531. 534. 566. 611.

—⁴. The reason they **sounded** on days of gladness, etc., and over the sacrifices, was that the Divine truth descending from Heaven gladdens, and makes what is holy of worship. The reason they also **sounded** for wars and battles, signified that the Divine truth flowing down from Heaven with the evil—who are 'enemies'—strikes terror of death, puts to flight, and disperses.

624. The end of the Church is described by the **sounding** of the seventh Angel; its state next before the end, by the **sounding** of the sixth Angel.

681. 'The seventh Angel **sounded**' (Rev. xi. 15)=the influx of Divine truth through the Heavens from the Lord, and the consequent last changes.

Sound. *Sonus, Sonitus.**

Sound, To. *Sonare.*

Sonorous. *Sonorus.*

Sonorously. *Sonore.*

Noisy. *Sonans.*

A. 418^e. The voices or **sounds** of such instruments . . .

420^e. Angels and Spirits distinguish **sounds** according to differences as to good and truth, not only those of songs and instruments, but also those of voices; and they admit none but those which are in accord, so that there may be a concordance of **sounds**, and consequently of instruments, with the nature and essence of the good and truth.

1378. If man did not know by the discriminations of **sound** learned by use from infancy, and did not see the speaker at a distance, he would believe that he was speaking close to his ear.

1395. There was an image of the deceit in every tone of the voice.

1635. As I heard the men **sonorously**, so did I hear the Spirits. 4652². H. 248. D. 5589.

1758^e. Each Society, and Spirit, can be distinguished from others . . . by the **tones**. D. 2181.

1759. The speech of celestial Spirits cannot easily flow into articulate **sounds** or words with man; for it cannot be fitted to a word in which there is anything **sounding** harshly . . .

1763. A speech . . . as if to the tone—*tonum*—and **sound** of threshing.

—². Some speak with a raucous or cracked **sound**.

2128². The **Sound** of those advancing . . . was heard by them variously; by some as the **Sound** of armed horsemen . . .

2129². A threefold **sound** of murmurs heard.

2429². Truth without good . . . is only a **sounding** something. 2689⁴.

2595. I heard a **sonorous** gyre, grosser than usual . . . it was from gentiles.

4523. See EAR.

4657^e. A whisper is heard more **noisily** than open speech.

5396. I heard a soft **sound**, angelically sweet. D. 1176.

6159². This is manifestly heard from the **sound** of their speech. 6616.

6612^e. Like the difference between the extension of **sound**, and that of light.

6624. Ideas are **sonorous** there.

7360. Speech in Mars is not **sonorous** . . .

8248. Speech in Jupiter is not so **sonorous** as with us.

8337². (Correspondence of **sounds** with affections.) Ex.

8733. (The speech of the Spirits of Jupiter) does not terminate in **what is sonorous** . . .

—¹. The spiritual speak **sonorously** . . . but not so the celestial . . . D. 5521.

8764⁴. 'The **sound** as the **sound** of great waters' (Ezek. i. 24)=the quality of Divine truth in Heaven.

8823. Like a **sound** on high, where the atmosphere is purer, which is tacit; but when it descends to where the atmosphere is grosser, it is greater, and more **noisy**.

9926⁸. The **sound** from bells is here called 'a voice'; elsewhere the **sounds** and **clangs** from trumpets and

* *Sonitus* is distinguished by the use of a capital S

thunders are so called, and by them are signified Divine truths. The **sounds** of musical instruments = like things; those which give out a stridulous and discrete **sound** = spiritual Divine truths; those which give out a continuous **sound**, celestial Divine truths.

10454². For the **sound** whether of speech, singing, or shouting, proceeds from the interior affection and thought, which are in the **sound**, and are also perceived by those who pay attention . . . and in the other life so exquisitely, that the quality of anyone as to his interiors is perceived by Angels from the **sound** of one word. H. 269².

10708^e. (In the Fourth Earth) they have not articulate speech . . . yet it ceases in **what is sonorous** . . . From this **sonorousness**, modified by ideas, discourse is perceived more fully . . . for the general affection which is in the **sound** of man's speech . . . gives an interior apperception. 10709^e.

10755². They hear from the very **sound** of the speech whether it is from the heart.

H. 235. Angelic speech . . . is uttered and heard equally **sonorously** . . .

236. The **sound** of speech (in Heaven) corresponds to their affection . . .

255². Spirits have spoken with me far off equally as **sonorously** as when near.

269. What the Angels do not express by their words, they supply in the **tone**, in which there is an affection of the Things in their order . . .

457. A (novitiate) Spirit has a like face and a like **sound** of speech.

W. 23. From the mere **sound** of the words in the ear . . .

280. The Angels know a man's love from the **sound** of his speech; and his wisdom from the articulation of the **sound**. 427².

372. Affection in thought is circumstanced as is **sound** in speech . . .

P. 130^e. Like a **sound** continually in the ear.

194². **Sound** is not anything unless there is something in it which distinguishes it. **Sound**, moreover, corresponds to the affection with man; and as there is always something in it which distinguishes it, therefore from the **sound** of a man when speaking is known the affection of his love; and from the variation of it, which is speech, his thought. Hence it is that merely from the **sound** of one speaking the wiser Angels perceive his life's loves, together with some of the affections which are derivations.

224^e. (Thus) the internal lies hidden in the **tone**, etc., of the external.

279^e. The **sound** corresponds to the affection, and the speech to the thought.

— The first changes and variations of the state and form of the **sound** take place in the lungs; the second in the trachea and larynx; the third in the glottis by means of the various apertures of its orifice; the fourth in the tongue by its various applications to the palate and teeth; and the fifth in the lips by their

various forms. (Thus) the mere changes and variations of the state of the organic forms, continued successively, produce **sounds** and their articulations, which are speech and song. (The correspondence of this with the production of affections and thoughts.)

R. 224¹. When we looked down from Heaven into the world, we saw nothing, but only heard **sounds**, for the most part unharmonious.

484. I heard a **sound** as of a mill.

655^e. For affection **sounds**, and thought speaks.

792. By 'voice' is meant **sound**, and every **sound** corresponds to an affection which is of love, because it originates thence. It is from this that the **sounds** of harps, etc., from their correspondence, signify affections. Ex.

875². Speech is nothing but the form of **sound**; (and) **sound** corresponds to affection, and speech to thought; therefore affection **sounds**, and thought speaks. . . Take away the **sound** from speech, and how much speech will there be? (So with thought when affection is taken away from it.)

M. 33. Origin of the harsher **sound** [of the voice] with men. 218.

56^e. The life of wisdom from the wife was heard in the **sound** (of her husband's voice).

140. The **sound** of the speech is from the affection of the will . . .

207. In the Spiritual World, a variety and commixture of affections is perceived in a **sound** distinctly.

273². The internal affections (of Spirits and Angels) are perceived in the **sound** of their speech.

I. 14¹. Without this separation (of the understanding from the will) man could only **sound** his affection.

T. 324. They utter falsities . . . in a **tone** emulative of spiritual affection . . .

365². The **sound** of the voice and speech of man is heard as only a simple **sound**; yet when Angels hear it, they perceive in it all the affections of his love . . . 593^e. 778.

472. **Sound**, which is an activity of the atmosphere, is not creatable; but its organ is.

504. From their **tones** and replies I gathered . . .

D. 2181. On a spiritual idea . . . from the **sound** of the words.

2248. Where a bell **sounded** every hour . . . and I did not attend to the **Sound** of the bell, I could never know that it had **sounded** . . .

2981. See INSTRUMENT.

2986². The **sound** (of speech) is from all the consonant osseous system, and that of the body, according to the affinities with the proximates.

3064. Indications of two kinds: from the **sound**, and from the idea. The **sound** has its differences *ad indefinitum* . . .

3160. Spirits who **sounded** together as many . . .

5592. Speech by ideas also is **sonorous**.

E. 323. **Sound** corresponds to affections; and in Heaven affections are perceived from **sounds** . . .

[E. 323]. Discrete **sounds** excite affections of truth . . . and continuous **sounds**, affections of good.

—⁹. Various kinds of **sounds** (in the Word).

— . All affection, being of love, when it falls into **sound**, **sounds** in accordance with itself . . .

326¹². For there are affections which produce varieties of **sounds** with men . . .

353². The Voluntary presents itself by **sounds**.

— . **Sounds**, in the world, increase when they descend from heights . . . whence come thunders. (The correspondence of this.)

393. Every affection, whether of grief or joy, expresses itself by **sounds**.

588^e. **Sounds** enter the will and the affection.

817. The affection itself is expressed by the **sound** of the speech.

828³. If the affection of good were to descend into discourse, it would not speak, but would only **sound**.

837. When man becomes a Spirit . . . the **sound** of his speech is the **sound** of his affection.

839. By the angels of the Third Heaven, a man's quality is Known from the **sound** of his speech, etc.

855. From the Celestial Kingdom there are not heard words of speech, but **sounds**. Ex.

1202^e. A beast, which has no thought from the understanding, but only knowledge from affection, can do nothing but **sound**, and vary the **sound** of its affection according to its appetite.

1216. In the speech of men there are two things together: the **sound**, and its articulation into words. The **sound** is of the affection of the will; and the articulation of the **sound** is of the thought of the understanding . . . and the affection is known from the **sound**, and the thought from the words, which are the articulations of the **sound**.

— . The **sound** of the speech of the Angels in the higher parts of Heaven is heard below variously, for it increases as it progresses . . . The **sound** of the spiritual Angels is heard as the **sound** of roaring waters; and the **sound** of the celestial Angels as the **sound** of thunders.

D. Wis. x. 5. **Sounds** which derive little from the understanding are the **sounds** of singing and of music; those which derive more from the understanding are the interior **sounds** of speech; and those which derive still more from it are the exterior **sounds** of speech . . . There is a correspondence of **sounds** and speech with the life of the will . . . and of the understanding; (for) from the **sound** may be perceived the quality of the affection . . . The correspondence of the **sound** itself is with the general affection of love in the understanding; the correspondence of the variations of the **sound**, such as are those of singing and music, is with the variations of the affections which are from the love of the will in the understanding; the correspondence of the variations of **sound** which derive very little from the understanding, is with perception; that of those which derive more is with the variation of perceptions; and that of those which derive much, is with thought and its variations.

C. 110. There is a twofold form of **sound**; one of

song, and the other of speech. In like manner with the affection of truth from good.

Sound through. See PERSONATE.

Sour. *Acetosus, Acescens*.

See under SEVERE, and VINEGAR.

W. 342. **Sour** wines.

T. 41³. The man becomes like **sour-acescens**-soil.

South. *Auster*.

A. 9642. See SOUTH-*meridies*. 9742.

9668³. To the **south** are those in the light of truth.

9684. '(The candlestick) . . . on the side of the habitation towards the **south**' (Ex.xxvi.35) . . . = in Heaven where the Divine truth proceeding from the Lord's Divine Human is in the greatest light.

—⁴. The **south** in Heaven is where the Lord appears as a Moon.

9742^e. Hence the court, relatively to the habitation, was made to the **south**.

E. 281⁸. 'Expand her wings towards the **south**' (Job xxxix.26) = to lead one's self into the light of intelligence.

355⁹. 'The **south**' (Zech.vi.6) = clearness of truth.

644²⁰. 'When ye see the **south** wind blowing' (Luke xii.55) = preaching concerning His advent.

South. *Meridies*.

Southern. *Meridianus, Meridionalis*.

A. 402⁴. Those in 'the **south**' = those in the light of truth. 1678².

1401. 'Towards the **south** into Egypt' (Gen.xii.) = the Lord's fifth state.

1458. 'Towards the **south**' (ver.9) = into goods and truths, thus into a lucid state as to interiors. Ex.

— . 'The **south**,' here = intelligence, which is acquired by means of Knowledges; and these are celestial and spiritual Truths, which are so many radiations of light in Heaven . . . As the Lord was now being imbued with Knowledges, in order that as to His Human essence also He might become the light itself of Heaven, it is said that 'Abram journeyed towards the **south**.'

—². That 'the **south**' = these things. Ill.

— . From heat 'the **south**' = good; from light, truth.

1548. 'Towards the **south**' (Gen.xiii.1) = into heavenly light. 'The **south**' = a lucid state as to the interiors.

1555. 'From the **south** even to Bethel' (ver.3) = from the light of intelligence into the light of wisdom. Ex.

1605. See EAST.

— . 'The **south**' = those who are within the Church, that is, those in light as to knowledges; in like manner the light itself.

1970. Are seen in a day clearer than the **meridian** day of the world.

2196¹⁰. It surpasses by a thousand times the **noonday** light of the world. H.126.

2468³. 'The king of the **south**' (Dan.xi.40) = those in goods and truths. (= truths. 3448³.) (= those in the light of truth. 3708^e. 9642⁷. (= truths from good. 6385⁵. E.31⁴. 355²¹.)

2500. 'Abraham journeyed towards the land of the south' (Gen.xx.1)=the progression of the Lord into the goods and truths of faith. Ex.

2781². Those are called 'beasts of the south' (Is.xxx.6) who are in Knowledges of good and truth, but make them not of life but of knowledge. 3048³. 10227⁵. E.650⁶⁷. 654⁴¹.

3195. 'He dwelt in the land of the south' (Gen.xxiv.62)=in Divine light. . . 'The south'=light, in fact, the light of intelligence, which is wisdom.

3693². 'Sun-set at noon' (Amos viii. 9)=obscurity with those in Knowledges.

3708. 'The south'=truth in light.

—¹¹. The land of the south=*austrum seu meridies* (Zech.vi.6)=those in the good and truth of Knowledges.

4769³. 'The south'=a state of light.

5643. 'They shall dine with me at noon' (Gen.xliii.16)=conjoined when with the medium. . . for 'noon'=a state of light, thus the spiritual state which is signified by the medium. 5672.

5692². It is noon with Angels when they are in the light of Truths.

6000⁹. 'The death which wasteth at noonday' (Ps.xci.6)=the evil in which men live openly, by which truth is destroyed. 7102¹⁰. 9642⁵.

6110. When it is noon (with the Angels) truths are furnished them (as food). 8108². 8426³.

—⁶. Noon (in Hell) is the itch of Falsities.

8750². Hence there is a correspondence there. . . of a state of truth of faith with noon. 8812³.

9340⁹. 'They of the south=*meridionales*' (Obad.19)=those in the light of truth.

9642. 'For the angle of the south towards the south=*austrum*' (Ex.xxvi.18)=even into the interior and inmost things where truth is in light. . . for by 'the south' is signified a state of light, which is a state of intelligence from truths, thus also an interior state. . . 9742.

—². 'I will say to the south' (Is.xliii.6) = to those who are in light from the knowledges of good and truth, who are those within the Church; and therefore it is said to these 'Keep not back.' (Further ill.) E.724²⁰.

—⁸. As 'the south'=truth in light, the tribes of Reuben, Simeon, and Gad were to encamp towards the south. Ex.

9648. There are four states to which the four quarters correspond. . . the south corresponds to the state of truth in its light.

9927⁶. 'The south'=the state of the truth of faith in the internal man.

10134. Hence in the Word. . . by 'noon' is signified a state of light in clearness.

—⁷. In like manner the second state of the Church is called 'noon,' in the Word.

10135. When the angels are in a state of light, it is noon with them.

10179. By the south and the north is signified truth from one boundary to the other. . . In Heaven, those in the clear light of truth are in the south.

10189². In Heaven at the right are those in the light of truth, thus those in the south.

10261^e. Those are said to be 'in the south' who are in the light of truth.

H. 141. In the world that is called the south where the sun is at its greatest altitude. . . thus all the quarters are determined from the south. . . But in Heaven. . . the south is to the right. . . no matter how they turn. 142.

148. All in the Heavens dwell distinct according to the quarters. . . to the south and north dwell those in wisdom; to the south, those in the clear light of wisdom. 149.

150. Hence the south, in Heaven,=wisdom and intelligence in clear light.

151. The south, with infernals, is on the right.

—^e. Those in falsities of evil dwell from their south to their north.

155². Noon with the Angels, corresponds to the state of their wisdom in clearness.

—^e. Hence, in the Word, 'noon'=wisdom in its light.

513. Instructions are given by Angels of many Societies, especially by those which are in the northern and southern quarter; for these angelic Societies are in intelligence and wisdom from Knowledges of good and truth.

587³. Thus the atrociousness of the Hells decreases from the northern to the southern quarter.

—⁴. There are many Hells in the northern and southern quarter: in these are they who have been in the love of the world. . .

596. The Kingdom (in Hell) which is opposite to the Spiritual Kingdom, is in the northern and southern quarter.

J. 48. The Dutch were towards the east and south. C.J.48.

— . Some of the Papists appeared in the southern quarter.

58². Most of the Papists dwelt in the south and west. . . . In the south dwelt those who had been influential by their talents, and had confirmed themselves in their religiosity. D.5346.

61. The Judgment on the Babylonians in the southern quarter. Des.

C. J. 42. In the southern quarter (of London) dwell the wise. . .

W. 73^e. 'Noon,' in the Word,=the fulness of the Church.

121. Those in a higher degree of wisdom dwell in the south. . . Hence, by 'the south,' in the Word, is meant wisdom in light.

125. Those more in wisdom see the Lord obliquely to the right. . . These are in the south.

129. That the Angels constantly have the south on the right, etc. Gen.art.

R. 351². 'The south'=wisdom from love.

442². These live in the southern quarter in the abyss.

875. An Angel from the south of Heaven. des.

[R]. 901. 'On the **south** three gates' . . . By 'the **south**' is signified wisdom and the affection of truth in a higher degree, thus more . . . because the Lord is the Sun . . . and at His sides are the **south** and the north, at His right side, the **south** . . . and therefore those who are . . . in wisdom from the affection of truth, more, dwell in the **south**; and those who are in them less, in the north.

906². Every man who is in the goods and truths of the Church from the Word is consociated with the Angels, and dwells with them as to the interiors of his mind . . . those who are in the truths of wisdom, in the **south** and north of Heaven.

M. 2. I stood upon a hill in the **southern** quarter. 56.

3⁵. (Two companies of talented Spirits from the **southern** quarter deliver their sentiments concerning eternal happiness.) —⁶.

11^e. (All in that Heaven are employed until noon.)

55⁶. (Sentiments of those who stood on the **south** concerning conjugal love.)

75³. Let us bend our way to the **south**, where are the wiser of these (Most Ancients).

76. A hill in the confines between the east and the **south**.

77⁵. Whoremongers are cast into the fatuous lights of the **south**.

79. (Those of the age of iron mixed with clay) dwell in the confines between the **south** and the west; but at a great distance . . . and also deeper down.

155a⁴. The wives looked to the window in the quarter of the **south**.

T. 160². In front, in the **south**, are Societies of those who are more intelligent than the rest.

461. I was conveyed into the **southern** quarter, into a certain paradise . . .

476. As a child learns the rudiments of religion, he recedes from the north to the **south**.

D. 5233. Those in the mountains to the **south** were those in the greatest lumen of nature, by which they confirmed themselves against the Divine . . .

5484. In the **southern** quarter towards the east are those who are imperious, and who are in great offices, and do not know anything of what is certain; towards the west there, are those who are cunning through affections, as Sirens.

5503. Those who were conducted to the **south**, were those who had led a moral life, from the Knowledges about it, so that they had lived morally and not spiritually, because they had no Knowledges concerning the truths of faith . . . so that they were accepted.

5673. To the **south** (in the other life) are those who are in external light, in worldly things, and who are in riches.

E. 21. When Asia is named, the Angels perceive the **south**.

223². 'The **south**' = a state of light.

—¹⁷. 'The cities of the **south**' = truths of doctrine with those in the Spiritual Kingdom.

239¹⁰. 'The **south**' = where the truth of faith is in clearness.

298. 'The **south**' = Divine truth in light.

316¹⁵. 'The **south**' = where truth is in light.

357. 'The **south**' = the light of truth.

401¹⁶. 'Noon' = where are Knowledges of good.

405²³. 'The **south**' = where are they who are in truths of good, because in light.

412²⁹. 'The forest of the **south**' (Ezek. xx. 47) = falsity within the Church, consequently those in falsities there. The Church is signified by 'the **south**,' because it can be in the light of truth from the Word. 504³⁴.

—'. 'The **south**' = the interior or first things of the Church, and 'the north,' the exterior or last things of the Church . . . because in the Spiritual World those are in the **southern** quarter who are in the light of truth from the Lord; and under these, in the Hells there, are those who are in natural lumen by means of which they have confirmed themselves in falsities . . .

417². In the **southern** quarter (of the universal Spiritual World) dwell those who are in the clear light of truth.

418². Into the two quarters, **southern** and northern, the Lord inflows with Divine truth more strongly than with Divine good, whence these are more in wisdom and intelligence.

419²⁵. Those winds which are from the **south** disperse truths with those who are in falsities.

422³. Those Angels and Spirits who are in truths from the good of love dwell in the **south** and north . . . Hence those who dwell in the **south** and in the north, which quarters are on both sides, are in the light of truth; those in the **south**, in the clear light of truth . . . The light of truth is intelligence and wisdom. 600⁹.

—⁴. In the **southern** and northern quarter (as determined from the Lord as a Moon) are those in truths from the good of charity, which are called the truths of faith.

439³. Illustration is signified by 'the **south**' (Deut. xxxiii. 23).

449⁵. 'The **south**' (Jer. xvii. 26) = those in spiritual good and thence in the light of truth.

652². They who are in the clear perception of truth, dwell in the **southern** quarter of the cities, and also walk there.

734¹⁶. The endeavour to destroy truths openly, is signified by . . . 'Let us go up at noon' (Jer. vi. 4).

750¹¹. 'Thy thick darkness shall be as the noonday' (Is. lviii. 10) = that to those in ignorance but still in longing shall be given the understanding of truth and good.

971. The Spiritual Kingdom consists of the Heavens and Angels who are in Divine truth, and these Heavens are in the **southern** quarter and in the northern quarter.

J. (Post.) 268. See LONDON.

Coro. 38. (The Hell from the Most Ancient Church) lies in the middle **southern** quarter . . .

Sow. *Serere, Conserere.*

See under SEED.

A. 1666^e. Cities sown—*conserere*—with salt. Ex. 2455^e.

2781⁴. They who sow beside all waters' (Is. xxxii. 20) = those who suffer themselves to be instructed in spiritual things.

3941³. 'To sow wheat' (Jer. xii. 13) = the goods which are of love and charity.

6154. 'To sow' = to implant.

9182⁵. 'A land not sown' (Jer. ii. 2) = defect of truths.

9262⁴. 'Neither ploughed nor sown' (Deut. xxi. 4) = not cultivated with the truths and goods of faith, on account of ignorance.

9272. 'Six years thou shalt sow the land' (Ex. xxiii. 10) = the first state, when the man of the Church is being instructed in the truths and goods of faith. Ex.

—³. That 'to sow the land,' or 'a field,' = to teach and learn the truths and goods of faith which are of the Church. Ill.

9274. 'Not to sow the land' (in the seventh year) (ver. 11) = not to be led by means of truths, as before.

E. 374⁹. 'To plough and sow' = to learn.

3862¹. 'To sow the fields' (Ps. cvii. 37) = to be instructed, and to receive truths.

653^e. 'It is not sown—*conseretur*' (Deut. xxix. 23) = no receptibility of the truth of the Church.

706¹⁷. 'To sow and reap' = the implantation of good and its reception.

Space. *Spatium.*

See under PLACE, and TIME.

A. 1382. Men cannot but confound the infinite Divine with the infinite of space; and they apprehend the infinite of space as nothing, as it is.

2625. Two things (here) appear essentials, because they are proper to nature, namely, space and time. Hence, to live in space and time, is to live in nature. But these two become null in the other life. In the World of Spirits they do appear as something, because Spirits fresh from the body take with them the idea of natural things; but they afterwards perceive that there are no space and time there; but, instead of them, state; and that the states (there) correspond to the spaces and times in nature: to spaces, states as to being; and to times, states as to manifesting—*existere*.

—². Supposes that if he were to put off the idea of space and time, and, still more, space and time themselves, he would become utterly null, and that nothing would be left him from which he could feel and think . . . when yet it is quite the contrary. 2654⁶.

2654⁶. Life is more heavenly in proportion as it is further away from the things of space and time.

3356. In the other life there is no idea of space and time, but in place of them there is state; yet all things there appear as if they were in space, and succeed one another as if they were in time; but, in themselves, these are changes of state, for this is their source. Ex.

3387³. Thus whatever is said in the Word about places

and spaces . . . is an appearance of truth . . . for the idea of space and time is in almost everything of the thought with man, so long as he is in the world, that is, in space and time. Ill. 3404^e. 3857².

3938. Without an idea . . . from the things of space and time, man can comprehend nothing of Divine things . . . Without an idea of space and time, man cannot think anything at all; for, as to the body, he is in time . . . But the Angels, because they are not in time and space, have ideas of state; and hence it is that, in the Word, spaces and times = states. 7381³, Ex. 8918, Ex.

—². There is a state which corresponds to space, and a state which corresponds to time; the former is state as to being; the latter as to manifesting. These are the two things which make man. Ex. 4814³. 6983.

4043. See FORM.

4482. 'Broad in spaces' (Gen. xxxiv. 21) = extension as to truths. Ex.

5146. When the idea of space is put off, as takes place in Heaven, and also in the interior thought of man, there is put off the idea of height and depth . . .

6983. There are two things which are proper to nature which do not exist in Heaven, still less in what is Divine, namely, space and time . . . In the Divine which is above the Heavens . . . instead of space there is infinity, and instead of time eternity. To these two, the spaces and times which are in the world correspond.

7381³. The ideas of space come forth from a measuring by times; therefore where there is one there is the other.

8325². There are no spaces and times in Heaven, but states instead of them; states of good, or of being, for spaces; and states of truth, or of manifestation, for times. 8397^e. 8898^e, Refs.

8918. This notion of space (between the angelic Societies) comes from the distance from the good and truth which are from the Divine.

9261². For spaces, as also times, in the Spiritual World, are states, so that distances are diversities of states. Yet before the external sight there, states appear as spaces, and their diversities as distances.

9440. The spaces and distances . . . which appear in the natural world, in their first cause and origin are changes of the state of the interiors . . .

9579. A Spirit is not conveyed through spaces, but through variations of the state of the interior life, which appear to him like progressions through spaces.

10771. They concluded these things by angelic ideas, whereby the measures of spaces and times are at once known in a just proportion relatively to the spaces and times elsewhere.

H. 17². Spaces there are circumstanced according to the states of their interiors.

169. The natural man may believe that he would have no thought if the ideas of time, space, and natural things were taken away; for upon these is founded all the thought which man has. But the thoughts are limited and confined in proportion as they derive from time, space, and what is material . . .

191. On space in Heaven. Chapter.

— . Although all things in Heaven appear in place

and in **space** just as (here), still the Angels have no notion or idea of place and **space**.

[H.] 195^e. (Thus) **spaces** are exactly according to the states of the interiors with the Angels ; and therefore the notion and idea of **space** cannot enter into their thought, although there are **spaces** with them equally as in the world. 266³.

196. This may be illustrated by the thoughts of man, in that there are no **spaces** to them . . . Neither does the sight take account of **spaces** except from the intermediate objects . . .

198. (Thus) although in Heaven there are **spaces** as in the world, nothing is estimated there according to **spaces**, but according to states ; consequently, the **spaces** there cannot be measured as in the world ; but can only be seen from the state and according to the state of the interiors of the Angels.

C. J. 14^e. Spiritual light . . . does not advance through **spaces** like the light of the world, but through affections and perceptions of truth . . . From these are the appearances of **spaces** in that world.

W. 7. That the Divine is not in **space**. Gen.art. T.30.

— . This cannot be comprehended by a natural idea, because there is **space** in it ; for it has been formed from such things as are in the world, in each and all of which . . . there is **space**. All magnitude there is of **space** ; all length, breadth, and height are of **space** ; in a word, all measure, figure, and form are of **space** ; and therefore . . . it cannot be comprehended by a natural idea that the Divine is not in **space**, when it is said that it is everywhere.

—². Still, man can comprehend this in natural thought, provided he admits into it something of spiritual light. . . A spiritual idea does not derive anything from **space** ; but everything from state. State is predicated of love, life, wisdom, affections, joys . . . and a truly spiritual idea of these things has nothing in common with **space** ; it is higher, and regards ideas of **space** as beneath it . . .

—³. But as Angels and Spirits (also) see with their eyes, and objects cannot be seen except in **space**, therefore, in the Spiritual World . . . there appear **spaces** like the **spaces** on earth, but still they are not **spaces**, but appearances ; for they are not fixed and stated as on earth ; for they can be elongated and contracted, changed and varied ; and, as they cannot be determined by measure, they cannot be comprehended there by any natural idea, but only by a spiritual idea ; which, in relation to the distances of **space**, is the same as it is in relation to the distances of good or of truth, which are affinities and similitudes according to their states.

—¹⁰.

—⁹. They who are not willing (to elevate the thoughts of their understanding into spiritual light) cannot think except from **space**, even about God ; and to think about God from **space**, is to think about the extense of nature.

51. I entreat you not to confuse your ideas with time and **space** ; for in so far as there is what is of time and **space** in your ideas when you read the things which

follow, you will not understand them ; for what is Divine is not in time and **space**, as will be clearly seen in the continuation . . .

69. That the Divine infils all the **spaces** of the universe without—*absque*—**space**.—There are two things proper to nature : **space**, and time. From these, man, in the natural world, forms the ideas of his thought, and thence his understanding. If he remains in these ideas, and does not elevate his mind above them, he can never perceive anything spiritual and Divine ; for he involves them in ideas which partake of **space** and time ; and, in proportion as he does this, the lumen of his understanding becomes merely natural. To think from this lumen in thinking about spiritual and Divine things, is like thinking from the thick darkness of night about things which appear only in the light of day. . . But he who knows how to elevate his mind above the ideas of thought which partake of **space** and time, passes from thick darkness into light, and relishes spiritual and Divine things, and at last sees the things which are in them and from them . . . Every man who has understanding is able to think above the things which are proper to nature . . . and he then affirms and sees that the Divine, being omnipresent, is not in **space**.

70. All who die and become Angels put off those two things proper to nature : **space**, and time ; for they then enter into spiritual light, in which the objects of thought are truths, and the objects of sight are like those in the natural world, but are correspondent to their thoughts. The objects of their thought . . . derive nothing from **space** and time ; but the objects of their sight do appear as if in **space** and time, but still they do not think from them. The reason is that the **spaces** and times there are not stated as in the natural world, but are mutable according to the states of their life. Hence, instead of them, there are in the ideas of their thought states of life ; instead of **spaces** such things as relate to states of love ; and instead of times such things as relate to states of wisdom.

—^e. As the thoughts of the Angels derive nothing from **space** and time . . . they do not comprehend when it is said that the Divine infils **spaces** ; for they do not know what **spaces** are ; but they do clearly comprehend, when, without the idea of any **space**, it is said that the Divine infils all things.

71. That the merely natural man thinks about spiritual and Divine things from **space**, and the spiritual man without **space**. Examp.

81. Abstract **space**, and deny a vacuum, and then think about the Divine love and the Divine wisdom, that they are the essence itself when **space** is abstracted and a vacuum is denied. Then think from **space**, and you will perceive that the Divine is the same in the greatest and in the least things of **space** ; for in essence abstracted from **space** there is neither great nor small, but what is the same.

III. See IDEA.

130. Exterior thought is in **space**, but not interior thought ; and where [the thought] is not in **space**, as in the Spiritual World, still it is in the appearance of **space**.

—². But these things can be but little understood by a man who thinks about God from **space**; for God is everywhere, and yet not in **space**; thus He is both within and without an Angel . . .

134. The reason man does not know his home from any quarter in himself, is that he thinks from **space**, thus from the quarters of the natural world . . .

155. Creation itself cannot be apprehended unless **space** and time are removed from the thought . . . Remove them . . . and keep the mind in an idea abstracted from **space** and time, and you will perceive that the greatest of **space** and the least of **space** do not at all differ . . . 283². 285.

156. Creation . . . cannot be said to be effected from **space** to **space**, nor from time to time, thus progressively and successively; but from eternity and infinity; not from an eternity of time . . . nor from an infinity of **space**, because there is no such thing . . .

160. As the lowest things of nature . . . are dead . . . and are fixed, therefore there are **spaces** there . . . (Thus) **spaces** are proper to nature. And, as the **spaces** there are not appearances of **spaces** according to the states of life, as they are in the Spiritual World, they, too, may be called dead.

300^e. These things cannot be comprehended unless **spaces** are removed from the ideas. P.46². 48.

P. 49. Many will say, How can anyone comprehend anything . . . without **space** and time . . . But think interiorly whether love . . . wisdom . . . or thought is in **space** and time, and you will find they are not; and, as the Divine is love and wisdom itself, it follows that it cannot be conceived in **space** and time, thus neither can the infinite. Ex.

50. As Angels and Spirits are affections . . . and the derivative thoughts, therefore neither are these in **space** and time, but are only in the appearance of them. They have the appearance of **space** and time according to the states of their affections and derivative thoughts; and therefore when anyone thinks from affection about another, with an intention that he wants to see him, or speak to him, he is at once presented. . . **Space** and time effect nothing towards the presence, because affection and the derivative thought are not in **space** and time, and Spirits and Angels are (these). (From experience.) T.64.

—⁴. Everybody knows this from what is implanted in him; for when I have said that I have spoken with any dead man in Asia, etc., no one has ever thought about any distance of **space** . . .

51. (Thus) the infinite and eternal, thus the Lord, are to be thought of without **space** and time; and such thought is possible; and those have such thought who think interiorly in the Rational; and then the infinite and eternal are the same as the Divine. . . From thought abstracted from time and **space**, there is a comprehension of the Divine omnipresence and omnipotence, and also of the Divine from eternity; but none at all from thought in which inheres an idea from **space** and time.

R. 937². For **spaces** there are not anything but

appearances according to the likeness of minds, that is, of affections and the derivative thoughts . . .

947². In its purely spiritual sense, the Word does not derive anything from an idea of time, nor from an idea of **space**; for although the times and **spaces** in Heaven appear like the times and **spaces** in the world, still there are none there; and therefore the Angels cannot measure the times and **spaces** which are there appearances, in any other way than by states, as these proceed and are changed.

M. 50. For in the Spiritual World there are no **spaces**, but appearances of **spaces**; and these are according to the states of their life; and *these* are according to the states of their love.

158. Those things which from their origin are celestial, and those things which from their origin are spiritual, are not in **space**, but are in appearances of **space**. This is known in the world . . .

—². (Thus) the souls and minds of men are not in **space** . . . and, as they are not in **space**, they can be conjoined as into a one.

328². To think spiritually is to think without time and **space**; and to think naturally is to think with time and **space**; for to every idea of natural thought there adheres something from time and **space**; but not to any spiritual idea. The reason is that the Spiritual World is not in **space** and time, as is the natural world, but is in the appearance of these two things . . . And therefore you can think about the essence and omnipresence of God from eternity . . . because you think about (the former) without time, and about (the latter) without **space** . . .

—³. I once thought about the essence and omnipresence of God from eternity, that is, about God before the creation of the world, and as I could not as yet remove **spaces** and times from the ideas of my thought, I became anxious . . . But I was told to remove the ideas of **space** and time, and I should see . . . and from that time I have been able to think about God from eternity, and not at all about nature from eternity; because God is in all time without time, and in all **space** without **space**; whereas nature in all time is in time, and in all **space** is in **space**; and nature with its time and **space** could not but have a beginning and origin; but not God, who is without time and **space**; and therefore nature is from God, not from eternity, but in time; that is, together with its time and **space** both at once. T.31³.

I. 5⁴. As God is one, so also is the spiritual Sun one; for the extension of **space** is not predicable of the derivations of that Sun; and essence and manifestation —*crisientia*—without **space**, are everywhere in **spaces** without **space**. Thus the Divine love is everywhere . . .

T. 27. There are two things proper to the natural world, which cause all things there to be finite, one is **space**, and the other is time; and as . . . **spaces** and times were created together with this world . . . it is proper to treat of their two beginnings, which are Immensity and Eternity; for the immensity of God has relation to **spaces**, and His eternity to times.

29. That God, since He was before the world, thus before **spaces** and times originated, is infinite. Ex.

[T. 29]. In the natural world there are times and spaces, and in the Spiritual World also, not actually, but apparently; and the reason times and spaces have been introduced into the worlds, was that one thing might be distinguished from another . . . and that, by means of them, the senses of the body might be able to distinguish their objects, and the senses of the mind theirs. Times were introduced into the natural world by the rotation of the Earth . . . and by the progression of these rotations . . . And spaces were introduced into it by the Earth's being massed into a globe, and filled with matters, the parts of which are distinct from each other, and are at the same time extended. But in the Spiritual World there are no material spaces, and times corresponding thereto, but still there are the appearances of them, and the appearances are according to the differences of the states in which are the minds of the Spirits and Angels there; and therefore the times and spaces there conform themselves to the affections of their will and the derivative thoughts of their understanding; but these appearances are real, because they are constant according to the states of the Spirits and Angels.

—². The common opinion about . . . Souls . . . is that they are not in any extense, consequently, not in space and time . . . when yet they are substantial men, and live together like the men (here) upon spaces and in times, which are determined according to the states of their minds. If there were no spaces and times, that whole World . . . might be drawn through the eye of a needle, or concentrated upon the point of a hair, which would be possible if there were no substantial extense there . . . But the times there are not distinguished into days, months, etc., because the Sun does not appear to rise and set . . . They have spaces there, because all the things in that World are substantial, which in the natural world are material.

—³. (Thus) spaces and times make finite each and all things which are in both the worlds . . .

30. That God, since the world was made, is in space without space, and in time without time. Ex.

—². The reason God is present in space without space, and in time without time, is that He is always the same, from eternity to eternity; thus . . . in God and before God there were no spaces and times before the creation, but after it; and therefore as He is the same, He is in space without space, and in time without time. Hence it follows that nature is separate from Him, and yet He is omnipresent in it. Ex.

31. The infinity of God, relatively to spaces, is called immensity; and relatively to times, eternity . . . yet there is nothing of space in His immensity, and nothing of time in His eternity. Ex.

— . In God there is nothing of space and time; and yet the beginnings of these are from God.

—². As man cannot think otherwise than from ideas derived from such things as are of space and time, he cannot perceive anything of the immensity of God before spaces, nor of His eternity before times . . .

64². The reason Angels and Spirits (can become present with one another in this way) is that every

affection . . . and thought . . . is in space without space, and in time without time . . .

D. 2338. Sometimes so many appear in the same space, that if they were all there, one must be within another.

3476. Therefore the notion of time and of space is not given to Spirits, except only to those who are corporeal . . .

3481. I asked them whether there is anything of space outside the universe; and also if there is space outside the universe does it not extend ad infinitum? for no terminus can be conceived if space is conceived. Thus how can there be space without space, or what is infinite, which cannot be predicated of space! . . . They then reasoned about that non-space outside the universe, that it is without end; and therefore they seemed to themselves to advance further, until at last they saw (the statues) there, who (threatened to swallow them). They were those who in the bodily life had been in such a phantasy, and had confused the Divine infinite with the infinite of space, so that they could never conceive the infinite of the Lord except by the infinite of space; and, as they cannot conceive the infinite of space, they do not admit the infinite of the Lord. D. Min. 4609.

3482. I was delivered from (this phantasy) by thinking of infinite space as not being space outside the universe . . .

3484. Forms almost without boundaries, thus without spaces and times.

3605^e. For an idea is not finite without space . . .

3973. The Angels do not know what space is; for those who are at the end of the universe are present in a moment.

4016. In the other life there is no space, nor time; thus all are so present that they are close together even if they were at the end of the universe.

5623. That in the other life they do not know what time and space are. Ex.

5624. (Still) there are spaces and times; but it is for these reasons that (the Angels) have no notion of them.

5625. (Thus) natural thought, and especially sensuous thought, cannot recede from the notion of space and time; and if it does recede it can scarcely think; for the natural man cannot think abstractedly from times and spaces.

5627. They see all things there as in the world; but still they do not perceive them according to spaces; but according to their states of life.

D. Min. 4609. The idea of the infinite and eternal [derived] from space and time, altogether perishes so as to become nothing; and hence comes disbelief in the Divine.

— . The more interiorly anyone is elevated into Heaven, the more he is elevated from the idea of time and space; and the more deeply [he is lowered] from Heaven, the more [is he lowered] into the idea of time and space; thus the more he is removed from the idea of the infinite and eternal, and consequently from faith.

Time and **space** are the things which bound human ideas, and make them inwardly natural; and they adhere to other ideas, of which man is unaware; and they constitute the natural man who reasons . . .

E. 514¹⁰. 'Breadth of **spaces**' (Is.xxxiii.21)=truths from good in multitude and extension.

870. **Spaces** and times appear in Heaven quite similarly as in the world; but they are only appearances of the states with the Angels; for the states of their affection and the derivative thought are presented apparently before their external senses as **spaces** and as times: but still they are not **spaces** and times as in the natural world.

1131². As nature is not life, so the two properties of nature, which are times and **spaces**, are not of life . . .

1212⁵. There are two things proper to nature: time, and thence what is successive; and **space**, and thence what is extended; but these things do not exist in the Spiritual World as things proper to it; for there they are appearances of the states of their life. Hence plants there grow in a moment, and also disappear in a moment . . .

1218². The reason why, in the natural world, there are **spaces** and times, and why, in the Spiritual World, these are appearances, is that all things which appear in the Spiritual World are immediately from the Sun of Heaven . . . whereas all things which appear in the natural world are from the same by the medium of the sun of the world . . . Hence all things in the Spiritual World are spiritual . . . and all things in the natural world are material; and material things are in themselves fixed, stated, and measurable . . . whereas in the Spiritual World all things are as if fixed, as if stated, and as if measurable; yet in themselves are not so; for they come forth according to the states of the Angels, and are permanent according thereto . . . but vary as they do, especially in the World of Spirits, but not so much in Heaven and Hell . . .

1219². As there are like things in Heaven to those here, there are **spaces** and times in the Heavens; but the **spaces** there, like the earths and the things on them, are appearances; for they appear according to the states of the Angels; and the extensions and distances of the **spaces**, according to the likenesses or unlikenesses of the states . . .

—³. But still the **spaces** in the Heavens appear extended similarly to the **spaces** of our Earth; but as the **spaces** there are from an exclusively spiritual origin . . . and therefore appear according to the states of the Angels, the Angels cannot have the idea of **spaces**, but instead have an idea of their own states . . . It is the same with the times; for progressions through **spaces** are also progressions through times.

—⁵. But the idea of state, and the derivative idea of the appearance of **space** and time, exist solely in the ultimates of creation there, and from them; the ultimates of creation there being the lands upon which the Angels dwell. The **spaces** and times appear there, and not in the spiritual things themselves from which the ultimates have been created; and not even in the affections themselves of the Angels, unless the thought

from them advances to ultimates. It is different in the natural world, where the **spaces** and times are fixed, stated, and measurable, and therefore enter into the thoughts of men, and bound them, and distinguish them from the spiritual thoughts of the Angels.

1220². That **spaces** and times must be removed from the ideas, in order that the omnipresence of the Lord with all and each, and His omniscience of present and future things, may be comprehended. Ex.

De Verbo 3⁷. Therefore the speech of men in every word partakes of **space**, time, and what is personal and material.

D. Love iii. The presence of the Lord is not like that of man, which intils **space**; but it is presence without **space**, which is that He is in the greatest and the least things; thus Himself is in the greatest things, and Himself is in the least things . . .

D. Wis. vii. 5². Hence there are **spaces** and times (in the Spiritual World) . . . but they are appearances. Ex. . . When they see **spaces**, they do not think about them from **space**.

xii. 3². The presence of the Sun of Heaven is not in an extense of **space** and time; but that of the sun (here) is in that; for the extense of **space** and time was created with nature. Hence it is that the presence of the Sun of Heaven is omnipresence.

Can. God iii. 13. It is vain to think what there was before the world, and also what there is outside the world; because before the world there was no time, and outside the world there is no **space**.

Holy Spirit ii. 2. Before the creation, God was not in external **space**, thus neither after the creation to eternity.

5 **M.** 17. The light and heat (of our sun, cause that love and wisdom may have) as it were times and **spaces**; (yet) love and wisdom have them not, but only affect those who are in times and **spaces** . . .

Inv. 11. The Lord is in **space**, and in an extense; but not by **space** and the extense.

Spade. *Rutrum.* E.1154².

Span. *Spithama.*

A. 9603⁹. Occurs.

9862. 'A **span** the length thereof, and a **span** the breadth thereof' (Ex.xxviii.16)=equally as to good and as to truth.

E. 629¹⁰. 'Meted out the heavens with the **span**' (Is.xl.12)=to ordinate the Heavens. . . By 'the **span**,' etc., is signified the like as by measures, and also by the hand, namely, the quality of the Thing, and Own power.

Spaniards. *Hispani.*

M. 104. (Opinions of **Spaniards** concerning the origin of conjugal love and its potency.)

D. 3867. Like the butcherings by the **Spaniards** in America, when they hunted the nations with dogs, and cruelly butchered them.

Spare. *Parcere.*

A. 2253. 'Wilt Thou spare it for fifty righteous?' (Gen. xviii. 24) = intercession from love.

2262. 'I will spare it for those' (ver. 26) = that they will be saved.

D. Min. 4630^e. The faithful think they should be spared on account of the good which they have done; and, if they were spared, they would glory . . .

E. 340¹⁵. The continual avoidance of evils and falsities is signified by, 'thine eye shall not spare them' (Deut. vii. 16).

386². Falsity destroying good, is meant by 'a man shall not spare his brother' (Is. ix. 19).

573¹¹. 'Spare ye not her young men' (Jer. li. 3) = the destruction of confirmed falsities.

710⁴. 'Their eye shall not spare sons' (Is. xiii. 18) = that their perverted understanding will devastate all the truth of the Church. 724¹⁵.

Spark. *Scintilla.***Sparkling, A.** *Scintillatio.*

A. 1808². From the reddish glow and sparkling of the stars (there) it may be evident of what kind they are.

M. 161². Some spark of it may pass into us.

I. 11⁷. If there were a spark of life in man of his own . . .

T. 159. The particles of smoke become little sparks-*scintillulac.* Ad. 2'2055.

E. 365³⁸. Occurs. 504²⁶.

Sparkle. *Rutilare.***Sparkling, A.** *Rutilatio.***Glittering.** *Rutilus.*

A. 1526. A reddish glow of diamond light.

1621. There are atmospheres which resemble the sparkling of all the precious stones.

1808². See SPARK.

4529². The flowers there sparkle. . . This sparkling there is something of intelligence and wisdom . . . from which they have the *sparkling-rutilum*.

6601². (The rays are diffused) according to the *sparkling-rutilum*-and flaming in the object.

6907³. With those who are in falsity from evil, this light is *glowing-rutilans*. . . The glory of the world, which is from the love of self, kindles it, and causes its *glowing-rutilum*.

8813. 'Lightnings' = the *glowing-rutilatio* - and resplendence of those truths: for Divine truths shine and glow from the flaming of the light . . .

H. 159. The Lord was seen as a Sun, at first *glittering-rutilus*-and coruscating in such splendour . . . (This) *glittering-rutilum*-and coruscating began to grow dim. D. 4639.

W. 85². That Sun appeared (to me) fiery like our sun, but *glowing red* more.

182. The light of the higher Heavens is so shining white . . . and also so *glowing red* . . .

P. 166². Celestial light is a flaming *glowing* light . . .

169. *Glowing* with the colour of the human face.

M. 268². It *glistened* like the shell of a snail.

T. 73⁴. The *glow-rutilum*-from (that golden light) enlightened their temples . . .

Sparkling. *Micans.* A. 9391².**Sparrow.** *Passer.*

T. 375². Compared to butterflies on which a sparrow darts.

D. 3581. There was represented a sparrow . . . If I should reason from its viscera as to whether the sparrow is alive . . .

E. 548¹⁰. 'Five sparrows' (Luke xii. 6, 7) are mentioned, because there is meant what is few and small relatively to men.

Spathe. *Spatha.*

A. 7093³. The good of faith is signified by 'spathes of palms' (Lev. xxiii. 40). (=the internal truths of this good. 9296⁶.)

Spawning. *Egestio.*

W. 347. The subjects of the animal kingdom are propagated by seeds in an egg, or in a womb, or by spawnings.

B. 62^e. Stomachs are excited to vomiting.

Speak. *Loqui, Alloqui, Multiloqui.***Speech.** *Loquela.***Speaking.** *Loquutio.*

See under CONVERSE, SAY, TONGUE, VOICE, and WORD.

A. 5. It has been granted me to speak with Spirits and Angels. 68. 70. 322. 4923^e. etc.

11. In the fifth state (of regeneration) the man speaks from faith . . .

69. Man . . . could have spoken with Spirits and Angels . . .

174. To speak by the province of the mouth is common to the celestials. It was granted to perceive their cogitative speech. 180.

180. The celestial Angels, who sat at my head . . . did not speak, except tacitly . . .

202^e. Yet the celestial Angels speak together, like others, about various things; but with celestial speech, formed and derived from love, which is more ineffable than the speech of the spiritual Angels.

241. The sight (of the Most Ancients) was merely an instrumental thing: hence their speech was such . . . For if anyone pays close attention to the meaning of the words of a speaker, he . . . as it were does not hear the words . . .

322². Spirits speak together so acutely, subtly, sagaciously, and distinctly . . .

607². The Most Ancients spoke not so much by words . . . but by ideas, like the Angels, which they could express by innumerable changes of the countenance, especially of the lips, in which there are countless series

of muscular fibres which at this day are not set free . . . They could express in a minute what would now require an hour . . . and that more fully and clearly . . . than is possible by words . . . Many others, not of this Earth, now **speak** in a like manner.

608. With external respiration came the **speech** of words, or of articulate sound, into which the ideas of thought are determined. 1120.

831³. Sirens can **speak** exactly as if from me. 1983. D.2744. 2752. 2764^c. 3728.

904. 'God **spake** to Noah' (Gen. viii. 15) = the presence of the Lord with this man of the Church.

— . The Lord **speaks** with every man ; for whatever a man wills and thinks that is good and true is from the Lord. . . Everything good and true which the Angels with man inspire is of the Lord ; thus the Lord is continually **speaking** with man ; but quite differently with one man than with another. With those who suffer themselves to be led away by evil Spirits, the Lord **speaks** as if absent, or from afar, so that it can scarcely be said that He is **speaking** ; but with those who are being led by the Lord, He **speaks** more presently ; which may be sufficiently evident from this : that no one can ever think anything good or true except from the Lord.

—³. In proportion as the Lord is present, in the same proportion He **speaks** with man . . .

940². (This Jew) applied himself to my left ear . . . as if he would **speak** with me ; but he did not **speak** with a sonorous voice, but inwardly in himself, yet so that I heard . . .

950. (The Spirits from Gehenna) **spoke** undulatorily . . .

957. Those who have contracted the nature of **speaking** one thing and thinking another (are expelled, racked, knocked backwards and forwards, with a violent collision of the parts, and rent asunder, so that they believe themselves torn into little bits).

968. They had the idea that they must not **speak** with the devil, but flee from him. But they were instructed that it does no harm to those whom the Lord protects. Ex.

1114. Angels and Spirits, when the Lord concedes it, can meet all whom they have Known or heard of . . . and **speak** with them. Des.

1118. The **speech** (of the Most Ancients) was not articulate . . . but tacit ; and was produced not by external, but by internal respiration. . . By such **speech** they could much more fully express their sentiments and ideas than can possibly be done by articulate sounds . . . 7361. D.3317. 3322.

1119. Their internal respiration inflowed silently into a certain external **speech**, and thus into a silent **speech**, which was perceived by the other in his interior man.

1378. Much more is this the case with the **speech** of Spirits, which is interior **speech**.

1384². (Therefore the celestial Angels) do not admit **speech** about truth ; but say that it is so . . . But the spiritual Angels . . . **speak** about truth and good.

1388. His quality is known, even if he **speaks** nothing

. . . Even men know what another is thinking, from his **speech**, etc. although his **speech** witnesses differently.

1391. Communications (between Spirits) are made both by their **speech** together, and by ideas accompanied with representations . . .

1410. When anything was true, they said, 'Jehovah said,' or 'Jehovah **spake**,' which signified that it was so. But after significatives had been turned into representatives, the Lord did actually **speak** with them ; and when it is then said, 'Jehovah said,' or '**spoke**,' with anyone, it = the same as before.

1505. (Self) reigus in all the particulars of his **speech**, etc.

1580. The internal man here **speaks to-*alloquitur*** the external.

1634. On the **speech** of Spirits and Angels. Gen.art. 1757, Continued.

— . It is known from the Word that many have **spoken** with Spirits and Angels . . . but now it is not believed that anyone can **speak** with them . . . 1636, Examp.

1635. The **speech** of Spirits with me has been heard and perceived as distinctly as is **speech** with man ; nay, when I have **spoken** with them in a company of men, I have observed that just as I heard the men sonorously, so did I hear the Spirits, insomuch that sometimes the Spirits have marvelled that their **speech** with me was not heard by others ; for there was no difference whatever between them as to the hearing . . . Human discourse passes in through the ear . . . but the discourse of Spirits . . . by an internal way, into the same organs. 4652². H.248, Ex.

1637. The **speech** of Spirits with man is in his vernacular, which they **speak** as readily and skilfully as if they had been born in the same land. (Continued under TONGUE.) 1876. D.2137.

—². All Souls can at once understand the **speech** of all in the universal world, exactly as if they had been born in those countries ; for they perceive whatever a man is thinking.

1638. The words with which (Spirits) **speak**, that is, which they excite or take from the memory of the man, and suppose to be their own, are well chosen and clear, full of meaning, distinctly pronounced, and applicable to the subject . . . They choose the words better and more promptly than the man himself . . . They know the various meanings of the words, and apply them in a moment, without any premeditation ; for the reason that the ideas of their language inflow into no other words than those which are fit . . . almost as when a man is **speaking**, and thinks nothing about the words, but is solely in the meaning of the words ; then, according thereto his thought falls readily and spontaneously into words : it is the internal meaning which produces the words. In such an internal meaning, but still more subtle and excellent, consists the **speech** of Spirits ; and by this a man, although unaware of the fact, communicates with Spirits.

1639. The **speech** of words is the **speech** proper to man, and in fact is that of the external memory ; whereas

the **speech** of ideas of thought is the **speech** of Spirits, and in fact is that of the interior memory . . . From this memory I have often **spoken** with Spirits, thus in their Own language, that is, by ideas of thought . . . 1876.

[A.] 1640. Spirits have **spoken** with me from the various situations in which they were according to their situation in the Grand Man, that is, according to their state.

—². From their **speech** I could perceive their quality; for from their **speech** . . . it is manifestly evident of what genius and disposition they are; also of what persuasion, and of what affection; so that if they are deceitful, even if there is no deceit while they are **speaking**, yet the genus and species of the deceit are perceived from every word and idea . . . so that there is no need of much exploration; for in every word and idea there is an image of it.

—³. It is also perceived whether the idea of their **speech** is closed, or open; also, what is from themselves, what from others, and what from the Lord . . .

—^e. Before a Spirit **speaks**, it is known from the thought alone what he intends to **speak**; for the thought inflows more quickly than the **speech**.

1641. Spirits **speak** together—*colloquantur*—as men do; and those who are good, with all the familiarity of friendship and love . . . and this in their own **speech**, by which they express more in a minute than a man can in an hour. For their **speech** is the universal of all languages, being by ideas, which are the primitives of words. They **speak** upon subjects with marvellous acuteness and perspicuity, by as many series of reasons following in order . . . They adjoin persuasion and affection.

—². Sometimes they **speak** by representations. Des.

—³. Spirits are not aware that they **speak** with one another with **speech** of such surpassing excellence . . . unless it is given them by the Lord to reflect upon it; for this **speech** is natural to them . . . as with a man who fixes his attention on the meaning . . . and who sometimes does not know with what **speech** he is **speaking**.

1642. The **speech** of angelic Spirits is still more universal and perfect (than that of Spirits); and the **speech** of Angels is more universal and perfect still. Ex. D. 2139.

1643. The **speech** of Angelic Spirits is incomprehensible . . . The Thing [spoken of] is presented representatively in a wonderful form. Des. 1876.

1645. The **speech** of Angels is ineffable . . . and is not intelligible to man in any way . . . nor to Spirits . . . Their **speech** is not of Things represented by any ideas like those of Spirits or angelic Spirits; but is of ends and the derivative uses, which are the beginnings and essentials of Things. The angelic thoughts are insinuated into these, and are varied there with indefinite variety; and in each and all things of that **speech** there is interior delight and happiness from the good of mutual love from the Lord, and beauty and delectation from the derivative truth of faith . . .

1646. The **speech** of the Angels sometimes appears

in the World of Spirits, thus before the interior sight, like a vibration of light, or of resplendent flame; and this with a variation according to the state of the affections of their **speech**. It is only the generals of their **speech** . . . which are thus represented.

1647. The **speech** of the celestial Angels is distinct from the **speech** of the spiritual Angels, and is even more ineffable and inexpressible. It is the celestial things of ends into which their thoughts are insinuated, and they are therefore in happiness itself; and, wonderful to say, their **speech** is much more abundant; for they are in the very fountains and origins themselves of the life of thought and **speech**. 2157².

1648. There is a **speech** of good Spirits, and of angelic Spirits, which is a simultaneous **speech** of many, especially in gyres, or choirs. Des. . . Such was the form of Songs anciently; and such is that of the Psalms of David.

1649. A flowing way of **speaking**, like the rhythmical or harmonious form of Songs, is natural to Spirits. They **speak** so among themselves, although they are not aware of it. Souls come at once into the habit of **speaking** in this way. I have been initiated into similar **speech**, and it has at last become familiar. The reason their **speech** is such, is that they **speak** in Society, which for the most part they are unaware of: a very clear indication that all are distinguished into Societies; and that all things are consequently in the forms of the Societies.

1680^e. There are many who can **speak** well [of others] from a habit contracted in the world; but it is instantly perceived whether the mind accords . . .

1707³. Unless there were this influx (of truths from the Lord) man could not think, and so could not **speak**.

1745². When in a state of temptations, [the Lord] **spoke** with Jehovah as with another; but in so far as His Human essence was united to His Divine essence, He **spoke** with Jehovah as with Himself. . . An Angel (also) sometimes **speaks**, not from himself, but from the Lord; and he then knows not but that he is the Lord . . .

1757. The **speech** of Spirits with man is effected by means of words; but the **speech** of Spirits among themselves, by means of ideas . . . not obscure ones like those of man, but distinct ones, like those of **speech**. . . After death, the ideas of thought become discrete, so as to serve for distinct forms of **speech** . . .

1758. The **speech** of Spirits is diverse: each Society or family of Spirits can be distinguished from others by the **speech**; nay, every Spirit can; much as it is with men; not only by the affections which make the life of the **speech** . . . and by the accents; but also by the tones, and by other marks not so easily described.

1759. The **speech** of celestial Spirits cannot easily inflow into the words with man; for it cannot be fitted to a word in which there is anything which sounds harshly, or in which there is a doubling of the harder consonants, or in which there is an idea from memory knowledge—*scientifico*; on which account they rarely inflow into the **speech** otherwise than by affections, which soften the words like a flowing stream or aura.

— . The **speech** of Spirits who are intermediate

between the celestial and spiritual is sweet, flowing like the gentlest atmosphere, soothing the recipient organs, and softening the words themselves: it is also rapid and sure. The flowingness and pleasantness of the **speech** is from the celestial good in their ideas . . . and there is nothing dissentient between the **speech** and the thought. All the sweet harmoniousness in the other life is from goodness and charity.

—^e. The **speech** of the spiritual is also flowing; but is not so soft and gentle. It is especially these who **speak**.

1760. There is a flowing **speech** of evil Genii also, but solely to the hearing outwardly; inwardly it is strident, because from the simulation of good . . . There is also a **speech** of such Genii devoid of the flowing quality, in which the dissent of the thoughts is perceived as a silent creeping.

1761. These Spirits . . . inflow not only with **speech**, but also with the reply. Ex. (See SPIRIT.)

1762. There are Spirits who do not **speak**; but who have expressed their sentiments by changes induced on my face. Des.

1763. There has also been heard a simultaneous **speech** of many Spirits, undulating like a roll, and inflowing into the brain with a varied determination.

— Also a **speech** of certain Spirits which is terminated in a fourfold manner, as if to the tone and sound of threshing . . .

— There have been heard those who **spoke** with a sonorous voice, but as it were inwardly in themselves; but still it came to the hearing as **speech**.

—². Others **spoke** by a belching forth of the words as from the belly; they are such as wish to give no attention to the sense of a Thing; but are forced to **speak** by others. 4656, Ex.

— I have heard some who **spoke** with a raucous or cracked sound . . .

— And also those who could not **speak** sonorously; but as if they had a cold: they are from those who elicit the secrets of others with an injurious end . . .

—³. There are little Spirits, who, although few, **speak** like a vast multitude, as it were thundering . . .

—^e. But these species of **speech** are comparatively rare. These, wonderful to say, are heard as loudly and sonorously by one who has the internal organs of hearing open . . . as are the sounds and **speeches** of men on Earth; but not one whit by those in whom they are not opened.

1764. Once Spirits **spoke** with me by means of mere visual representatives: flames of various colours, lights, clouds rising and falling, etc.

1822. Perception is nothing but a certain internal **speech** . . . All internal dictate, and also conscience, is nothing else.

1876. The **speech** of Spirits among themselves is not one of words, but of ideas, such as are those of human thought without the words; and therefore it is the universal of all languages. But when they are **speak- ing** with a man, their **speech** falls into the words of the man's language . . . When Spirits are **speaking** together—*colloquuntur*—among themselves, they cannot

utter a single word of human language . . . Some have retired, and tried; but on returning they said that as those words are grossly material they are below their sphere . . .

1886, Pref.^e. For in the other life hearts **speak**, and not lips. 2122. 4689². 8944. 9394².

1925. Angels . . . **spoke** through the prophets; yet what they **spoke** was not from the Angels; but through them . . . As soon as they had done **speaking**, they returned into their former state, and **spoke** as from themselves.

—³. In order that the **speaking**—*loquutio*—may come to man by words . . . the Lord makes use of the ministry of Angels . . .

—⁴. As the Lord **speaks** through Angels when He **speaks** with man . . .

1953. The ear cannot know, still less perceive, the **speech** which it takes in; it is the interior hearing which . . . apprehends, and the interior sight or view which perceives; thence, through the hearing, there is apperception of the sense of the **speech**.

1970^e. All confirmed by living **speech**, exactly as by human **speech**.

1972. The sight of my spirit has rarely been opened to me so far (as the Second and Third Heavens); but it has been given me to know what they were **speaking** by a certain perception . . . and frequently through intermediate Spirits. (See 3346, and 3886, below.)

1980. (Dreams excited by what angelic Spirits were **speaking** about among themselves.) 1981.

2097. 'To **speak**,' and 'to say,' = to perceive. 2104.

2129². The **speech** of the Spirits penetrated distinctly through these sounds.

2271. 'He added to **speak** unto Him' (Gen. xviii. 29) = thought; for to **speak**, or **speaking**—*loquutio*—is nothing but that which flows from thought . . . Thus to think is signified by to **speak**.

2287. 'To **speak**' = to think; but here, to perceive, because predicated of Jehovah.

2294. Spirits lead the infants to think and **speak** . . . H. 343.

—^e. (This is) to train them . . . not to think and **speak** from others.

2301. Infants of celestial genius think, **speak**, and act more softly . . . but those of spiritual genius, not so softly; but (with) something vibratile as of wings.

2303. Angelic Spirits . . . **spoke** with me in angelic **speech**, not distinguished into words.

2304^e. He **spoke** with his brother who had died adult . . .

2470. When Angels and Spirits are **speaking** with a man, their ideas—by which they **speak** among themselves—inflow into the words of the man's language, and so conjoin themselves with them that they know not but that they are **speaking** the vernacular proper to the man . . .

2476. From the interior memory one can **speak** . . . (there) with all in the universe.

2477. For Spirits **speak** among themselves about

such things in a manner far surpassing what man can believe, or even conceive; but each according to his own affection.

[A.] 2588⁷. Speeches which are heard refer themselves to a certain interior sight, into which they are transmuted.

2593^e. The mode of thinking and speaking (with the Ancients), was (representative).

2603². When (these Gentiles) were in their state of affliction, their speech was attended with a sort of collision, and thus was distinct from that of others. But when . . . they were taken up to the paradises, they no longer had such speech, but one almost angelic.

2619. 'To speak' = to think. (See SAY, here.) 2929.

2626. 'As God had spoken' (Gen. xxi. 2) = as He willed; for 'to speak' = to think; and for the Divine to think is to will.

2733. The speech of Spirits is illustrated by representatives, which fully express the sense, and many things in a moment.

2745. (Such wives) begin by speaking much.

2751. They supposed I was a Spirit, because I spoke with the speech of Spirits.

2799¹. When anyone there speaks what he knows to be false, there at once come down over his head as it were little swords, and terrify. D. 4309.

2896². All things (to the Most Ancients) were representative . . . and from them they thought of celestial and spiritual things: in this way . . . they were able to speak with the Angels . . .

2951. 'To speak' = to think, and also to will; thus to inflow. 2965.

3037. 'To speak' = to perceive; and also to will.

—². When it is said of Jehovah that He 'speaks,' in the internal sense it means that He wills; for whatever Jehovah speaks, He wills.

3076. 'To speak' = to will. 3510.

3151. 'To speak words' (Gen. xxiv. 33) = to instruct. 3152.

3167². Only what could enter through chinks, and give the faculty of thinking and speaking.

3213. From these representations upright Spirits are able to know what the Angels are speaking among themselves. . . Angelic ideas and speech cannot be presented before Spirits in any other way . . .

3336². From this is man's thought; and, from thought, his speech.

3342. All the speech of Spirits and Angels is effected also by means of representatives. Ex.

—². All the speech perceived by the ear, when it ascends towards the interiors, passes into ideas not unlike those of visual things, and from these into intellectual ones; and thus there is effected a perception of the meaning of the words. (This shows) that man has such speech after the separation of the body; because he is in the same while he lives [here] . . .

3343. The speech of the Angels of the interior

Heaven is still more beautifully and pleasantly representative; but the ideas . . . are not expressible in words . . . Spiritual things are expressed by modifications of heavenly light . . . and celestial things, by variations of heavenly flame . . . Man comes into this interior speech after the separation of the body, provided he is in spiritual good . . . for he has this speech interiorly in himself, although unaware of it.

3344. The speech of the Angels of the Third Heaven is also representative, but is such as cannot be apprehended by any idea . . . This idea also is inwardly in a man who is in celestial love . . . and, after the separation of the body, he comes into it, as if born into it . . .

—². In a word, by representatives adjoined to ideas, speech becomes as it were alive; least of all with man, because he is in the speech of words; but more so with the Angels of the First Heaven; still more so with those of the Second; and most of all with those of the Third . . .

3345. Thus there are speeches more [and more] interior, in order, but such that one comes forth from another in order, and one is in another in order. The speech of man is known, and also the thought from which this speech is . . . The speech of . . . the Angels of the First Heaven, and the thought from which it is, are more interior . . . The speech and thought of the Angels of the Second Heaven are still more interior . . . And the speech and thought of the Angels of the Third Heaven are inmost . . . And although they are all such speeches that they appear as if different and diverse, still the speech is one, because the one forms the other, and the one is in the other; but that which comes forth in the exterior is representative of the interior. 3347, Ex.

3346. For many years it has been granted me to speak with Spirits and Angels almost continually; with the Angels of the First Heaven in their own speech; sometimes with those of the Second Heaven in theirs; but the speech of the Angels of the Third Heaven has appeared to me only as a radiation of light, in which there was a perception from the flame of good which was in it.

3347. The Angels compared (human) thought and the derivative speech to the external form of man (and the various degrees of internal speech to the innumerable forms which are within it, in successive order).

3393². (Thus) man's speech and gesture are only images of the things which come forth within man . . . so that the speech and gesture are the thought and will in form.

3419². Those of the Ancients who understood representatives . . . were 'the wise;' for thereby they could speak with Spirits and Angels; for the angelic speech, which, being celestial and spiritual, is incomprehensible to man, when it descends to man . . . falls into representatives and significatives such as are in the Word.

3482. The speech in the Word . . . is the angelic speech itself, but ultimate; for angelic speech which is spiritual, when it falls into human words, cannot fall into any other speech than such as that . . . The Ancients had no other speech, because they had communication with Spirits and Angels . . .

3489². For in the other life they think and speak according to their internals alone . . .

3573¹. For it is believed to be of civil prudence to speak, etc. differently from the thought and intention . . . which, with the Most Ancients, was an enormous crime.

3610². There is nothing of the Divine in their life except that they can think and speak.

3632². (Thus) the speech which flows from the thought . . . is not such as is in the thought.

3679². A sensuous man supposes that the mouth and tongue speak from themselves . . . when yet it is the thought which speaks through the organs; for the speech is nothing else than the thought speaking.

—⁵. Hence the speech (of Spirits and Angels) is not from the forms of words, as with man, but from the forms of Things.

3727. Man's thought, speech, and action, which are ultimates of order, are nothing else than truths from good . . .

3741². (Thus) thought inflows into the organic forms of the tongue, and produces speech.

3767². But speech in Heaven is effected by means of Things without the idea of persons, thus by universals; and this for the reason that in this way they comprehend innumerable things; and especially because they attribute all good and truth to the Lord . . . so that the ideas of their speech are determined to the Lord alone.

3792. 'To speak,' in the historicals of the Word, = to think. 5000. 5227. 5259. 5272. 5423. 5446. 7222.

3857⁶. The Lord spoke according to their concept.

3862. (Thus angelic) speeches, being thence, are variegations or modifications of heavenly light in which is heavenly heat, and therefore they are ineffable, and of such variety and fulness as to be incomprehensible.

3869². For the interiors of a Thing are sometimes within the words of man's speech (as in the word *hearken*), because it is the spirit of man which . . . perceives the meaning of the words of speech; and his spirit is in a certain communion with Spirits and Angels, who are in the beginnings of words.

3886. The speech—*sermo*—of the celestial Angels is not heard by the spiritual Angels, but is perceived under the form of a beating of the heart, and this for the reason that the speech of the (former) is not intelligible to the (latter); for it is effected by means of affections, but that of the spiritual, by means of intellectual ideas.

4044. How the thought can act into the organs of speech . . .

4046². When I asked who they were, they did not want to speak. . . They do not speak willingly. At last they were compelled to speak. (They were Spirits of the *dura mater*.) From speech with them it was given me to know their quality. 4047. D.1691.

4048. Interior Angels spoke through him.

4051². (In that Society) all speak unlike, but think alike. 5189. D.3822.

4104². When a regenerated man dies, he comes into like thought, and can think and speak with the Angels, and this without instruction, which would be impossible unless he had had such interior thought here.

4126. 'To speak from good even to evil' (Gen. xxxi. 24) = to speak good and think evil.

4180^e. For human speech is not adequate to express these things.

4197². 'To speak with the language of Canaan' = to apply one's self to the Divine.

4221. When it was granted me to speak with this (self-worshipper) there exhaled as it were a corporeal sphere from him. His speech was not like that of Spirits, but like that of a man still living; for the speech of Spirits is distinguished from that of men in being full of ideas, or in having what is spiritual within it, and thus what is alive . . .

4264². When the speech of Angels has fallen into the World of Spirits, it has fallen into various numbers. 6175.

4292¹. The speaking—*loquutio*—of man represents his thought; and his action, his will; the speaking and action are externals, and the thought and will are internals, of man.

4327. With the evil . . . there is no longer any involuntary sense which manifests itself in the speech, etc.; but there is a Voluntary which counterfeits the Involuntary . . .

—². At this day (these) are the most wicked of all . . . they are very numerous . . . they speak sweetly as if endowed with charity . . .

4387^e. Correspondences are circumstanced almost as when anyone is speaking in a foreign language, and the other instantly understands his meaning . . . So is it with the internal sense . . . which coincides completely with the universal language, in which are the Angels, or with the spiritual speech of their thought. Their speech is spiritual, because their thought is from the light of Heaven.

4406. (Correspondences in man's ordinary speech.)

4442. 'To speak with him' (Gen. xxxiv. 6) = to consult.

4478. 'To speak' = to will; also to inflow; here (ver. 20) to persuade.

4495². When I have spoken with Angels, I have seen numbers as it were written before the eyes . . . and have perceived that the very Things of which they have spoken fall into such numbers.

4528². These paradisiacal things . . . are representatives which descend from a higher Heaven, when the Angels (there) are speaking among themselves intellectually about truths of faith. The speech of the Angels there is effected by means of spiritual and celestial ideas, which to them are forms of words, and continually by means of series of such representations of inexpressible beauty . . .

4652. The thought of a man while speaking is nothing but the speech of his spirit; and the apprehension of the speech is nothing but the hearing of his spirit. While man is speaking, thought does not

appear to him as **speech**, because it conjoins itself with the **speech** of the body, and is in it . . .

—². That it is the spirit which **speaks** and hears, has been very evident to me from colloquies with Spirits: when their **speech** was being communicated to my spirit it fell into my interior **speech**, and thence into the corresponding organs, and there ceased in an endeavour . . . Hence their **speech** has been heard by me as sonorously as the **speech** of man. . . Hence it is evident how Spirits **spoke** with the prophets . . .

[A.] 4657^e. Whispered **speech** is heard there louder than open **speech**. D.1149.

4658. They were logicians and metaphysicians . . . who had not perfected their Rational thereby: their **speech** was slow, and sounded mutely.

—³. I told him that a little boy **speaks** more philosophically, analytically, and logically in half an hour, than he could describe in volumes; for the reason that all things of human thought and the derivative **speech** are analytic, the laws of which are from the Spiritual World.

4677¹⁰. Each and all things which the Lord **spoke** were representative of Divine things, consequently of the celestial and spiritual things of His Kingdom, and thus were adapted to the apprehension of men at the same time as to the understanding of Spirits and Angels; and therefore the things which the Lord **spoke** infilled and do infil the universal Heaven.

4799. Spirits from another orb . . . said that they had **spoken** among themselves by means of variations of the face, chiefly by means of variations around the lips; and that they had expressed affections by means of the parts around the eyes . . .

— . That **speech** in general can be expressed by means of the lips, appears evident to me from the manifold series of muscular fibres folded together which are in the lips . . .

—². Such **speech** prevails there because they cannot dissemble . . .

4803. They who correspond to the mouth want to be continually **speaking**; for in **speaking** they find the highest pleasure. While they are being perfected, they are reduced to this: that they **speak** nothing else than what is advantageous to their companions, to the community, to Heaven, and to the Lord. The delight of **speaking** in this way is increased with them in proportion as the desire of regarding themselves in their **speech** perishes . . . D.669.

4807. The Lord **spoke** by means of representatives and significatives . . . For to **speak** by means of these is to **speak** before the world and Heaven at the same time . . . Such **speech** is Divine, because it is universal, and hence is proper for the Word.

5006¹. I have **spoken** with almost all I had known . . .

5056. He **spoke** in a cracked way.

5121. All revelation is either from **speech** with Angels through whom the Lord **speaks**, or from perception.

—². Very many have had revelations from **speech** without perception, even those not in good.

5128². See ACTION. —⁴.

5182. See SOCIETY.

5187². They are forced to **speak** faster than they can think. Ex. The slow are thus inaugurated into thinking and **speaking** more quickly. D.1014. 1015. 1030. 1124a.

5125^e. Hence angelic **speech** is unlimited and relatively universal. 5253², Ex. 5287.

5228. Perception is . . . the **speech** or thought of the Angels who are with the man; when this **speech** or thought inflows, it becomes a perception that it is so, or is not so . . .

5249². Many may wonder what the Angels **speak** about among themselves . . . Such things as are in the internal sense of the Word. Enum.

5302. Man is not man because he can **speak**, etc.

5337². Thought may be said to proceed when it becomes **speech**. . . Thought puts on a different form when it becomes **speech**, but still it is the thought which so proceeds; for the words and sounds which are put on are mere additions . . .

5378. (The renal) Spirits . . . were silent; yet afterwards they **spoke**; not as a number, but all as one.

5380. They **speak** in a hoarse voice, as if cracked.

5383. (They explore other Spirits) by leading them to **speak**, which is done there by means of an influx . . . If the train of the induced **speech** is easy, they judge that they are such . . .

5388. He could captivate minds by **speaking** for favour, and assenting . . . His character was not at first evident from his discourse; he could **speak** volubly, like a flowing stream, like a good Spirit; he was found out by his not loving to **speak** about the things of faith and charity . . .

5432². When they **speak** these things they do not **speak** them from their interior man . . .

5434². (Unless all things are abstracted from the idea of persons) the thought and derivative **speech** cannot be universal, and comprehend many things simultaneously, as with the Angels.

5464. When **speaking** with others they see these things; but when **speaking** with themselves, thus with their interior man . . . they see the contrary.

5481. 'Returned and **spake** to them' (Gen.xlii.24)= influx.

5492^e. (Thus) angelic thought and **speech** are spiritual; and human thought and **speech** are natural.

5557. There are Spirits through whom others **speak**, and who scarcely understand what they are saying; yet they **speak** much. Those become such who (here) have only babbled, and have thought nothing about what they were saying, and have loved to **speak** about all things. There are troops of them. Some of these female Spirits relate to the membranes . . . some to the cuticles . . . for they are only passive forces. D.1721-1726.

5561. Other Spirits **speak** through those (who relate to the bones), and they themselves know but little what they are saying; but still they **speak**, placing delight in this alone. Into such a state are reduced those who have led an evil life, and yet have had some remains of good stored up in them . . .

5568. These (infernals) gnash the teeth when they **speak**.

5578. The (Hebrew) text was continuous, in imitation of heavenly **speech**.

5653. 'To **speak** to him' (Gen. xliii. 19) = consultation from doctrinals.

5718. (Spirits who want to dominate) **spoke** with me from above . . . Their **speech** was like a flowing stream, because they had excelled in fluency.

5721². Such **speak** there as in the world, with authority and gravity, and as if from what is just . . .

—⁴. When this appearance of what is just is taken away from them, they **speak** with another tone.

5752. 'To **speak**' = influx. 5754. 5797. 5970. 6447. 6511. 6984. 7003. 8128. 8824. 9817. 10691.

5862. The things which are determined from the thoughts into **speech** flow ordinately by general influx, according to the correspondences with the Grand Man . . . and therefore the Spirits who are with man have nothing in common with them, and thus do not **speak** through the man's tongue, etc., for this would be obsession. 6192. 6211.

5977². Genii place delight in being silent ; but Spirits in **speaking**.

6000. Revelations take place (also) by means of **speech** within man, or by **speech** outside of him from Angels seen, or by **speech** outside him from Angels not seen.

6040². For spiritual **speech** is such ; for so the ideas of thought are abstracted from persons, and are determined to Things . . . 6653. 6804².

6078. If food is taken between **speaking** and hearing, the vessels which receive the chyle are opened . . . 8352³.

6202. These Spirits **speak** among themselves about such things as are adverse to the man, (causing) him to feel troubled, sad, anxious . . . D.4597. 4644. 4645. 5570. 5778. 5942.

6211. I have wondered why **speech** and action are not ruled through particular Spirits, as thought and will are ; but have been instructed that **speech** follows from thought . . . and that this flows from order, thus through general influx ; but still Spirits have been allotted to every member of **speech** . . . but they are not aware of it. H.296, Refs. D.2800.

6212. With some (of the prophets there was an influx from the World of Spirits) into the **speech** itself . . . and then they did not **speak** from themselves . . . but from the Spirits who occupied their bodies. —⁴, Des. —⁵.

—^e. There were other influxes with the prophets . . . the Spirits merely **speaking** to them ; for the most part inwardly in them . . .

6319. Thus when man **speaks** of bread, etc., the thought of the Angels is about goods . . .

— . I once dreamed a common dream, (which) coincided with what the Angels had **spoken** about among themselves.

6486. I heard Angels **speaking** among themselves about the Providence of the Lord. The things they

spoke I understood, but can describe but few of them, because their **speech** was continually joined to heavenly representatives . . .

6495². To prevent (such a man) from **speaking** as he thinks, he is kept in bonds . . .

6513. '**Speak**, I pray' (Gen. i. 4) = solicitation.

6566. 'To **speak**' = influx and thence reception.

6578. 'To **speak** upon the heart' (ver. 21) = . . . influx into the will, and thus trust.

6598. Such **speak** much from the memory, and thus appear to others as wise.

6609. The thoughts and **speeches** of the Societies within which was my thought have sometimes been represented to me by clouds . . .

6617. Angels perceive the life with a Spirit or man the moment they hear him **speaking**.

6618². An Angel **spoke** with them by means of changes of state ; but they could not understand the things which he **spoke** . . .

6695. I have **spoken** not only with the inhabitants of other Earths, but also with the Spirits and Angels from them . . . To everyone who longs for it, it is conceded to **speak** with them.

6810. Many of the inhabitants of Mercury **speak** with Spirits . . .

6814. The **speech** of words, being material, the Spirits of Mercury are averse to ; and therefore I could **speak** with them only by means of a species of active thought. D.1455.

6921. The Spirits of Mercury are more ready and rapid than others in seeing, thinking, and **speaking** ; because they love Things abstracted from material things.

6923. The Spirits of Mercury **spoke** with me, but through intermediate Spirits ; for their **speech** is as quick as thought, and does not fall into human **speech** except through intermediate Spirits. They **spoke** in a volume, and yet so readily and quickly. Their **speech**, being that of many together, was apperceived as an undulation ; and, what is remarkable, it fell towards my left eye, although they were to the right. Ex.

6943. Naked spiritual things cannot be expressed in the words of human **speech**.

6982. 'I am not a man of words' = that (truth Divine) has not **speech**. . . For, in order to be heard, what is Divine must become human (by) passing through the Heavens, and (then) it is presented in a human form, and becomes **speech**, which **speech** is uttered by means of Spirits, who, in that state, are called the Holy Spirit . . .

6985. 'For I am heavy in mouth, and heavy in tongue' = that the voice and **speech** from the Divine is neither heard nor perceived. . . 'Tongue' = **speech**, because it is the organ of **speech**. . . To be heard, is predicated of the voice ; and to be perceived, of the **speech**.

6987. The mouth, with the lips, corresponds to in-

terior **speech**, which is of thought. . . Man has active thought while he is **speaking**; it may be called thought **speaking**; whereas the thought is passive which man has when not **speaking**. . . and it is the active or **speaking** thought which is signified by the mouth. . . Moreover this thought **speaks** in its own way, and by the activity of this **speech** it excites the corresponding organs of the body.

[A. 6987]². It appears as if the words of **speech** were in the thought, but this is a fallacy: it is only the sense of the **speech** which is there, and this sense can scarcely be known to the man, for it is the **speech** of his spirit, which **speech** is the universal **speech**, such as is the **speech** of Spirits. When this **speech** inflows into the corresponding organs of the body, it presents the **speech** of words, which is exceedingly different from the thought which produces it, as may be evident from the fact that a man can think in one minute what he utters—*eloquitur*—or writes in a long space of time, which would not be the case if the thought were one of words, as is the **speech** of the mouth. It is from the correspondence of the **speech** of the thought and the **speech** of the mouth, that after death. . . man knows how to **speak** in the universal language. . . and also that he then scarcely knows but that he is **speaking** there just as he did (here); when yet the words of their **speech** are not such words as man has in the body, but are the ideas which had been of his thought, and there are very many things in one idea; and therefore a Spirit can utter—*eloqui*—in a moment things which a man can scarcely utter in half an hour; and after all there are many things in the same idea which can never be expressed in corporeal **speech**.

—³. Moreover, the Angels in Heaven **speak** differently from Spirits: the former have a **speech** from intellectual ideas. . . whereas Spirits have a **speech** from the ideas of imagination. . . Hence in one idea of the thought of the Angels there are very many things which Spirits cannot utter—*eloqui*—by many series of their own ideas, besides many things which they cannot express at all.

—^e. But, when a Spirit becomes an Angel, he is in angelic **speech**; just as a man, when he becomes a Spirit, is in the **speech** of Spirits, from a like cause.

6996². Even if man heard his attendant Spirits **speaking** with each other, he could not perceive [the meaning]; for the **speech** of Spirits is devoid of human words, being the universal of all languages. What is more, Spirits cannot hear Angels [**speaking** among themselves]; and if they heard them they could not perceive [the meaning]; for the angelic **speech** is still more universal. Nay, the Angels of the Inmost Heaven can be still less heard and perceived, because their **speech** is not a **speech** of ideas, but is one of affections of celestial love. Now as these **speeches** are so remote from man that they cannot possibly be heard or perceived by him, what must the Divine **speech** be, which is infinitely above the **speeches** in the Heavens! It is called Divine **speech**, but the Divine truth which proceeds from the Lord's Divine Human is meant. It is therefore evident that, in order to be heard and perceived, this must pass to man through mediations, the last of which is through a Spirit who is with the

man, who either inflows into his thought, or **speaks** by an audible voice.

—³. For the things which man **speaks** are presented quite differently with Spirits; and the things which Spirits **speak**, quite differently with Angels. . .

6999. 'I know that **speaking** he will **speak**' (Ex. iv. 14) = preaching; for 'to **speak**,' when said of doctrine, here represented by Aaron, = preaching, for this belongs to doctrine.

7008. 'To **speak**' = confession and preaching.

7063. 'Aaron **spoke** all the words which Jehovah **spoke** to Moses' (ver. 30) = the derivative doctrine from the Divine; for 'to **speak**,' when predicated of doctrine. . . = utterance and preaching.

7072. The very **speech** of Spirits and Angels is full of representations.

7077. The angelic Spirit **spoke** (with the Spirits of Mercury), by means of angelic ideas, much more readily than they. . . Afterwards, I saw another Angel **speaking** with them. . . and afterwards he **spoke** with them by means of changes of state, which they said they did not understand. . .

7089². The Word in the internal sense is still more profound; for most things which are thought and said in the Heavens do not fall into the words of human **speech**. . . Yet, as material things correspond to them, they can be set forth by means of material things, thus in natural **speech**, but not in spiritual **speech**, for spiritual **speech** is not one of material words, but of spiritual words, which are ideas modified into words, in the spiritual aura, and represented by variegations of heavenly light.

7215. 'Moses **spoke** thus. . .' (Ex. vi. 9) = exhortation by the law Divine; (for) 'to **speak**' = exhortation, because he **spoke** to them that which had been commanded him by Jehovah.

7220. '**Speak** to Pharaoh. . .' (ver. 11) = admonition to those who infest; (for) 'to **speak**,' when from Divine command, = admonition. 7228. 7243.

7222. 'Moses **spake** with Jehovah' (ver. 12) = the law from the Divine and the derivative thought; (for) 'to **speak**' = thought.

7226. 'Jehovah **spoke** to Moses and to Aaron' (ver. 13) = instruction anew from the law Divine, and at the same time from doctrine; (for) 'to **speak**' = instruction anew. 7241.

7240. 'Jehovah **spoke** to Moses. . .' (ver. 28) = command. 7286.

7243^e. 'All that I **speak** to thee' (ver. 29) = the things which inflow from the Divine.

7270. 'Thou shalt **speak** all I command thee, and Aaron shall **speak** to Pharaoh' (Ex. vii. 2) = the reception of the Divine influx, and communication. Ex.

7357. Those in Hell. . . can **speak** nothing but things false; and therefore when any such Spirit **speaks**, as happens when they appear in the World of Spirits, it is at once known that it is false. III.

—^e. For everyone **speaks** according to the affection of his love; and no one can **speak** contrary to it except

from simulation . . . as the evil are wont to do when they **speak** truths. But these truths, which are **spoken** in this way, are falsities with *them*. On the other hand, those in truth from good cannot help **speaking** truths.

7359. Spirits (from Mars) applied themselves to my left temple, and there breathed their **speech** on me; but I did not understand it . . . It was like a very soft aura. . . When it entered through the mouth . . . and through the Eustachian tube into the brain . . . I understood their **speech** . . . I observed that while they were **speaking** with me my lips were moved, and also the tongue a little, which was on account of the correspondence of interior **speech** with exterior **speech**. Exterior **speech** is that of articulated sound, which falls upon the external membrane of the ear, and, by means of little organs, membranes, and fibres within the ear, is conveyed into the brain. D.1541.

7360. (Thus) the **speech** of the inhabitants of Mars is different from the **speech** of the inhabitants of our Earth, namely, in that it is not sonorous, but almost silent, insinuating itself into the interior hearing and sight by a shorter way; and, being such, it is more full and perfect, fuller of ideas of thought, and thus approaches nearer to the **speech** of Spirits and Angels. Moreover, the affection itself of their **speech** is represented in their faces, and its thought in their eyes . . .

7361. Such also was the **speech** of the Most Ancients on this Earth . . .

7381^e. Hence it is that the things which the Angels **speak** among themselves are incomprehensible to man, and are also ineffable.

7390. In the other life, it is from a law of order that he is presented present with whom anyone wants to **speak** . . .

7498. 'To **speak**' = communication.

7618, 7619. 'As Jehovah **spoke** by the hand of Moses' (Ex.ix.35)=according to the prediction by the medium of the law from the Divine. . . 'To **speak** by the hand' of anyone=mediately. Ill.

7740. 'Thou hast rightly **spoken**' (Ex.x.29)=that so it is.

7745. Spirits from Mars are skilled in **speaking** among themselves in such a way, that the Spirits present do not understand, or perceive, what they are **speaking**. I marvelled that such **speech** is possible; since all Spirits have one **speech**; and all **speech** flows from thought, and this consists of ideas . . . and ideas, together with the thought itself, before it becomes **speaking**, are clearly perceived in the other life. But . . . those Spirits form ideas by the lips and face which are not intelligible to others; and at the moment they begin to **speak** by means of them among themselves, they withdraw their thoughts from others, being especially careful that nothing of affection manifests itself. . . It is those inhabitants of Mars who place heavenly life in Knowledges alone . . . who have invented such **speech** . . . and, when they become Spirits, they retain it. It is these Spirits who are signified by the bird of stone. Ex. D.3880-3883.

7746. Nevertheless, angelic Spirits perceive everything which (these Spirits of Mars) are **speaking**, because no thought can be withdrawn from them . . . D.3884.

7747. The Spirits of Mars . . . afterwards **spoke** openly with me, saying that the inhabitants of their Earth **speak** in a similar way among themselves. They were then told that that is evil, because they thus obstruct internal things, and recede from them to external things, which they also deprive of their life; and especially because it is not sincere to **speak** so: for they who are sincere want to **speak** nothing . . . except what others may know . . . whereas those who do not want others to know what they are **speaking** judge concerning others, feel evilly about them, and well about themselves . . . D.3885-3889.

7802. It is common in (Jupiter) for Spirits to **speak** with the inhabitants . . .

—². To **speak** with Spirits and Angels, was also common on this Earth . . .

7809. (In Jupiter) Spirits **speak** with man; but not man with Spirits, except only these words . . .

7830. 'Speak to all the assembly . . .' (Ex.xii.3)=influx, with information.

7933. 'As Jehovah hath **spoken**' (Ex.xii.25)=according to the promise in the Word.

7959. 'As ye **spake**' (ver.31)=according to their will. 7961.

8021. The **speech** (of one of the chastising Spirits of Jupiter) was harsh-*stridens*, the words being very little discrete from one another . . . (Compare 8027.) D.1648, Ex.

8022. I could perceive from the **speech** (of the Angels of Jupiter with me) that they are quite different from (our) Angels; for their **speech** was not effected by means of words, but by means of ideas, which diffused themselves on all sides through my interiors; whence they had an influx into the face, so that it concurred with every particular . . . The ideas which were instead of words were discrete, but only slightly so. They said that they **speak** in this way with their own [associates] on that Earth; and that the **speech** also is of the face, beginning from the lips. 8247. D.1649.

8023. They afterwards **spoke** with me by means of ideas still less discrete, so that scarcely any interval was perceptible. In my perception it was like the sense of the words with those who attend solely to the sense abstractedly from the words. This **speech** was more intelligible to me than the former, and was also fuller. It inflowed into the face in a similar way to the former; but the influx was more continuous, in accordance with the quality of the **speech**; but it did not begin from the lips, but from the eyes. They said that they **speak** in this way also with their [associates] on that Earth; but with those there who excel in interior sense and apperception. D.1650.

8024. They afterwards **spoke** still more continuously and fully, and now the face could not concur with an accordant motion; but I felt an influx into the brain, and that it was acted upon in a similar way. D.1651.

[A.] 8025. Lastly, they **spoke** so that the discourse fell solely into the interior understanding. Its volubility was like that of a thin ether. I perceived the influx itself, but not distinctly its particulars. They said that there are men on that Earth with whom they **speak** in this **speech**; and that they are those who are carried into Heaven immediately after death. D.1652.

8026. These kinds of **speech** are circumstanced like fluids; the first kind like flowing water; the second like a thinner water; the fourth like the atmosphere; and the fourth like a thin aura. D.1653.

8031. The Spirits of our Earth **speak** many things, and think little . . .

8128^e. Thought from perception is internal **speech**, to which external **speech** corresponds; and therefore, in the internal sense, the former is meant by the latter.

8167. 'To **speak**'=influx and consequent reception, thus also thought.

8180. 'To **speak**'=influx and consequent perception.

8248. The inhabitants of Jupiter use also the **speech** of words, but not so sonorous as with us. The one kind of **speech** assists the other; and life is insinuated into the **speech** of words by means of the **speech** of the face.

8249. The first kind of **speech** in every Earth has been by means of the face; and this from two origins therein, the lips, and the eyes. Ex. . . In this way the affections and ideas could be presented to the life, and fully. In this way they also appeared to the eye, as in a form, and very many things all at once; and therefore this **speech** surpassed the **speech** of words as much as the sight (of a thing) does hearing about it. Moreover, such **speech** was in agreement with the **speech** of the Angels, with whom men then had communication; and besides, when the face **speaks**, or the mind through the face, there is angelic **speech** with man in an ultimate natural form, and there is a presence of the internal sight or thought of the one person in that of the other; but not when the mouth **speaks** by means of words.

—^e. It is evident that the Most Ancients could not have the **speech** of words, because the words of language were not infused immediately, but were invented and applied to Things, which could not be done except in course of time.

8250. So long as there was what is sincere and right with man, such **speech** remained; but as soon as the mind began to think one thing and **speak** another, which was when man began to love himself and not the neighbour, then the **speech** of words began to grow, the face being either silent or counterfeiting . . .

—². It is not allowable there to **speak** one thing and think another. S383^e. H.498. P.231⁴.

8261³. Hence angelic **speech** is harmonic, falling into numbers.

8383^e. The Spirits of Jupiter were astounded . . . that it is possible for men to **speak** one thing and think another, which with them is impossible.

8441. 'To **speak**' (Ex.xvi.10)=instruction through influx. 8444. 8446. 8493.

8443³. The angelic **speech** of the higher Heavens appears to those below as light, and also as the resplendence from light; whereas the **speech** of the Angels of the lower Heaven appears as a bright cloud, in various forms . . .

8632. Their Angels do not even **speak** harshly.

8733. As the Spirits of Jupiter relate to the Imaginative of thought, they **speak** little, and think much; and, when they **speak**, their **speech** is cogitative, which differs from the **speech** of others in not being so much terminated in what is sonorous, but as it were in a soft murmur, which inwardly is voluble. The thought itself thus evolves itself with them into **speech**. The reason is that they are of a genius intermediate between the spiritual and the celestial; for the spiritual **speak** sonorously, and inject everything of their thought into their **speech**, whence, in order to know their thought, it must be collected from their words; whereas with the celestial it is not so; for what is of their will rolls itself by means of somewhat of thought into what is like a wave, which affects and moves the will of the other according to the state of the Thing.

8734. The **speech** of Spirits in general is formed from the ideas which are of thought, which fall into words according to their fulness and affection; and, as the entire idea of a Thing is thus presented and communicated, Spirits can set forth more within a minute than man can within an hour; for every idea of the Thing, such as it is in the thought, is fully transmitted into the thought of the other.

8772. 'To **speak**,' when from the Divine, =influx. 8777.

8782. 'The **speech** (of Jehovah)'=Divine truth.

8834^e. Angels **speak** so; for they attribute thought to truth from good, abstractedly from person . . . (Thus) angelic **speech** is the **speech** of wisdom.

8868³. In the other life everyone who **speaks**, plainly perceives what is stored up in the words of his **speech**; as, whether there is what is closed therein, or what is open; also the quality of the affection which is in it . . . and so on.

8870². They who **speak** otherwise than they think . . .

8885⁴. For they learn from infancy to **speak** differently from what they think . . .

8920. 'To **speak**'=influx and communication, hence also reception.

—³. (Refs. to passages on angelic **speech**.)

8931. 'I have **spoken** with you from Heaven' (Ex. xx.22)=all things of the Word through influx from the Divine through Heaven . . . For that which Jehovah **speaks** is Divine truth, thus is the Word which is in the Church; and that which He **speaks** passes through Heaven. Ex.

8948. Granted to **speak** with the Spirits of Saturn.

8949. When the inhabitants of Saturn come of age, they **speak** with Spirits . . .

8985. Abstract **speech** is angelic **speech**. Ex.

9013⁷. In the other life the evil are allowed to **speak** what is evil and also false; but not what is good and

true; since all there are compelled to **speak** from the heart . . . Those who do otherwise are . . . hidden away in the Hells.

9049⁷. The Lord, when in the world, **spoke**—as everywhere in the Old Testament—at the same time for the Angels in Heaven and for men in the world; for His **speech** was in itself Divine and heavenly, because from the Divine, and through Heaven; but the things which He **spoke** were presented by such things in the world as corresponded.

9086². For whatever the Lord **spoke**, He **spoke** from the Divine; and, when [**speech**] is from the Divine, there is an internal sense in every particular. 9166^c. 9198². 9212^c.

9104. Conjunction is effected by a state of longing to **speak** with another.

9202. Not only thoughts, but especially affections which are of good and truth, **speak** in Heaven . . . and, if ardent, they cry out. D.4821.

9213^e. He who incites another to confirm his [the inciter's] truths, causes him not to think or **speak** from himself, but from him; and, when anyone thinks and **speaks** from another, the truths which are with him are disturbed, and yet he is not amended . . .

9235. The inhabitants of the moon do not **speak** so much from the lungs as those of other Earths, but from the abdomen, from some air there collected; because the moon is not encompassed with an atmosphere like that of other Earths. D.3242a.

9237. Spirits and Angels often **speak** with the inhabitants of the moon . . .

9283. The things of the mouth = those of the thought, because man's **speech** flows from the thought; for man has **speaking** thought, and thought not **speaking**. It is the **speaking** thought with which the **speech** makes a one; and it is the thought not **speaking** with which the **speaking** thought and the derivative **speech** makes a one with the sincere and just, but not with the insincere and unjust. For the thought not **speaking** is man's higher or interior Intellectual proceeding from his will itself; whereas the **speaking** thought is his exterior Intellectual formed by the interior . . .

9333². Whatever man **speaks**, etc. from his earliest infancy, adds itself to his life, and makes it; and it cannot be exterminated, but only removed.

9396². For at this day scarcely anyone **speaks** with Angels and Spirits . . . when yet . . . to **speak** with Spirits and Angels was common with the Ancients and Most Ancients, because they were interior men: for they thought in the spirit almost abstractedly from the body: whereas modern men are exterior, and think in the body almost abstractedly from the spirit . . .

9398. 'All things that Jehovah hath **spoken** we will do and hear' (Ex.xxiv.7)=the reception of the truth proceeding from the Lord's Divine Human, and obedience . . .

9407². Take human **speech** as an example. This, in its first origin, is the end which the man wants to manifest by the **speech**: this end is his love . . . and from it flows the man's thought, and at last the **speech**

. . . That the end is the first of **speech** . . . the thought the second of **speech** . . . and that thence follows the **speech** of words. Ex. Moreover, a man who attends to the **speech** of another, does not attend to the words of the **speech**, but to the sense . . . and he who is wise attends to the end . . . These three are presented in the **speech** of man, and to these the **speech** of words serves as an ultimate plane.

—¹³. Divine truth (may be supposed to be circumstanced) as is the **speech** which proceeds from a man; but it is not **speech**; but is the Divine infilling the Heavens . . .

9438. Those in Heaven can **speak** and have intercourse with Angels and Spirits not only from the Earths in this solar system; but also with those from the Earths outside this system . . . and also with the inhabitants themselves whose interiors have been opened, so that they can hear them **speaking** from Heaven. In like manner can a man while he lives in the world to whom it has been granted by the Lord to **speak** with Spirits and Angels; for a man is a Spirit and an Angel as to his interiors.

—². But it is granted to no one to **speak** with Angels and Spirits as a Spirit and Angel, unless he is such that he can be consociated with them as to faith and love; nor can he be consociated unless his faith is in the Lord, and his love is to the Lord; for (when he has been thus conjoined with Him) he is safe from the attack of evil Spirits. . . This is why there are few at this day to whom it is granted to **speak** with the Angels.

9457. 'Jehovah **spake**' = information . . . 10702. 10707.

9522. 'To **speak**,' when by Jehovah, =influx; thus also conjunction; for where there is influx, there is also conjunction.

9543. (In the Celestial Kingdom) they **speak** among themselves by means of the goods which are of love, and not by means of the truths which are of faith, as do those in the Spiritual Kingdom.

9905³. It is said, in the angelic languages, because the Angels **speak** among themselves from the essence itself of a Thing perceived inwardly in themselves, thus according to its quality; and the discourse thence flows forth into what is conformably sonorous, being audible solely to the Angels. Examp.

9968². They who are on high . . . can not only see those who are below, but can also **speak** with them.

10177⁴. Hence from the **speech**, etc. of the Angels, is clearly perceived their quality as to love.

10215. 'To **speak**,' when by Jehovah to Moses, = illustration from the Lord through the Word. 10234. 10250a. 10328.

10234. When anything new and distinct . . . is to be set forth, it is said, 'Jehovah **spake** unto Moses.'

10237^e. Spirits and Angels **speak** by spiritual ideas . . .

10280. 'To **speak** and say,' when by Jehovah, = instruction. Refs. 10525.

10362. 'To **speak** a word' (Is.lviii.13)=to think such (evil) things.

[A.] 10384°. In this Earth, where bodily and earthly things are so much loved . . . it would be dangerous to them to **speak** with Angels.

10409°. Their **speech** falls between the teeth with some hissing.

10418. 'To **speak**,' when by Jehovah, = perception and instruction. Refs.

10444. 'To say,' and 'to **speak**,' when concerning confirmation by the Divine, = foresight and providence.

10551. 'To **speak** with Moses' (Ex. xxxiii. 9) = to clearly perceive from within, (because) Moses was in the Tent.

10554. 'Jehovah spoke to Moses face to face' (ver. 11) = Divine things conjoined in the Word; for 'to **speak** face to face' = to be conjoined . . . for 'to **speak**' = perception, and 'face to face' = mutually.

10587. Concerning their **speech** in (the Fourth) Earth, they said that they join in conversation through an internal way, and not, like others, through an external one; and this by the medium of the atmosphere, and of the sight, which is done in this way: they think within themselves, and the ideas of their thought are communicated to the other by a certain inflowing—*illapsus*—into the interiors of the ears, through a way . . . called the Eustachian tube . . . through this canal the respiratory air inflows—*illabatur*—with a thin sound, and so the **speaking** thought is communicated. . . . When they are **speaking** among themselves in this way, they also move the lips, both in general and in particular, and these little motions advance towards the eyes, especially towards the left eye, and there their interior thought and its life manifest themselves. (So that their **speech** is effected by means of both the atmosphere and the sight.) D. 327S.

10604°. Between (spiritual and natural) ideas there is a correspondence; and, through the correspondence, the former are turned into the latter when a man **speaks**, of which the man is unaware, because he does not reflect upon it.

10614°. Interior things in order are in the external . . . as, with man, will is in thought, and thought in **speech**.

10697. 'To **speak**' = instruction.

10699. 'Jehovah spoke' = what was revealed.

10704. 'To go forth and **speak**' = communication.

10708. The inhabitants (of the Fourth Earth) said, further, that they have not articulate **speech**, as with me; but that it ceases in what is sonorous with some **speaking**—*loquutione*—as it were articulate. This *quasi* articulate **speaking** is not by words, but by ideas, such as are in the proximate thought in which man is when he is **speaking** . . . From this sonorousness thus modified by ideas, discourse is perceived more fully than discourse by words; for the general affection which is in the sound of man's **speech**, being thus modified by ideas, gives a more interior, and thus a fuller, apperception.

10709. They said, further, that when they are **speaking** among themselves, they advance, for the most part, to the ninth use; and that there are some in the

universe who, in **speaking**, advance to the fifth use; some to the seventh; to the tenth; to the fifteenth; to the twentieth; and even to the fiftieth. Ex. and Examps. Wonderful to say, when anyone **speaks** in this remote way, they at once know to what degree without counting it. They who are in cogitative **speech**, in which are the inhabitants of that Earth, and many others who in like manner **speak** by means of the face and lips, and by what is sonorous varied according to the ideas of thought, at once perceive of what subject it is so said; for the thought itself explicates and publishes itself more fully by such **speech** than by the **speech** of words, which is relatively material. D. 3901, further ex.

H. 2. For everyone in Heaven **speaks** from thought; for there is cogitative **speech**, or thought **speaking**, there.

143°. For there are many things in human **speech** from the Spiritual World. Examps.

168. The Angels who **speak** with men never **speak** by the natural ideas proper to the man . . . but by spiritual ideas . . . but these are turned into natural ideas when they inflow with men; neither the Angels nor the men being aware of this.

209. This is why the Angels of a lower Heaven cannot **speak** with those of a higher one.

234. On the **speech** of the Angels. Chapter.

— The Angels **speak** among themselves exactly as do men, (about . . . things domestic, civil, moral, and spiritual). There is no difference, except that they **speak** together more intelligently. (Continued under ANGEL.)

235. Angelic **speech** is equally distinguished into words as human **speech**; it is also uttered and heard equally sonorously . . .

236. Hence the Angels know the quality of another from his **speech**. (Continued under ANGEL.) W. 280.

238. As the **speech** of the Angels corresponds to their affection, and the love of Heaven is love to the Lord and towards the neighbour, it is evident how elegant and delightful must be their **speech**; for it affects not the ears only; but also the interiors of the mind. (Continued under ANGEL.)

239. The **speech** of the Angels is also full of wisdom, because it proceeds from their interior thought . . . Love and wisdom conjoin themselves in their **speech**, which is consequently so full of wisdom that they can express by one word things which man cannot in a thousand. (Continued under ANGEL.)

240. As the **speech** of the Angels proceeds immediately from their affection . . . they can express in a minute things which a man cannot in half an hour; and can also present in a few words things which have been written on many pages. 269.

241. The Angels in the Celestial Kingdom **speak** in like manner as do those of the Spiritual Kingdom; but the former from a more interior thought. As the celestial Angels are in the good of love to the Lord, they **speak** from wisdom; and as the spiritual Angels are in the good of charity towards the neighbour . . .

they **speak** from intelligence . . . Hence the **speech** of the celestial Angels is like a gentle river, soft, and as it were continuous. But the **speech** of the spiritual Angels is a little vibratory and discrete. Moreover, the **speech** of the former sounds much from the vowels *U* and *O*; and the **speech** of the latter from the vowels *E* and *I* . . . The **speech** of the former is also devoid of hard consonants, and rarely passes from one consonant to another except by the interposition of a word which begins with a vowel.

242. In angelic **speech** there is a certain musical harmony—*concentus*, which cannot be described; and which arises from the fact that the thoughts and affections from which is the **speech**, put themselves forth and diffuse themselves according to the form of Heaven . . .

243. A **speech** like that in the Spiritual World is implanted in every man; but in his interior intellectual part. But as this **speech** with man does not fall into words analogous to the affection as it does with the Angels, man is not aware that he is in it. Yet it is because of this that when man comes into the other life, he is in the same **speech** with the Spirits and Angels there, and that he knows how to **speak** so without anyone teaching him.

244. In Heaven all have **speech**, but it varies in the **speech** of the wise being more interior, and fuller in variations of affections and ideas of thoughts; and in the **speech** of the less wise being more exterior, and not attended with such an impletion. The **speech** of the simple is still more exterior, and consequently consists of words from which the sense is to be drawn in the same way as when men are **speaking** among themselves. There is also a **speech** by the face which ceases in what is sonorous modified by ideas; a **speech** in which the representatives of Heaven are mixed with ideas, and also from ideas to the sight; a **speech** by gestures which correspond to the affections, and which represent like things as do their words; a **speech** by generals of affections and by generals of thoughts; a **thundering speech**; and others.

245. The **speech** of evil and infernal Spirits is in like manner [perfectly] natural, because from affections, but from evil ones and the derivative filthy ideas. . . The **speeches** of Hell are opposite to the **speeches** of Heaven; and therefore the evil cannot endure angelic **speech**, nor the Angels infernal **speech**, which to them is like an evil odour which afflicts the nostrils. The **speech** of hypocrites . . . is like the **speech** of Angels as to the words; but as to the affections and derivative ideas is completely opposite; and therefore their **speech**, when its interior quality is perceived . . . is heard as a grating of teeth, and strikes horror.

246. On the **speech** of the Angels with man. Chapter. —. See ANGEL, here.

—². I have told the Angels that they may suppose they are **speaking** with me in my vernacular, because it is so apperceived; when yet it is not they who are **speaking**, but I, as may be evident from the fact that Angels cannot utter a single word of human language . . . (Their reply.)

—³. I have spoken with Spirits about the same

thing; but they did not want to believe that the man **speaks**; but that they **speak** in him . . .

249. To **speak** with Spirits is rarely granted (now), because it is dangerous. (Continued under SPIRIT.)

250. To **speak** with Angels of Heaven is conceded only to those who are in truths from good, in the first place to those who are in the acknowledgment of the Lord and of the Divine in His Human . . .

251. The influx of the spiritual Angels with man is into . . . all that part of the head beneath which is the cerebrum . . . but that of the celestial Angels is into that part beneath which is the cerebellum . . . and all the **speech** of Angels with man enters through these ways into his thoughts. By this I have apperceived what Angels have **spoken** with me.

252. They who **speak** with the Angels also see the things in Heaven . . . and through them the Angels see the things on Earth. (Continued under ANGEL.)

—². As (the Most Ancients) acknowledged the Divine under a human form, thus the Lord, they **spoke** with the Angels as with their own [associates] . . .

253. Rarely, since those times, has anyone **spoken** with Angels; but some with Spirits. Ex.

254. The Lord did not **speak** with the prophets, as with the Ancients, by an influx into their interiors, but by Spirits who were sent to them. Ex. (See L. 52.)

255². When Angels or Spirits turn themselves to a man, they can **speak** with him at any distance: they have **spoken** with me from afar equally as sonorously as when near. But when they turn themselves away from the man, and **speak** among themselves, the man hears nothing of what they are **speaking**, even if it were close to his ear.

—³. Many of them can simultaneously **speak** with a man, and a man with them (by an emissary). Ex.

256. No Angel or Spirit is allowed to **speak** with a man from his own memory. (Fully quoted under MEMORY.)

266². The **speech** of the Angels is a **speech** of wisdom; for it flows immediately and spontaneously from their thought, and this from their affection; so that their **speech** is their thought from affection in an external form. Hence it is that nothing draws them away from the Divine influx . . .

269. The **speech** of the Angels is consonant with the affections, and every word—*vox*—with the ideas. (Continued under VOICE.)

292². If Spirits knew they were with man, they would **speak** with him . . . When they are not **speaking** with man, they do not know that the things they think, and also those which they **speak** among themselves, are from him; for they **speak** among themselves from man . . .

299. These Spirits love things undigested . . . and they **speak** there among themselves from their evil affection: the affection of their **speech** inflows with the man . . .

327. Their **speech** was like the sound of a pipe; of one tone . . .

331. Infants there **speak** without any practice; but

at first from general affections not yet much distinguished into ideas . . .

[H.] 334. They learn to **speak** from their educatress; their first **speech** being only a sound of affection, which by degrees becomes more distinct as ideas enter; for ideas of thought from affections present all angelic **speech**. M.411.

355. The scientifics in the natural memory are (there) quiescent, and only the rational things thence serve for thought and **speech**.

438^e. As soon as any Spirit **speaks** to—*alloquitur*—them, they vanish.

489⁶. When (the sincere and open) **speak** in Heaven, their bright faces become somewhat obscured; but, after the **speech**, the same things which they have **spoken** appear simultaneously in their faces.

503^e. (In the second state after death, will and **speech** almost make one.)

504. Spirits . . . **speak** from their affection; for their **speech** is from it.

551². When let into their internals . . . they can no longer **speak** truths, but only falsities, because they **speak** from evils; for to **speak** truths from evils is impossible . . .

—(f). That all in Hell **speak** falsities from evil. Refs.

552. The quality of a Spirit is then Known from his **speech**, etc.

553². The **speech** of the infernals is as from anger, hatred, or revenge; for each one **speaks** from his own falsity, and utters sound from his own evil.

U. 23. Affectations of elegance of discourse and erudition hide the Things themselves . . . for the **speaker**—*loquens*—keeps the mind in them . . .

38. For everyone in the other life **speaks** spiritually, or by spiritual ideas, in proportion as he has believed in God; and materially, in proportion as he has not believed in Him.

S. 21. The Most Ancients . . . **spoke** with the Angels, and **spoke** with them by means of correspondences.

97³. The Lord **speaks** with man only in what is full; and the Word in the sense of the letter is Divine truth in fulness. Sig.

Life 15. It is because (the understanding can be elevated into the light of Heaven) that man can **speak**.

F. 48. With a man (whose understanding has been closed by religion) an Angel cannot **speak**; because the one does not understand the **speech** of the other.

W. 26. As . . . all things of Heaven relate to one God, the angelic **speech**, by a certain harmonious concord flowing from that of Heaven, ceases in a one . . . T.S², Ex.

70². (It is because the Angels have ideas derived from states instead of from space and time) that spiritual thought and thence spiritual **speech** differ from natural so much that they have nothing in common except in respect to the interiors of Things, all of which are spiritual. 163^e.

247. From this faculty of rationality it is that man can . . . **speak**.

255². As beasts cannot think analytically, and see a lower thought from a higher one, they cannot **speak**, but only utter sounds in accordance with the knowledge of their love.

257². Man, by his natural mind elevated to the light of Heaven, can think, nay **speak**, with Angels; but then the thought and **speech** of the Angels inflow into the natural thought and **speech** of the man; and not contrariwise: and therefore the Angels **speak** with the man in a natural language.

295. (It was found) that there was not a word of spiritual **speech** which was like a word of natural **speech** . . .

418. (Thus) no one is to be judged from wise **speech** . . . that is, not by wise **speech** separated from life, but by wise **speech** conjoined with life.

427². Those in spiritual (as distinguished from celestial) love, have wisdom inscribed on the memory, and therefore *they speak* about Divine truths.

—³. As (those in the Third Heaven) do not **speak** at all about the truths of wisdom . . . they appear simple; yet when they hear anyone **speaking**, from the sound they perceive all things of his love, and from the **speech** all things of his intelligence.

P. 50⁴. When I have told that I have **spoken** with a dead person in Asia . . .

104^e. Unless man had an external and an internal thought . . . he could not **speak**, but only make a sound, like a beast.

134. No one is reformed by **speech** with the dead. Gen.art. 134a.

135. Still, **speech** with Spirits is possible—*datur*, but rarely with Angels . . . and, when it exists—*datur*, they **speak** with the man in his vernacular, but only a few words. But those who **speak** by the Lord's permission never **speak** anything which takes away the freedom of reason, nor do they teach . . .

194². Therefore from the tone of a man when **speaking** is Known the affection of his love; and, from the variation of it, which is **speech**, his thought . . .

224³. In the Spiritual World, there is a communication of the affections, and derivatively of the thoughts, from which it is that no one can **speak** otherwise than as he thinks . . . Sometimes hypocrites may **speak** otherwise than they think, but the sound of their **speech** is heard as quite discordant with the interiors of their thoughts . . . (Compare 231⁴.)

227. Whatever a man **speaks**, etc. from the will, is appropriated to him, and remains. Ex.

231⁴. The fourth kind of profanation is by those who **speak** pious and holy things . . .

279⁸. The state of the lungs in **speaking** and singing. Ex. . . The sound corresponds to the affection, and the **speech** to the thought.

285. (Thus) the Lord's presence . . . is in the most singular things . . . of **speech** . . . Remove (rationality and freedom) from any smallest singular, and you could not . . . **speak** it as a man. —².

287. Everything which man . . . **speaks** is from influx . . . 292.

308². As all **speech** flows from thought, as an effect from its cause . . . it follows that all *that* also inflows which man **speaks** . . . although derivatively, or mediately.

321³. A few, who from the heart long for it, sometimes receive some answer . . . by means of silent **speech** in the thought, rarely by open **speech**. (The nature of this answer.)

R. 5. For no Angel ever **speaks** with man separate from Heaven; for there is such a conjunction there of each with all, that each one **speaks** from the communion, although the Angel is not conscious of it. For Heaven . . . is as one man, whose soul is the Lord; and therefore the Lord **speaks** with man through Heaven . . . 943².

294. In the natural world, man has a double **speech**, because a double thought, exterior and interior; for a man can **speak** from interior, and at the same time from exterior, thought; and he can **speak** from exterior thought (alone) . . . But, in the Spiritual World, a man has not double, but simple, **speech**; for there he **speaks** as he thinks; otherwise the sound of it grates on the ear . . .

—². They said that not to be able to **speak** except as one thinks . . . must be hard upon those who have not thought rightly about God and the Lord. (This was denied by the Protestants and Papists present; but it was found they could not **speak** the words, One God, Jesus, Divine Human. Des.) T.111.

462². See ENCHANT.

463⁵. The interior operations of [the act of] **speech**. Ex.

472³. For the **speech** of the Lord through the Heavens, when it falls down to lower parts, is heard as thunder; and, as He **speaks** through the whole of Heaven at once, thus fully, they are called 'seven thunders.'

692^e. A sensuous man **speaks** in a lofty tone about worldly and civil things; but he cannot **speak** about God and Divine things except from the memory only.

816². When Angels **speak** with man, they never **speak** with him from Heaven: the voice which is heard thence is from the Lord through Heaven. When Angels are permitted to **speak** with a man, they send one from their Society, who is near the man, and they **speak** with the man through him . . . as was the case with the one who now **spoke** with John.

831². To **speak**, or inflow, from Divine zeal. Sig.

872^e. Its being said that 'death and Hell were cast into the lake of fire,' is in accordance with angelic **speech**, in which the person is not named; but that which is in him, and makes him.

875². (So) **speech** is nothing else than a form of sound; (and) the sound corresponds to the affection, and the **speech** to the thought . . .

—³. The Angels **spoke** about these things spiritually; and spiritual **speech** embraces thousands of things which natural **speech** cannot express, and which cannot even fall into the ideas of natural thought.

943². For the Lord **spoke** with John through Heaven,

and He **spoke** with the prophets through Heaven; and through Heaven He **speaks** with everyone with whom He does **speak** . . .

—³. I will explain this mystery. The Lord **speaks** through Heaven, but the Angels there do not **speak**; for they do not even know what the Lord is **speaking**, unless some of them are with the man, and though then the Lord is openly **speaking** from Heaven, as with John . . . For the Divine influx through Heaven is like that of the soul through the body . . .

M. 5. (In these various rooms they **spoke** about various subjects respectively. Enum.)

36. Therefore **speech** . . . does not flow forth from the thought, but from the love through the thought.

42⁵. When the husband **spoke**, he **spoke** at the same time from his wife; and when the wife **spoke**, she **spoke** at the same time from her husband; for such was the union of their minds, from which **speech** flows . . .

75⁶. The Angel said, Hear now the **speech** of the Angels of this Heaven: that it is a **speech** of wisdom; because they **speak** from causes.

153^e. After death, they **speak** openly in favour of adulteries.

153b². Then **speech** with God ceased.

218. (The difference between women and men as to **speech**.)

267. The Angels said, You are meditating on what we are **speaking** about.

—⁴. Those are in the phantasy of their concupiscence who . . . indulge their imagination too much, by **speaking** with themselves.

268². Their **speech** had a hissing sound.

293⁵. Of these we never **speak**.

444⁷. I **spoke** to this evil Spirit from behind him (and he heard the opposite things to what I said).

500⁶. The light of Heaven . . . opened the interiors of their minds, by which they were made to **speak** as they thought interiorly . . .

510³. Their **speech** is dry, parched, and sad.

514³. As they are mere concupiscences they do not love to **speak**; and if they do **speak**, they only mutter and murmur various things . . .

521². I strained my ear to hear what the satyrs were **speaking** together about; for, in the Spiritual World, **speech** can be heard at a distance . . .

I. 7³. Influx into **speech** is effected from the will through the understanding . . .

15⁵. The reason man can think and **speak**, is solely because his understanding is separable from his will, and is capable of being elevated into the light of Heaven; for the understanding thinks, and thought **speaks**. T.588².

—⁷. Hence (a beast) cannot **speak**.

B. 52. For, before God and the Angels, man's **speech** sounds from the affection of his love and faith.

T. 147. As spiritual things are seated in their minds lowest, and nearest the **speech**, they **speak** from them . . . and then know not but that they **speak** and teach from a belief in them . . .

[T.] 371^f. The conjunction of thought and **speech** (is not alternate, but mutual). Ex.

565². Sensuous men reason skilfully, because their thought is near their **speech**, almost in it . . . and because they place all intelligence in **speech** from the memory only.

593^e. From one **speech** they know his thought, as to whether it is infernal or heavenly . . .

Hist. Crea. iii. 1. Spiritual **speech**. Des. Ad.475. A species of song; but not rhythmical. Ad. 3/23.

Ad. 3/7187. The **speech** of many Spirits together. Des.

D. 155. On the **speech** of the Angels. 448, Ex. 1146. 1221a. 1221b. 1894. 1917. 2697. 2806, etc. (See below.)

289. On the harmony of the Angels, even as to the simultaneous **speech** of many.

481. On the **speech** of Spirits.

— For **speech** is only a series and composition of ideas, which with a man in the body falls into words such as belong to his idiom . . .

— That the apostles could **speak** in every **speech** was from Spirits. Ex. (See 205a. 972. 990.)

528. To **speak** by the face . . .

540. The **speech** in Jupiter.

624^e. Genii **speak** little; but think. 639.

894. On the **speech** of the Angels of the interior Heaven.

934. Swords and sharp points appear whenever a Soul **speaks** differently from what he thinks. Ex.

1031. A kind of quadrupedal **speech**. 1127.

1105. For some weeks, celestials with me . . . have not **spoken**, but only thought . . . they rarely **speak** . . . Now they have **spoken** with me . . . but inwardly, without sound. It is a **speech** like [common] **speech** without its sound; and indeed now by means of words, which is rare, a sign that in this way they begin to **speak** with Souls, after death . . .

1108. The **speech** of the celestials, when they are **speaking** from Heaven through Spirits is gently flowing . . .

1109. When Spirits are **speaking** from the celestials, it is very distinctly heard whether they are **speaking** from Heaven, or with anything from themselves along with it. Des.

1123. The **speech** of this Earth is scarcely intelligible to the Spirits of Jupiter. Ex.

— As these are celestial . . . they have an as it were imaginative **speech**. Ex.

1124. Spirits who are only **speakers**—*loquentes*—cannot emulate those who only think; because all their thought is in their **speech**, both while they are **speaking**, and also while they hear others **speaking** . . .

1124a. There are also those who both think and **speak**; but when the **speech** is dissident from the thought, the fact is clearly perceived . . . and therefore the first thing to be done is to unite them by various methods of torture.

1146. Although Angels do not manifest themselves to man by means of **speech** . . . I have heard them **speaking** . . . but through good Spirits . . . Their discourse was quick, flowing like soft water. There are indeed words, but as it were continuous. Des. When I answered, I noticed that my **speech** was broken . . .

1148. When Spirits afterwards **spoke**, in **speech** distinguished into words, the difference was so great that they were suffused with shame . . . When they were assisted by the Angels, so that they might **speak** in consort with them, there was as it were a stream which encompassed them . . .

1168. There are Spirits who can **speak** as volubly as celestial ones, and yet are evil. Ex.

1169a. Such are they who **speak** otherwise than as they think.

1315. Angels sometimes **speak** with those in the deepest Hell. Ex.

1342. Uninstructed Spirits suppose they **speak** with me with their lips. Ex.

1470. On the **speech** of the celestial Angels. Gen.art. 5554.

1524. The inhabitants of Saturn have almost no **speech**; but signify what they think and will by the face, especially by the eyes; and thus instruct the little children.

1587. That it is common and proper to man to **speak** with Spirits and Angels. Ex. 2541.

1647. The things I have learned . . . from **speech** with Spirits and Angels are from the Lord alone. Ex. (See 4034, below.)

1657. On the **speech** of Spirits of Jupiter with me by means of the lips and gums. Ex.

1658^e. The sound of the **speech** inflows through the Eustachian tube.

1659. They wanted to be called Angels because of the nature of their **speech**; but were shown that evil Spirits also can **speak** in this thin and imperceptible way . . .

1661. An Angel **spoke** with me through Spirits, which was done from the interior towards the exteriors . . . in order that they might know that **speech**, so long as it is [by] Spirits, is by a way from what is exterior; and that the **speech** of the Angels is by a way from what is interior . . .

1662². Souls (suppose) that they have **spoken** from their own memory; and, indeed they do sometimes so **speak**, but from the interior memory, through which are excited the things in the corporeal memory.

—^e. As (Spirits) **speak** from the life of their loves . . . many things can be so excited by other Spirits . . .

1770. When a Spirit fixes his attention on the walking of a horse, and **speaks** at the same time, he is heard exactly as if the hoofs of the walking horse were **speaking** . . . To whatever sound they apply their attention and direct their hearing with imagination, as to the blows of hammers, and other things, the **speech** is heard in like manner; not that the **speech** is there; but such is the fallacy that it cannot be known other-

wise than that it **speaks**. (See Ad. 3/7535, where the **speaking** of Balaam's ass is explained in this way.)

1888. There are very many species of the **speech** of Spirits. Particular kinds of **speech** are as indefinite in number as are Spirits; for every one can be known by his own **speech**, as can men; and the individual [kinds of **speech**] of each Spirit are also many, because they are changed according to the spiritual states . . .

1889. (Four kinds in general of the **speech** of Spirits, both evil and good. Des.)

1957. On the **speech** of Spirits with Moses and the prophets. Ex.

2046. Thus all the affections can be Known by the Angels from the **speech** alone.

— The **speech** of the deceitful is tacit; in every sound is an image of the deceit . . .

2099. Men and Spirits are compelled to think and **speak** what the Lord permits; for whether I have wanted it, or not, I have had to think and **speak**; and in like manner Spirits, who are compelled to **speak** contrary to what they think; nor is it possible for them to desist; for they are associated in a Society with others, and are thus carried away as in a stream of thinking and **speaking** . . . When it is not given to reflect, everyone supposes, whether man, Soul, or Spirit, that he **speaks** from himself . . .

2100. They to whom perception is given . . . can know who within the Society, and who without it, inflow into the thoughts and **speech** . . . and to whatever word of the **speech** a number may concur; but a Spirit to whom it is not granted . . . supposes that he alone is **speaking** . . . and, to convince him, the nearest Spirits who concurred, and **spoke** through him, show themselves; and, when these latter suppose that they **speak** from themselves, others, more remote, must show themselves, who confessed that they have **spoken** through them; so that there is a kind of chain—as in the body—of many forces (which concur) to a single word . . . And the case is similar with every man. 2966. 2969. 3495 (more fully). 4041.

2137. That all languages derive their origin from the **speech** of Spirits. Ex.

2138. Thus the **speech** of Spirits is a universal **speech** . . .

2139. And thus the **speech** of Angels, which is still more universal, is as it were the mother of the **speech** of Spirits . . . 2142a.

2140. It follows that there is a still more universal **speech**, to wit, that of the more interior and the inmost Heaven, which is not intelligible to Angels of the interior Heaven, still less to Spirits, and men . . .

2141. And thus the Lord alone is *Speech-sermo*, and the Word.

2142. Continuation concerning the **speech** of Spirits.

— Spirits **speak** by means of the primitive ideas of words . . . Such as is our thought, apart from words, such is the **speech** of Spirits among themselves. Ex.

—e. But Spirits cannot observe that they **speak** with a spiritual **speech** . . .

2145. They **speak** also in simultaneous Society. All the **speech** of Spirits and Angels is in Society. Ex.

2146. While a Spirit **speaks** (he supposes) that he alone is **speaking**, yet there are others who are **speaking** the same things simultaneously. It may be called simultaneous **speech** . . .

2172. On the sweet **speech** of celestial Spirits. Ex.

2180b. The things which are spoken in Heaven fall into those things with men which correspond. Ex.

2210. Angels cannot **speak** with man except through intermediate Spirits. Ex. 2285.

2227. Angels can know the quality of others . . . from affections without **speech**; for they often **speak** by means of affections alone. Ex.

2251. I have **spoken** with Spirits by means of ideas alone, and they understood as well as with words. Examps. . . Sometimes [I have **spoken**] merely by means of subtle thoughts, and they were better perceived than if I had **spoken** in words. Some do not love to **speak**; but they are so quicksighted that they at once perceive the meaning . . .

2285. The **speech** of Angels is not one of words, names, and such things, which are particulars; and it is not intelligible to Spirits; because it contains only those things which the **speech** of words involves. Nor could Angels understand me when **speaking**, except through intermediate Spirits, through whom the ideas of particulars were transferred into universal ones.

2308. Spirits supposed that they **speak** articulately among themselves . . . but they do not **speak** by means of articulations of words, still less by means of sound; but by means of ideas like those which are formed by means of words . . .

2309. As they **spoke** with me sonorously and with words, they supposed that their **speech** with each other was similar; but it is not so. Ex.

2341. Sometimes I have **spoken** . . . without perceiving what I was saying, which is a sign that I was not **speaking** in the Society [I was in], but in some other Society of Spirits; for he who is in the Society perceives what is said . . .

2371. They **spoke** with me by means of mere euphories, and their variation; thus silently.

2382. Those afar, hear and perceive the things I **speak** more exquisitely than those who are near. Ex.

2419. I wondered how it happened that now this Spirit **spoke**, now that, at various distances, one taking up what another ended; and sometimes [doing so] in the middle of his discourse. Ex.

2607. That men and Spirits are not those who **speak**; but they suppose it is themselves who are **speaking**. Ex.

2608. They all **speak** my vernacular . . . and it seems to them that they know my language from themselves . . .

3631e. The mode of **speaking**, in the Word, is natural, not artificial . . . as if the person himself were **speaking**; and it is not said that he **spoke** thus . . .

2632. The **speech** of interior Spirits appears to my view like little blue and white clouds. Ex.

2697e. The **speech** and ideas of the Angels are the

continual beginnings of the **speech** and ideas of interior Spirits; and, through this, of the **speech** and ideas of lower Spirits, or of men.

[D.] 2752. Spirits can **speak** from man, from his material, and from his natural, memory . . .

2758. On the **speech** of the Spirits of the interior sphere. 2797.

2786. The Lord **speaks** in Heaven with the Angels, with different ones distinctly, in person, and thus with a number simultaneously. Ex.

2797. When (the good Spirits in the interior World) **spoke** among themselves, I could not understand anything; but there was with me a delightful silence attended with the perception that they were **speaking** among themselves. . . I (then) **spoke** with them in silence, so that nothing from the sphere of evil Spirits came to them . . .

2799. How the **speech** of man is ruled by means of Spirits. Ex. . . The **speech** follows from the thought . . .

2806. I have heard the **speech** of the Angels, although I have not perceived [the meaning of] it. A certain Spirit **spoke**, and with his **speech** there followed a gentle **speech**, like a stream of **speech** not understood, (which contained in it) innumerable ideas of Angels **speaking**, in one simple word . . . and I was told that this was the **speech** of the Angels, and that the **speech** of the Spirit was a kind of General in which was contained the angelic discourse . . .

2868. **Speaking-loquutio-among-cum-Spirits** exists in various ways. There is a **speech** very like human **speech** and language with a manifest action into the tongue and organs of **speech**; also a cogitative **speech**, like thought **speaking**, up to this purer **speech**, which is of the interior thought, the thought of which I have not perceived [the meaning of] except by a kind of exhalation as it were . . . Thus there are very many intermediate kinds of **speech**, in many of which I have **spoken**.

2869. As to this exhalative **speech**, the Spirits who are very high above the head perceived it very distinctly, and **spoke** the things so thought. Moreover, they perceive that there was with me an exhalative of **speech**, and I observed that the Spirits were led to **speak** by it; thus and no otherwise could they **speak** . . . and when I told them that they can **speak** nothing else than what they are led to **speak**, thus not from themselves, they were indignant.

2937. The **speech** of Spirits is a **speech** of the thoughts; thus is a **speech** of the interiors.—In the other life, thoughts **speak**, thus the interior man, as my thought has **spoken** during the whole time for more than three years; and if a single word should be said which dissents from the thought, it is at once perceived . . . especially by the interior Spirits, who have a **speech** still more interior, namely, of the intentions.

2957. Spirits have **spoken** through me, exactly as if they were I.—It has often happened that when anyone has **spoken** with me, Spirits have **spoken** through me. (It is just as if) I perceive another man **speaking** through me. . . The Spirit has confessed that he **spoke** through me, nor did he know otherwise than that he was my body . . .

2966. Spirits do not **speak** from themselves. Ex.

2969. The cause why spirits suppose that they **speak** of themselves (when they really **speak** from others). Ex. 2970.

3015. On an ideal **speech** of sleep.—They **spoke** with me in a state midway between sleep and waking, by such ideas as cannot possibly be expressed . . . This **speech** of sleep belongs to evil Spirits of the interior World, or to interior evil Spirits in sleep, and therefore it is inexpressible, but contains nothing in it. Rep.

3046. For cogitative heavenly **speech** is insinuated by the Lord . . .

3050. The true **speech** of Spirits. Gen.art.

— The **speech** of words is not the **speech** proper to Spirits; but it is proper to men, or to the corporeal memory. But the true **speech** of Spirits is proper to the interior memory. . . It is thought, communicative thought. Ex. . . In a word, it is a communication of ideas, a single one of which cannot be set forth in many words . . . Such is the **speech** of Spirits among themselves. In a word, it is not words, but the ideas of words; for every word has an idea which is of much extension. Ex.

3051. Among themselves, Spirits do not know that there is such a **speech**. Ex.

— I now perceive that this **speech** of Spirits is in man, and that it rules the **speech** of words. (Why man does not know this.)

—^e. I also perceive that in company such **speech** of Spirits appears as if it were the faculty of **speaking** by words.

3052. The case is the same with angelic **speech** in a higher degree. Ex.

3071. Choirs are such that all **speak** together . . .

3072. The case is different with Subjects who **speak**. Ex.

3073. (When) one **speaks** with another, it is perceived as if he **speaks** into whom the thought and attention [are directed].

3096. They who relate to the saliva, **speak** tacitly with a certain splitting (or cracking). Ex.

3128. On **speech** among-cum-Spirits.—**Speech** among Spirits appears to them exactly like the **speech** of men among themselves . . . Yet there is a difference such as is that between the **speech** of the mouth and the **speech** of the thought . . . besides that **speech** among Spirits is fuller . . .

3130. Therefore the **speech** of Spirits flows into the [hearing] of man from within, and therefore no man hears it, although it appears to him and to the Spirits that it is similar, thus that men might hear it . . .

3134. Spirits **speak** those things which others think interiorly. Ex.

3171. He said that in evil life he had been cautious in **speaking** . . . and therefore ought not to have to undergo such a penalty . . . But he had been cautious for the sake of his own honour . . .

3176. When Angels **speak** through Spirits, the Spirits are as it were in a stream of ideas, so that few

of the heavenly ideas can come to me into words and through words. It is according to the Spirits.

3332. A Spirit shown that he could not **speak** from himself, but only according to the object presented to him through my thought.—When I fixed my gaze on a fly, he had to **speak** about a fly . . . and was thus instructed that he does not **speak** from himself; and so, next, that he could not desist from **speaking**.

3356. That the thoughts and **speeches** of Angels and of angelic Spirits fall into parables. Ex.

3402. (This Spirit) did not want to **speak** . . . But when I thought and **spoke**, he excited all the men or Spirits whom I had Known . . .

3408. When (this Spirit) **spoke** . . . he was not thinking at all about the things of which he **spoke**; but **spoke** them as if not thinking . . . so that he did not know what he was **speaking** . . . There are such men in this world, who, while they **speak**, scarcely know what they are **speaking**; but the words flow from their mouths, while they are thinking of quite different things, as of men whom they destroy, cheat, or mislead; not those with whom they are **speaking**, but others, quite unknown, whom they remember from the idea of their own **speech**, or that of others, while they are **speaking**. It is now insinuated that there are many such, and the inhabitants of our Earth begin to be such that they can **speak** about Things of which they are not thinking, and think about other things, so that men never know that they are thinking about other things.

3423. Spirits and Angels **speak** metrically, so that their discourse flows spontaneously without retardation. They use familiar words, nor is a word introduced which multiplies the sense, or draws it away. They also [take care] that nothing of the love of self from an artificial elegance and combination of words flows in; for these things cause disturbance. (Further des.) These things are for the sake of the simultaneous **speaking-loquutionem**—of many Spirits; for otherwise many could not **speak** together; and therefore there must be what is rotund. Ex. Metrical **speech** passes from the interiors towards the exteriors, through mediate ends so called, all of which are unities. How the harmony of the **speaking-loquutionis**—of Spirits differs from the harmony of the **speaking** of Angels, it has not yet been allowed me to observe.

3485. For all **speech** is of particulars.

3490a. (These Spirits) did not **speak** by the lips.

3532. As to the **speech** (of these common people), many were held in **speaking** together, and not one differently from another . . . in order that they might thus be initiated. I afterwards heard from them . . . a sonorous **speech** in Society, but grosser; and then also a quicker one . . .

3558. Sometimes . . . others were **speaking**, and what they **spoke** was conveyed to me, not by **speech** . . . in a certain general way . . .

3631. The **speech** of the interior Spirits could not be communicated to me without Subjects. Ex.

3633. As a Subject supposes that he **speaks** from

himself, he supposes that those who **speak** through him are nothing . . . And they who **speak** through him . . . suppose him through whom they **speak** to be nothing . . .

3637. There is a **speech** of words to which the man who is **speaking** or hearing does not attend, but only to the sense of the words . . . In this **speech** are the lower Spirits among themselves, and they know no otherwise than that they **speak** by words, when yet it is by ideas . . .

—e. Therefore the **speech** of Spirits is universal, such as is the thought of man apart from the **speech** of words.

3701. Sirens, when near me, could **speak** as if they were elsewhere . . .

3759. There are vessels in man's memory . . . and therefore Spirits cannot **speak** otherwise than according to the direction of the vessels. Ex. Moreover, Spirits are vessels, and they then excite man to **speak**, and *they* are excited by interior Spirits.

3857^e. Therefore with those who **speak** to themselves, and think abstractedly, that is, **speak** in thought, Spirits know no otherwise than that (the things so thought of are actual facts). (The effects of this.)

3883. I perceived that I too could **speak** by such things that others could not understand, [in the same way as do some of the people of Mars], and also have so **spoken** with angelic Spirits . . . But this is done when the ideas are withdrawn from the forms, so that it was only sometimes that I was permitted so to **speak**; but afterwards not: afterwards, when I **spoke**, it was a **speech** of representatives with ideas, so that it was understood by others.

3889. I compared (this private **speech** of the people of Mars) to the **speech** of soothsayers on this Earth, who **speak** with their fingers, or with inverted words . . .

3976. When a Spirit **speaks** differently from what he thinks, it is at once perceived, and therefore he is driven to **speak** nothing but what he thinks; for otherwise he cannot be among any Society, but is at once cast out, and mutilated. . . If a Spirit thinks evilly, he is allowed to **speak** evilly . . . for thus he **speaks** what is true . . .

4018. The representation of angelic **speech** by clouds. Examps.

4034. Evil Spirits are held in **speaking** those things which are to be observed by me. Examp. . . Some female Spirits wanted to abstain from **speaking** (but could not) . . . So that even those things which I have learned through evil Spirits I have learned from the Lord alone, although the Spirits **spoke**. It is otherwise when good Spirits have **spoken**; for they have said openly how the case is.

4035a. (The mucus Spirits) **spoke** with me also as if in the gullet, without sound, and solely with a vibrating wind; and said that such was their **speech** with man inwardly.

4041. The deceitful Spirits above the head, by mere thought and its circumduction, led the Spirits above me to **speak**, which they supposed to be altogether from

themselves . . . It was thought alone [which did it], that is, a mere direction of the vessels of the memory, which caused them to **speak** as of themselves. From this it was evident how Subjects are acted upon to **speak**, by thought alone, which follows the Subject, and he **speaks** it out. This was shown by others, who led the deceitful also to **speak** . . .

[D.] 4042. While the vessels of the memory are being directed, the Spirit who is **speaking** cannot **speak** otherwise. Ex.

4102. The Spirits around me **spoke** together the whole night . . . so that there was a perpetual **speech**, and reasoning, so that I could not help being awakened . . . and their **speech** inflowed through things which were represented in a dream . . .

—e. On other occasions, they seem to **speak** together among themselves exactly like men; for they do not reflect that it is done by ideas. With me they **speak** exactly as does one man with another.

4128. In my sleep, angelic Spirits **spoke** with me by representations such that in my sleep I plainly perceived what they signified; so that I was altogether in the same **speech**, which was not **speech**, but a vision attended with a manifest perception of the matter . . . and I answered by a like intuitive **speech**. But when awake I could not understand a whit . . . I wanted to remember it, but could not, because they were such things as do not fall under the sense which is expressed by means of **speech**. 4567a, Examp.

4146. The speeches of the Angels fall into representations such as are in the Word. Examps.

4184. On the Word of the Lord from angelic **speech**. —Angelic **speech** is such that each thing which they think and **speak** is alive. Ex.

4190². When anyone thinks and **speaks** within the sphere of generals, it is as if he did it from himself . . . But when one thinks and **speaks** that which does not pertain so much to a general sphere, it is not as if from himself; and, according to the differences of the removal of the sphere, it is perceived and heard as more or less remote from him . . .

4194. They who suppose themselves abler than others . . . are sent among those who constitute the cartilaginous skin of the left ear . . . and are compelled to **speak** from them . . . They then **speak** in a cartilaginous way, with an unvarying sound, and sometimes foolishly . . .

4201. What the Spirits **spoke** (about the Divine Providence) cannot be described; for their **speech** is at the same time representative . . .

4208. On the **speech** of angelic Spirits. Gen.art.

— The **speech** of angelic Spirits was perceived, but not heard or understood: it was perceived only by the sense of sight as a resplendent vibration. Ex.

4209. All the **speech** of the evil Spirits of the interior sphere is closed. Hence there is nothing living in it: it is a **speech** as of closed ideas . . .

4210. It was granted to **speak** with angelic Spirits, but through intermediate ones . . . but only the generals reached me. It was also granted to **speak** with them

by generals . . . but they perceived the distinct and singular things in them.

4211. As to the **speech** of the Spirits in the World of Spirits, they have their ideas founded on material and corporeal things . . .

4212. The interior Spirits do not make their ideas material in this way; but they make the Things themselves material, and then they adjoin ideas to them, which is a **speech** of ideas so wonderful that it can scarcely be described.

4256. The **speech** and thought of the Angels are ineffable . . . they are from uses, which are ends . . . 4267.

4264. Man thinks and **speaks** . . . according to all the most secret analytical rules; and, when he is in thought, he thinks not a whit about rules . . . and therefore the unlearned can think and **speak** as well, and often better, than the learned . . .

4279. Evil Spirits also can **speak** what is good, and thus be of service. Ex.

4281. The **speech** (of these female Spirits of ancient times) was that of those who had very little life left; it was as if uttered through a pipe of one tone, quite like organs through which others **speak** . . .

4310. A certain one wondered, because a Spirit had **spoken** well about faith, and was then grievously punished; but he was told that in the other life no attention is paid to what anyone **speaks**, but to what he thinks . . . There is there a cogitative **speech** which is perceived, and which affects those who are present . . .

4316. There was an evil Spirit, who, when he said what is good, could do it only in so low a voice that he scarcely **spoke** at all. The reason was that he was thinking about what is good . . . When a Spirit is thinking about any Thing, if it does not coincide with his nature, he cannot **speak** out. If he **speaks** out, it is at once heard as if he were absent, or far away, and the Angels perceive how far away. Therefore **speech** is of the animus and nature. But if they do not think, then they can **speak** out, which is then not from the heart or nature; but only from the mouth.

4318. Spirits have more excellent faculties than men. . . . Their **speech** is the cogitative **speech** of men, even if it is malignant.

4335. Spirits **speak** among themselves from the interior memory only, which had been that of their Rational while they lived in the body; whereas man . . . **speaks** from the memory of the body. Hence it is that Spirits can **speak** among themselves, and also all Souls, of every land, region, and language can . . . **speak** together. It is this **speech** which falls into the **speech** of words with me; and it is not unlike the Rational of man from which he thinks: *it* in like manner falls into words; for when he is thinking it falls spontaneously into the **speech** of words.

4342. On the interior memory, and the **speech** from it.—The language or **speech** of Spirits is the universal one of all languages. When they are **speaking** among themselves, they cannot produce the name of any man, nor a word of human language; yet when they are

speaking with me, they suppose it is from themselves ; but it is from my corporeal memory, in which their ideas inflow into names and words. They tried to utter the name *Abraham* among themselves, but could not, for their **speech** is not of words, but of the ideas which have been formed in the originaries of the words. (Thus) nothing whatever of a word, and still less of the name of any man, kingdom, or region, can pass to Spirits ; but it perishes with man ; and only the sense passes, which is such that while it may be obscure to the man, with the Spirits it becomes distinct and divided up into ideas. When Spirits [are thinking or **speaking**] about any person, city, or the like, of which they had had an idea in the world, they merely present the idea of it—that is, they present all things which they had heard, seen, or conceived about that man, kingdom, or city—and this idea is sometimes simultaneous, and is sometimes divided up into many parts—and thus comes their **speech**, and also a full perception. In this way I also have often **spoken** with Spirits, in their **speech**, and have distinctly perceived all things, more things in a moment than could be uttered in an hour, because it comprehends in its bosom as much as does the internal sight and the thought . . .

4345. Spirits are not aware that they **speak** from the interior memory. I asked a certain Jew what his name had been, and where he came from. He cogitated, and said he did not know, and was indignant.

4365. Whom he delicated with his poisonous **speech**.

4382. Angelic Spirits spoke with me . . . in angelic **speech**, not much distinguished into words.

4405. For the **speech** of Spirits is such that while they express anything, they also present such things [as they are **speaking** of] as it were to be seen, but in ways which cannot be described. They present affections . . . by variations of lights, and so on. This **speech** is perceived very quickly, so that more can be expressed in a moment than by human **speech** in hours.

4411. The **speech** of Angels is very expressive and very significant, and is effected also by wonderful variations of light. Ex. . . I have sometimes **spoken** with them in this **speech**.

4567a^e. There is such a **speech** with man (as that of angelic Spirits) as to his interior thought, of which he is unaware ; and he comes into such **speech** after death ; and innumerable things can be expressed and apprehended by it which can in no way be expressed by the **speech** of the body.

4670. I have **spoken** with those in the Third Heaven, whom I could understand in part, because the Angel was then with me. The **speech** there is quite different from the **speech** of the Angels of the Second Heaven : for it is a perceptive **speech** from affections, thus from the changes of heavenly heat assisted by the light there. This **speech** cannot be expressed . . . nor can a Spirit know the quality of it, except those of a celestial genius, or one to whom it is given by the Lord to apperceive it. It contains innumerable things all together, so that the things which can be expressed in half an hour by the Angels of the Second Heaven can be expressed there in a moment ; and very many things

which cannot be expressed in the **speech** of the Second Heaven.

4744. (Wolff) spoke slowly with a kind of heaviness. Ex.

4821. Once when I had **spoken** with a certain Spirit, and wanted to signify it by an affection of love, he said that he heard me **speaking** many things, when I had not thought, nor uttered a word, nor had had any idea. He said he had heard me **speaking** many things about that matter, expressed in words sonorously. Afterwards, when I put my hand to my temples to stroke them, I was told from Heaven that that also was heard there as **speech** according to all the affection which was in me at the time. . . The reason was that in the [Second] Heaven they think and **speak** by ideas made words, or by forms of ideas flowing down into words ; and because in the Third Heaven they **speak** by affections, in an inexpressible manner, and this sonorously. . . All the affections of a good man are heard in Heaven . . . And silent thought, when it is from what is good and true, is better heard in Heaven as sonorous **speech**, than thought **speaking** aloud.

4861. Those become Genii who in the world have **spoken** little, but have loved to think . . .

4865. The **speech** of Spirits and Angels is articulate, and of words, but still it is, so to speak, an entirely natural language. Ex. . . Such corresponding affections are felt manifestly, in the bodies of Spirits and Angels ; and, when they **speak**, they enunciate the words articulately according to their meaning from those affections, and thus the **speech** and the affections make a one.

4866. Spirits know this **speech** from themselves ; for, as said, it is entirely natural. The articulate words are composed, like those of human language, from the things which are in the alphabet, especially do they employ the vowels, with much variety of each one. An example was given me. Lasciviousness was excited in me, which was felt in the part below the abdomen in the usual way ; and this was perceived by the bystanders, who said *Rua raha*, which meant the excitation of the lasciviousness of that part. Afterwards, I fixed my eyes on others, and they were affected by my gaze, which was felt by me in the part round the eyes, and, in agreement with this sensation, they uttered *Ura raha*, which means the excitation of the gaze-aspectus. So in everything else. From this is evident what is the quality, and what the origin, of the **speech** of Spirits among themselves.

4867. But Angels, . . . who apperceive innumerable things with themselves and with others in a single affection, and also in a single idea of a Thing, enunciate according to the likeness of the affection . . . so that all things which they feel and think are simultaneously included. This angelic **speech** is not perceived by Spirits, except by a certain General apperceptible in the sound. Hence it may be evident how elegant, beautiful, delicious, and delightful is the **speech** of the Angels ; for the affections with them, which are expressed by their **speech**, being from the Lord, are heavenly.

4868. But in Hell the **speech** is ugly, shameful, and filthy, because so do they feel the affections in themselves.

[D.] 4869. Spirits can commit their **speech** to paper (both written and printed) . . .

4871. Infernal **speech** is not intelligible to the Angels, because the affections in Hell, from which is their **speech**, are opposite and most filthy. Not a single one of their words can be enunciated by the Angels . . . (See D. 5559, below.)

4997. Spirits who take away from others the faculty of **speaking**.

5102. There are three kinds of **speech**: celestial, spiritual, and natural; and the one inflows into the other, and forms it. Natural **speech** is that of men, and into it inflows the spiritual **speech** which is with man, and . . . which inflows through the interiors of man in Heaven. In such **speech** are the lowest Spirits with man when he is **speaking** with himself, and when he **speaks** with them, as happens to some.

—². Spiritual **speech** is such as is proper to the Spirits and Angels . . . in the Spiritual Kingdom: this **speech** is such as is the interior thought of man . . . without words of human **speech**, for man thinks without them . . . In the other life this thought becomes **speech** with him . . . hence it is that all Spirits can be consociated as to **speech** . . . It is sonorous, and as it were of words, but the words are what are called intellectual ideas. It is thought **speaking**, such as is the interior thought from hearing when it passes into visual thought. When Spirits are in this **speech**, they know nothing about natural **speech**; and, when they are in natural **speech**, they know nothing about spiritual **speech** . . . This **speech** can be written. I have seen papers made from this **speech**, and letters (of the alphabet); but I could understand nothing of them unless I was in the spirit separate from the body. The letters are similar [to ours]. This spiritual **speech** corresponds to the pulmonary respiration; for this **speech** passes out from the affections of Spirits, but from those spiritual ones which correspond to the respiration; and thus it flows spontaneously out of the Spirits, and is natural and universal . . .

—⁴. Celestial **speech** is that of the affections of love, and corresponds to the cardiac, as spiritual **speech** does to the respiratory things. But this **speech** is incomprehensible, and yet is the universal **speech** of all: it is in man, in his inmosts when these have been opened to the Lord by love. Ex. But, as said, their **speech** is incomprehensible as to the interior affections; but still is intelligible as to the derivative words; for the will **speaks** through the understanding; and what is intellectual affects the spiritual . . .

5112. On angelic **speech**.—When the spiritual Angels **speak**, their words, which are intellectual ideas, have an affinity with the vowels *e* and *i*, and when they use *a* there is something of *e* in it, or *ae*, and when *u*, there is something of *i* or *y* in it; (for) when their **speech** falls into human **speech**, it falls into such words as contain these vowels. But the words of the celestial Angels have an affinity with *a*, *o*, and *u*, and therefore their **speech** falls into such words as contain these vowels; and therefore when a man is **speaking** with them, he is bent from words which contain *e* and *i*, to those which contain *a*, *o*, and *u*. 5113, Ex.

5116. I was admitted among the celestial . . . They **spoke** nothing, but continually acted. Des. . . They **speak** among themselves in this way, and also by intellectual ideas, not by such as are with the Spiritual Angels, but by such as make a one with the affection in which they are, with ineffable variety. [The meaning] is apparent from the sound in general, and from the sound of the single words, and the variation therein. 5519. 5587^e.

5143. To these corresponded some below who desired nothing else than to **speak**; they were in the itch of **speaking**, on every subject: to **speak** was the delight; and it made them believe that they are wiser than others. They injected an uncomfortable cold into my left nostril . . .

5519². The celestial do indeed **speak** among themselves, but by a cogitative **speech** which enters by an internal way, and thus becomes audible in a certain way.

5521. Their **speech** is not sonorous as with the spiritual; but is like a soft undulatory [tremor] which is audible.

5554. On the **speech** of the celestial Angels.—It has been granted me to understand their **speech** by an example. A certain woman loved her husband; but was withheld by others by means of **speaking**—*loquelas*, sometimes persuasive ones which bound only the affections of others, which is done by withholding, by insinuating other affections, and by impeding the communication, and by substituting other affections which inflowed more strongly into the exteriors . . .

5557. On the **speech** of Spirits and Angels.—The **speech** of the celestial and that of the spiritual Angels differs exceedingly; and also the **speech** of Angels and that of Spirits. These differences may be evident from the nature itself of their **speech**, in that they express themselves from ideas in natural [as distinguished from artificial] sound, which sound is as it were their love; so that when they are **speaking** from their ideas, they do so from themselves; it proceeds from the whole of them, not merely from the thought, but also from the whole body; for the whole of a Spirit is his own love. Hence comes their **speech**.

5558. From this may be evident the quality of the **speech** of the Angels who are in celestial love, that it is most delightful and most beautiful, for they **speak** from their love; and also the quality of the **speech** of the wise Angels, that it is full of ideas of wisdom which do not fall into the ideas of Angels not so wise; and also the quality of the [**speech**] of the simple when not in the company of the wise.

5559. From this also may be evident the quality of the **speech** with those in Hell, that it is filthy, from their ideas, and that it cannot have any conjunction with the **speech** of the Angels; for ideas such as are in Hell cannot fall into angelic ideas: and that the **speech** there is varied according to the genera and species of the loves; for everyone's love is what thinks and **speaks**, because the whole Spirit, as to interiors and exteriors, is as his love . . . The differences are such that the infernals can scarcely understand angelic **speech** . . . whereas the Angels can understand the infernals. By this, too, Heaven is separated from the Hells.

5564. Spiritual speech is universal, from ideas; but its sound, or Articulate, flows from the affection itself which is natural to the [speaker], so that the affection expresses itself by the sound, that is, the Articulate, with them, just as every affection has natural gestures with it. Consequently, the sound of the speech, that is, their words, flow from the whole Spirit. The ideas are of the affection; and these too are in like manner formed in the Spiritual of his body.

— . But the things which Spirits speak among themselves, cannot, for the most part, be expressed in natural language or speech; for it does not fall into the words, nor into the sensuous ideas of thought which man has when in the body. In the body are generals.

5565. The like is the case with the speech of the celestials relatively to the speech of the spirituals. In the speech of the celestials there is such wisdom that it cannot be expressed in the spiritual speech, nor even an idea in it be apprehended. A certain person (it was the London *Spectator*) who doubted this, was sent into the company of the celestials, and he then perceived the things they were speaking; but when he returned to his own [associates], who were spiritual, he could not express anything, not even by ideas of thought. He said that the things they had spoken were most full of wisdom.

—^e. It has also been found that spiritual speech does not fall into the natural speech which is with man.

5585. On the speech of Spirits.—The speech of Spirits is natural [that is, not artificial]. It is from their interior memory, the ideas from which become words such as accord with the Things themselves, and which are the initiations of natural words. There are such ideas with man, although he is unaware of it, and he speaks from them in the other life. This, therefore, is the universal language; for everyone can speak in it with another, without previous instruction.

—². This speech is heard as sonorously as speech in the world: but solely by a Spirit, and not by a man.

—³. This speech falls into the words of human language while a Spirit is speaking with a man; just as [a man's] interior ideas fall into the speech of his words.

—⁴. When a Spirit turns himself to such a man, spiritual speech perishes; and he (knows only) the man's speech; nor is he aware that there is any other speech.

—⁵. Some [men] also speak from ideas, but now more rarely, for the quality of their good and truth is then perceived. But if anyone has genuine truths in a connected form, he can speak from ideas dexterously; and the better anyone is instructed, the better he can do it. But beware of this speech: it is interior. I have sometimes spoken with Spirits and Angels in such speech by ideas.

5586. A certain Spirit turned himself to me, and spoke in my language, and, when he had spoken to Spirits in the spiritual language, he observed the differences in that the speech of angelic Spirits is sweet . . . because their interior ideas are full of truths from good. When they are speaking together from ideas, evil Spirits do not understand their speech.

—². The speech of the evil is filthy, and good Spirits do not want to hear it.

—³. The speech of the celestials is external: for they do not speak about anything else—*aliter*—than those things which they see, and not those which they hear. 5587, Ex.

—⁴. These things have been written in the presence of a Spirit who had no ideas, but spoke solely from the interior memory without ideas; so that I am not able to describe them from thought . . .

5587. On the speech of the celestials and of the spirituals. Gen.art.

5588. The speech of Spirits is from the ideas of the speaking thought, which ideas, with man, are devoid of words; for when a man is speaking he thinks only the sense of the Thing he is speaking about. This speaking thought . . . when divided up into ideas, presents the speech of Spirits, and it is from the interior natural memory. For with the spiritual there are internal which are closed, and they therefore speak about truths and goods.

5589. This (interior natural) memory is pictorial—*imaginativa*, being formed from the visible things in the world, and when it is made active through the influx of light from Heaven, it presents that speech. Ex. . . Hence it is that the speech of Spirits is natural speech, and also universal speech . . . Into this speech every man comes of himself immediately after death; and, when he speaks then, he knows not that he has ever spoken in any other way; so that the common speech of Spirits is in every man. . . This speech is one of words, but of entirely different words, which are formed according to the nature of the Thing, and articulated by sound, so that the articulated sound is the expression of everything which belongs to the Thing; and it differs from the speech of brutes in that this is continuous, whereas that of Spirits is discrete. Ex.

5589a. (Spiritual speech) can be expressed in sound in the world, distinctly and articulately, but no one there can understand it, because it is the Spiritual of speech, and not the Natural in which man is.

— . This speech differs from the interior thought of the man, and even of the Spirit; for it is exterior . . . and therefore, in the other life, those who are rational . . . and those who speak from the memory only . . . speak similarly . . .

5589b. Preachers, too, speak so, from their doctrine, without interior ideas . . . just as in the world . . .

5589c. In a word, their speech is equally as natural as are hearing, sight, etc.

5590. The speech of Spirits with a man falls into the man's words. Ex.

5591. All can be together and speak by means of the common speech of Spirits, the celestial with the spiritual, and the spiritual with Spirits of every kind . . .

— . The thought does not shine forth otherwise than through the speech of words, just as in the world.

— . Angels cannot endure infernals when speaking . . . and infernals cannot endure Angels when speaking. Ex.

5592. There is, besides, a speech by ideas accompanied

[by words], and also [one] devoid of ideas accompanied [by words]. . . The (former) is sonorous, and exists in either (natural) or (spiritual) words. The (latter) is also twofold, both kinds being silent and devoid of words; one of these is of the thought, and the other is of the affection. When intellectual ideas of thought are presented, all things the man or Spirit knows about that Thing appear; but in the middle, and thus in the light, is the Thing which is the subject. Ex.

[D. 5592]². When a man or Spirit **speaks**, all things he knows about that thing are presented present in an order according to the form of Heaven in which he is if he is good . . . whence such **speech** extends itself widely if the man or Spirit knows much, and if the things he knows are truths from good. . . But, if they are not, the **speech** extends itself towards Hell, and its form is different . . .

—³. But **speech** from affections without intellectual ideas is still more full. Ex. . . Such **speech** is obscure to man, and also to the spiritual. . . It differs according to the quality of the affection as derived from truths. Ex.

5593. By that **speech** from ideas and from affections one Spirit cannot have converse with another unless he is in like truths and like affections from truths. Ex.

— . Such **speech** is very beautiful in Heaven, because it is from the whole Angel. Ex.

— . In Hell the **speech** is of hatred and revenge, or is the delight of adultery . . .

—^e. Few are in this **speech**, because there is contrariety; and also because few have thought rationally and spiritually from real truths and goods in the world.

5594. By the silent **speech** of ideas I have often **spoken** with Angels and others; and I could express even material things without words, by merely thinking about them . . . and they at once knew everything. Ex.

5595. Spiritual **speech** is in many words of human **speech**. Ex.

— . The **speech** of the Most Ancients was such . . .

5596. When a Spirit turns himself to another Spirit, or to a man who is **speaking** fully or cogitatively from ideas or affections, he is altogether in the like perception and meaning. Ex.

5630². We answered that the **speaking** native to man is by the **speech** of ideas. . . and not by the **speech** of terms.

5643. Spiritual **speech**. Examps.

—^e. Such is the **speech** of ideas, when genuine; and therefore the evil cannot endure it, because they have a contrary **speech** of ideas . . .

5770. On the **speech** of Spirits and Angels.—When Spirits have spoken with me, in my own vernacular, or in other languages in which I am skilled, they did not know that they **speak** differently among themselves, because their **speech** falls, with me, into my language, and is thus presented in words; when yet they themselves, with themselves, are thinking from their own **speech** . . . But, when they turn themselves from me, they **speak** among themselves in their own **speech** without reflecting about it, because it is natural and implanted . . .

5771. But . . . some **speak** more fully from ideas, and some less fully. Ex.

5772. (Although Spirits cannot enunciate any word, or name, of natural language) they can enunciate them in their own **speech**, which is of the Thing or thought about the person; the ideas about him, when collated together, present the word . . . It is the idea about that person which is enunciated.

5773. All their **speech** flows from the Thing itself, and from the affection of the Thing, and is expressed as in the world; and, as there is the like **speech** with all, it therefore comes from the inmost of every man, and is produced according to his idea of the Thing. But still it is the affection **speaking**, that is, the affection varied, formed, or divided up, which is the **speech**; and all affection is from the interior life.

—^e. The evil cannot **speak** about the Things of Heaven, and express them in words from internal affection . . .

5778³. When Spirits and Genii were **speaking** among themselves in their own language, I heard nothing of what they said; but only when they **spoke** with me . . .

5785. For the Rational is what **speaks** in the other life.

5787. On the **speech** of Spirits.—The **speech** of Spirits is according to the nature of the Thing, and the words and the sound in like manner; for the nature of each Thing is inscribed on man; as the nature of the ether on the eye, and so on . . . for man has been created according to the image of all things of the world, and the nature of the Thing and that of a sound according to it is consequently in some words of language in the world . . . hence it is that in the other life everyone can **speak** with others. Moreover, the vowels, as *a, e, i, o, u*, are according to the nature of the Thing, as is evident from the celestial Angels; *v* involves all things, and so on. The reason men do not **speak** in the world according to the nature of the Thing, but by various and diverse languages, is that man is not born into the nature of the Thing, but into ignorance of all things; and he learns to **speak**, which cannot be done according to the nature of the Thing. Ex.

—². The Angels in the Heavens **speak** according to the nature of the Thing in Heaven; but those who are in externals, according to the nature of the Thing in the world; and still they are understood, because there is a correspondence. But this latter **speech** is on that account material.

5883. Hence it was evident how innumerable are those who attend solely to the **speech**, and not at all to the reasons . . .

5941². When (those of the Celestial Kingdom) are by themselves, they **speak** little; and, when they want to say anything, they first show it. Ex.

5943. On the exterior and interior **speeches** of the Angels.—When I have been in Society with the Angels, and it has been given to know their kinds of **speech** by experience, [I have found that] there are four kinds of **speech**, just as there are four kinds of Angels: a material **speech** of visual things, and an interior **speech** of visual things; these are **speeches** of the understanding, or of the thought: there is a **speech** of the affections of the body,

and a **speech** of the affections of the heart ; these **speeches** are of the will, or of the affection. Des.

— They who could be in the **speech** of affections of the body have **spoken** with me. Des. I, being in the Natural, did not hear the words, but I perceived the affections which they enunciated in words. This **speech** is not intelligible to those who are in visual things alone.

— They were told that there is also a **speech** of the heart, which is a **speech** of love to the Lord ; and [they who **speak** it] afterwards **spoke** with them, and they said that they could not hear the words, but that they perceived the things which were **spoken** in their affection, as I had done when the former **spoke**.

—². As to the former **speech**, it [is] indeed like the **speech** of visual things as to its consonant literal words, but still each letter is enunciated differently, namely, according to the affection ; and it also differs in the fact that other words are not intelligible to those who are in visual things only.

— The **speech** of visual things is to **speak** and express those things which are seen with the eyes, and to describe them, and this according to visual and intellectual ideas ; as houses, palaces, gardens, etc. This **speech** is both exterior and interior ; the exterior is material, or sensuous ; the interior is natural, or intellectual.

—^e. I afterwards heard Spirits **speaking** with Angels of the interior Heaven. They said they heard the **speech** with their ears, but did not perceive it, because in their words were expressed the things of interior wisdom ; and, as they did not understand these, they did not understand the words.

6063. On writings and **speech** in the Spiritual World.—That the **speech** and writing there are quite different from those in this world, may be evident from, 1. When they write there, one letter signifies an entire word, and it is a general word which embraces many things in itself . . . For example, in the word *bono*, the *b* signifies glory and majesty ; *o*, with ; *n*, the evil . . . when *n* signifies the good, there is a pointing above it. 2. All the vowels signify something which conjoins, as *with*, *in*, and so on. The vowel *i* signifies what is from the interior, and so on. 3. They **speak** in the same way. For example *Vita vallem* signifies Stand off far, Be off, and so on. (Compare J. (Post.)324.)

6084. On the **speech** of the Third Heaven.—Spiritual **speech** cannot be understood at all by anyone who is in a natural state ; but natural **speech** can be understood by Spirits who are in a spiritual state, but solely according to correspondences ; and in like manner conversely, but in that case spiritual **speech** falls into natural **speech** . . .

—². The spiritual cannot understand celestial **speech**, or that of the Angels of the Third Heaven, because their **speech** is the **speech** of the affections. When I wondered at this, an Angel thence **spoke** with them, and they did not understand anything, by which it was confirmed that the Angels of the Third Heaven have a higher **speech**.

6090. On spiritual language or **speech**.—That this has nothing in common with human languages, has been evident to me from the words of that language, which

are not at all intelligible to any man . . . It is implanted in his spiritual man, and not in his natural man, as may be evident from these two words. They say, *Vita vella*, Be far away ; and Be off quick ; and also from the word *Scapuleja*, which signifies to cast out of doors. I have not yet learned whence come the words of that language ; they do not derive them from the sound of the affection, but from the significations of the vowels and letters ; the ideas of thought fall into such unfoldings of the lips. Their writing is discrepant from their language.

D. Min. 4557. Spirits **speak** among themselves by ideas. Ex. 4617, Ex. 4647, Ex.

4665. The **speeches** of men pass into those of Spirits, which are incomprehensible to men, although they have them in themselves, for they think in that way when they are thinking abstractedly from natural ideas and words. So the **speech** of the interior Angels is incomprehensible to Spirits, although they have it in themselves, and, when they are thinking abstractedly from the ideas in which they **speak**, they think in that way. The spiritual **speech** of the Angels of the Third Heaven is not comprehensible to those of the Second, although they have it in themselves, and they think by it when they are thinking abstractedly from their own ideas. And so with the celestial Angels, the inmost **speech** is in like manner incomprehensible to them . . . It is effected by the inmost affections, and is most copious, so that things of which scarcely a hundredth part can be enunciated by the spiritual Angels can be expressed by it in a moment. Lastly, it is infinite . . .

E. 8. For that which an Angel **speaks** is from Heaven ; for when an Angel **speaks** with a man such things as are of Heaven and the Church, he does not **speak** as a man does to a man when bringing out of his memory the commands of another ; but that which the Angel **speaks** inflows with him continually, not into his memory, but immediately into his understanding, and thence into words. Thus all things which the Angels said to the prophets are Divine, and not at all from the Angels.

14². Therefore the celestial Angels do not **speak** about the Things of faith . . .

140⁵. The ass did not **speak**, but Balaam did hear the **speech** as if from it. (I too) have heard horses as it were **speaking**.

148⁵. For spiritual **speech** is not like human **speech** : there all things are expressed according to the ideas about the Things and the persons [spoken of], and these ideas fall into words.

325⁶. (Why 'much **speaking**-*multiloquium*' (Matt.vi.7) was forbidden by the Lord.)

326. Why there is a certain musical harmony in all angelic **speech**. Ex.

556. The Persuasive resides in the Sensuous . . . for a sensuous man is in self-confidence and faith . . . and in all things he **speaks** are this confidence and faith ; and, as his **speech** sounds from these, it fascinates and infatuates the minds of others. . . This is very manifest in the Spiritual World, where a man **speaks** from his spirit . . . and his spirit **speaks** from affection . . . J.(Post.)26.

587⁶. 'To **speak**,' and 'to go' (Jer.x.5)=to live . . . spiritually.

[E.] 696². The reason the Angels have a **speech** which is incomprehensible to man, is that their **speech** is from a view of the Thing and the consequent wisdom when abstracted from such things (as person, space, time, and matters), and thus is indeterminate relatively to the things of the natural world.

794. 'To **speak** great things' (Rev. xiii. 5) = to teach evils which destroy the goods of the Word. . . 'To **speak** blasphemies' (id.) = to falsify the truths of the Word.

810². I have heard the lovers of Falsities **speak** exactly like those who are studious **speakers** of truths. Ex.

817. 'He **spake** as a dragon' (Rev. xiii. 11) = with like affection, thought, doctrine, and preaching to those who separate faith from charity. 'To **speak**' = affection, thought, doctrine, and preaching. Ex.

— . Affection itself alone cannot **speak**, it can only make a sound, and sing; neither can thought itself alone **speak** except as an automaton; for affection vivifies every word of **speech** . . .

825³. When a man shuns evils because they are against God . . . he is taught by the Lord every day what to do, and **speak** . . .

828³. The reason the Angels of the Third Heaven appear simple, is that they cannot **speak** about the things of Heaven and the Church; for with them these things are not in the memory, whence is all **speech**, but in the life, and thence in the understanding not as thought, but as the affection of good in its own form, which does not descend into discourse; and if it were to descend, it would not **speak**, but only make a sound.

831². As spiritual love is the love of truth (the Angels of the Second Heaven) **speak** about the things of Heaven and the Church . . .

—³. These **speak** Divine truths, because they are inscribed on the memory with them; and thought from the memory **speaks**.

855. All in the Celestial Kingdom **speak** from love . . . and such **speech** . . . is heard (below) as thunder. . . . But all in the Spiritual Kingdom **speak** from thought which is of the understanding . . . and such **speech** . . . is heard (below) either as a voice, or as a musical harmony; or else it appears before the eyes as a bright white cloud, or as a flaming like that of lightning.

874². I have heard many there **speaking** so wisely that I believed they were from the interior Angels of Heaven, yet they became devils. Ex.

959^e. All (in the Spiritual World) **speak** from the heart . . . 985^e.

1050². Active thought . . . corresponds to **speech**; the **speech** is a correspondence . . . The action of the thought into the **speech** and the organs of **speech** is influx.

1202^e. As man can think rationally from his spiritual mind, he can also **speak**; for to **speak** is of the thought from the understanding, which can see truths in spiritual light . . .

1216. In the **speech** of man there are two things together: the sound, and its articulation into words. The sound is of the affection of his will; and the articu-

lation of the sound is of the thought of his understanding. These two are conjoined in human **speech** . . .

J. (Post.) 268². In the north (of the London there) dwell those who are not lettered, and who are in the highest freedom of **speaking**, which they love.

De Verbo 3². When I have been sent among the spiritual Angels, and have **spoken** with them spiritually, what I have **spoken** I have retained in my memory; but when I returned into the natural state, and wanted to bring it forth . . . I could not . . . there were no words, nor even ideas of thought, by which I could express it . . . And, wonderful to say, while I was in that Heaven, and **spoke** with the Angels, I knew no other than that I was **speaking** in like manner as I **speak** with men. Yet it was afterwards found that the thoughts and **speeches** were so unlike that they could not be approximated, consequently that there is no ratio between them. —⁵.

—³. There is a like difference between the Spiritual and the Celestial. (Shown by some Angels of the Middle Heaven who **spoke** with some of the Third.)

—⁴. It has sometimes been granted me to be among Angels of the Middle and of the highest Heaven, and to hear them **speaking** among themselves. Ex. . . Afterwards, it was given me to understand that although I could not **speak** out or describe those things by any spiritual or celestial word, I could describe them in the words of natural language, even to rational apprehension; and I have been told that there are not any Divine arcana which cannot be perceived and expressed naturally, although more generally and imperfectly . . .

—⁷. As to these kinds of **speech**: the **speech** of men is like their ideas of thought; for these become words when they go forth into **speech**; and therefore the **speech** of men in every word partakes of space, time, and what is personal and material. The **speech** of the Angels of the middle Heaven is also like their ideas; for the words of their **speech** express them. And the **speech** of the Angels of the highest Heaven is all from the variation of affections. But while they are **speaking** with the spiritual Angels, they **speak** similarly; but not when among themselves. (Thus these) **speeches** differ so that they have nothing in common. They differ so that a man cannot understand any word of an Angel; nor an Angel any word of a man. I have heard the **speech** of the Angels, and have retained the words; and have afterwards examined to see whether any word coincides with any word of the **speech** or languages of men, and there has not been one. This spiritual **speech** is present in all; it is implanted in every man, and he comes into it as soon as he becomes a Spirit. (Continued under WRITE.) D. Wis. vii. 5³.

26. The Spiritual Angels enunciate or utter the words of their **speech** according to the ideas and from the ideas of the Things which they signify; as, when they enunciate *horse*, or *chariot*, they enunciate them by a word which signifies, as *horse* from ideas of the understanding; and *chariot*, from ideas of doctrine from the Word . . . so that they **speak** from correspondence concerning the things which they see, in like manner as men. In a word, they impose names on them from correspondence.

—². Therefore it is now disclosed to them that they

have correspondences in the words of their **speech**, which previously they had not known . . . In a word, the words of the **speech** of their language are all formed from correspondences. (For instance) they write *horses harnessed to a chariot* merely with an *l*: this letter expresses it; (and) they write *the understanding of doctrine* in like manner by an *l*, but they are then in higher thought. Hence it is evident that there are correspondences in the words of their language. But few of them attend to this, as do few in this world attend to spiritual light when the light of the understanding is spoken of, etc.

D. Wis.x.5. (That the life of the will co-operates with the life of the understanding) in sound and its **speech**. Ex.

5 M. 19. The **speech** of the Lord with the Angels there, was inspiration.

Inv. 42. (In the Spiritual World) no one can **speak** with anyone else unless he looks directly at him . . .

Spear. *Hasta.*

A. 1664³. 'Beat their **spears** into sickles' (Is.ii.4). . . '**Spears**' = things of such [spiritual] wars. E.734³.

8313³. 'They lay hold of bow and **spear**' (Jer.vi.23) = they fight from false doctrine.

9141⁴. '**Spear**' (Ezek.xxxix.9) = interior power of truth from good.

D. 4198². The point of a **spear** is vibrated before their left eye . . . and then the **spear** revolves them . . .

E. 257. '**Spear**,' etc. = all things which are of doctrine.

357¹⁹. '**Spear**' = falsity of evil destroying good.

—²⁸. That there shall be no combat from any falsity of evil, is signified by 'He shall cut off the **spear**' (Ps. xlv.9).

401¹⁷. 'The thunderbolt of thy **spear**' (Hab.iii.11) = fatuous goods which in themselves are evils of falsity.

734³. 'Sword,' and '**spear**' = falsities from evil fighting against truths from good; and the converse.

—⁷. 'The **spear**' (Ps.xxxv.3), because it protects all things of the body, = protection in general.

Spear. *Lancea.*

A. 878⁶. The Jews attributed power to the **spear** of Joshua (Josh.viii.18,26). . . It = the Lord's omnipotence. 7673².

2799²¹. Whenever 'a **spear**' is mentioned, it suggests to the Angels truth combating.

E. 557³. '**Spears**' = truths combating.

Special. *Specialis.*

Special, In. *In specie.*

Specially. *Speciatim.*

A. 1404. In general . . . In **special** . . .

1476. Scientifics in **special** and particular . . .

1511. Many things which cannot be told **specially**.

4364. 'Camps' = the derivative **special** things. Ex.

—³. Unless this is confirmed by **special** things, it is not accepted.

4720. 'Dothan' = the **special** things of doctrine. Ex.

4721. That they were in the **special** things of false principles. Sig and Ex.

—². These are the **special** things of the principle of faith alone.

— . Then all these **special** things would fall to the ground.

7833. According to the **special** good of each. Sig. and Ex.

7836². The **special** Societies are as many as the viscerules . . . The particular ones are as many as the lesser parts of these.

9303². They attribute **special** and particular offices to each Divine Person.

H. 308(e). The Church in **special** is where the Word is . . .

517². Therefore all the **special** and singular uses are good . . .

543. By a **special** afflux from each Heaven . . .

554. The evils of which they are **special** forms . . .

T. 245. Doctrine does not make the **special** Church which is with the individual man . . .

D. 5529. Never without **special** permission from the Lord.

E. 1093². In general, in **special**, and in particular . . .

D. Wis.xii.3². The presence of the sun of the world is **special** for the natural world.

Species. *Species.*

A. 29. 'According to its **kind**' (Gen.i.11,12). 42.

5135⁶. **Species** of falsity. Sig.

5721⁴. Seduce by an **outward** appearance of what is just.

7211². 'Nor seen His **shape**' (John v.37). . . Unless they had an idea of a human **shape** in relation to God, they would have none . . . E.200^e.

7505⁵. (Such) present to themselves an idea of the Divine under a human **shape**.

7871. That (this revelation) shall be made in the most natural **form**. Sig. and Ex.

7873. Truth Divine is not received . . . unless it appears in a natural **form**—*forma et specie*.

9348¹⁰. They are scandalized because the Divine appeared . . . in a despised **garb**.

9356. No one can believe in and love a God whom he cannot comprehend under some **form**. E.200^e.

10756. For all things of the animus are presented in some natural **form** in the body; thus in the **form** of conjugal love when . . .

H. 82. It is implanted in every man . . . to think of God under a human **form**.

373. Whatever descends from the spiritual man into the body presents itself there under a different **form** . . .

511². Induced to believe, by external looks, that they were not evil.

M. 86². The reception (of the influx) because it is

according to the form, causes every species (of plants) to remain its own species.

[M.] 430. Every delight . . . is presented to the sight under various appearances . . . The appearances under which lascivious delights are presented are dirt, etc. . . The appearances under which chaste delights . . . are presented are gardens, etc.

T. 512. A species of anxiety which they call contrition.

D. 2103. Societies consist of those of one genus with its species. Ex.

E. 573¹⁰. 'The appearance of a great people' (Is. xiii.4)=an appearance-*apparentium*-as of truth from good.

1029². They want, under some pretence, to transfer His Divine Power to themselves. —⁴.

Specific. *Specificus.*

Specifically. *Specifice.*

A. 9466. The specific things (in this sphere) are presented by objects variously coloured.

H. 508. I shall adduce some specific things only.

588². Each of these evils contains so many specific differences, and so many differences still again specific or particular . . .

P. 12^e. Everyone may confirm these generals by specific things . . .

T. 343. Generally in the Christian world, and specifically in its ecclesiastical order . . .

E. 1049^e. There are many specific differences of this profanation.

Specimen. *Specimen.*

Scia. Title. A Specimen and Sketch of the Doctrine of the New Church . . .

Specious. *Speciosus.*

A. 949. Under some specious pretence.

H. 505^e. 'Whited sepulchres which without appear good-looking.'

Speckled. *Punctatus.*

A. 3993. 'Speckled' (Gen. xxx. 32)=mixed with evil. —⁵. 'Speckled and spotted' are from black and white. Black=evil; in particular, what is man's own . . . White = truth, . . . in the opposite, man's own righteousness or merit . . . Thus 'speckled'=good with which evil is mixed.

—⁷. Thus 'speckled,' or that which is marked and divided up into points of black and white, =good with which evil is mixed. 3995. 4006. 4020. 4079.

3995^e. 'Speckled' (in the Hebrew) is expressed by a word which means a herdman. Ill.

Spectacle. *Spectaculum.*

D. 1250^e. They are delighted with such a spectacle.

Spectacles. *Perspicilla.*

T. 176. With spectacles on nose.

Coro. 30². These comparisons (are) like spectacles . . .

Spectator. *The London.*

D. 5565. See SPEAK, here.

Spectre. *Larva.*

A. 443. He thought of a Spirit as being a spectre. D. 3890.

4527². Believed that men after death would be like phantoms, in which opinion they had confirmed themselves by the spectres-*spectris*-of which they had heard.

H. 578. The delight (of these Genii) is to render themselves invisible, and fly around others like phantoms . . . P. 310⁴. M. 514³. D. Min. 4818.

S. 60^e. Like one who sees spectres in a shadow.

W. 267³. Truths then can be seen only like spectres in the night time.

P. 274⁵. Who thinks that (his dead wife and children) are spectres?

R. 451³. Faith without charity is a phantom.

M. 182⁷. He had said . . . If anything of man lives after death, must it not be like a spectre? How can a spectre eat and drink, etc. . . Spectres, which are aerial effigies, appear as if they are, and yet are not.

T. 37³. Thence conceive chimeras, and bring forth spectres.

133. The natural man regards spiritual things as spectres and phantasms in the air. 381.

160⁴. The fourth said . . . when a man has died, he becomes a spectre and is dissipated . . .

232^e. Like one who sees spectres in bed when he awakes.

335. On awakening in the twilight, I once saw spectres in various shapes. Ex.

375. May be likened to the aerial man who is called a spectre, such as Fame was depicted . . .

379⁴. There is then faith no longer, but only the ghost of faith . . .

616². (Such a man would be) like a spectre standing in vision . . .

676^e. In a mausoleum, where there are . . . spectres of the night flying beneath the roof.

D. 4468. She appeared pendulous, like a kind of spectre.

5950. The profane . . . become like spectres, and seem to themselves to fly in the air . . .

E. 972^e. Their sincerity and rectitude are only a spectre . . .

988³. The notion that man after death is . . . an unformed spectre of ether.

Spectre. *Phasma.*

T. 606. Like one who sees spectres in the night, and believes them men.

Spectre. *Spectrum.*

A. 4527². See SPECTRE-*larva*.

W. 424². When the phantasy is removed, the Sirens appear as spectres.

T. 71. A confused din as of spectres in forests, heard.

389⁶. Dead faith is nothing but a spectre. I call it a spectre, because . . .

511^e. Would not spectres infest him there like furies.

Specular. *Specularis.*

M. 443. Specular stones . . . T.192. 320².

T. 80³. Specular windows.

Speculation. *Speculatio.*

W. 365. He perceives there is speculation within his forehead . . .

D. 678. The spiritual angelic choir . . . distinguishes its pleasant speculations, and separates them into ideas . . .

679. The word speculation may serve to denote the more interior things; (and is thus intermediate in its meaning between imagination and thought).

680. So that there are a thousand things in a speculation of the more interior Angels which appear as simple to those of the interior Heaven.

987. Man's thoughts, speculation, and imagination . . .

3258. This part of the memory . . . thus passes to speculation, and constitutes it. Ex. 3265.

3464². I have been introduced into such respirations . . . by intense speculations, in which the respiration becomes quiescent. In no other way is an intense speculation of truth possible.

J. (Post.) 22. The continual thought and speculation of the Dutch about trade.

Spegel. D.4461.

Spelt. *Zea.*

A. 333^e. Wheat, barley, beans, lentils, millet, spelt, are such things as = bread, but with a specific difference. Bread in general = good, thus different species of good are signified by the things mentioned; more noble species of good by wheat and barley, and less noble by beans and lentils, as is also evident from these words in Ezekiel: 'Take thou to thyself wheat and barley, and beans and lentils, and millet and spelt, and put them into one vessel, and make them into bread for thyself' (iv.9,12,13).

3941⁵. 'Wheat, barley, beans, lentils, millet, spelt' (id.) = kinds of good and thence of truth.

7601². These goods and truths which are reserved are signified by 'remains' . . . These are treated of in these two verses, and are signified by 'the flax and barley being smitten . . . and the wheat and spelt not being smitten, because they were hidden' (Ex.ix.31,32).

7605. 'And the wheat and spelt' = the good of the interior Natural, and its truth. . . 'Spelt = *zea vel spelta*' = the truth of the interior Natural corresponding to the good which is signified by 'wheat.' Ex.

10669⁴. 'Barley' = the good of love of the external man; 'spelt' = its truth.

E. 374⁹. 'Wheat' = good; 'barley,' truth; and 'spelt,' Knowledges.

Spermatic. *Spermaticus.*

A. 5391. To prevent the spermatic vessels . . . from carrying off all the purer blood. D.968.

D. 960. Therefore the spermatic vessels descend from the emulgents.

972. This (anxiety) is represented in the renal capsules, when what is prolific and good is carried off from the blood by the spermatic vessels; for, after too much despoiling of it by the spermatic vessels, sadness is wont to supervene, the cause of which may be traced to the fact that the better blood is then deficient in the mass of blood which is carried to the heart.

1138. The Spirits who constitute the province of the spermatic vessels. Ex.

Spew out. *Exspuere.*

See VOMIT.

A. 1513. He was among those who are to be 'spewed out.' Des.

2269³. If they should endeavour to conjoin themselves, the one would spew out the other; that is, good would spew out evil as poison, and evil would spew out good as something nauseating.

3116^e. Then by reason of the good he would be spewed out from Hell, and by reason of the evil, from Heaven.

Sphere. *Sphaera.*

A. 925². The correspondence (of odours) may be evident from the spheres in Heaven . . . There are spheres of love and faith there which are manifestly perceived. The spheres are such that when a good Spirit, or an Angel, or a Society, approaches, their quality as to love and faith is at once perceived, even from afar . . . To these spheres correspond the spheres of odours in the world . . . for spheres of love and faith (can be) turned into spheres of sweet and pleasing odours. 950. 1514.

1048. A sphere exhales from (a man's, or a Soul's) nature = *indole*, that is, from all the several things in him. This sphere is such that from it is perceived the faith and charity in which he is. This sphere . . . becomes visible as a rainbow. 1053, Ex.

1080. They thus acquire two spheres . . . one interior, full of hatreds; the other exterior, simulative of good. These spheres fight with each other, (and) when the exterior sphere is taken away . . . they rush into all wickedness. When it is not taken away, hatred lurks in every word; this is perceived; hence their punishments.

1124. There exhaled from (the antediluvians) a sphere of a cadaverous stench . . .

1270^e. When (the antediluvians) were in the World of Spirits, the constitution of the sphere there was changed.

1316². That which is regnant in a man manifests itself (there) by a sphere, which is perceived by all around him. This sphere is such because it exhales from all the several things in him. The sphere of one who regards himself in everything . . . absorbs everything which is of advantage to him, thus all the delight of the Spirits around him, and destroys all their freedom . . .

1383. On spheres in the other life. Gen.art. 1504, continued. D.3333, Gen.art.

[A.] 1397. Hence evil Spirits cannot approach a sphere . . . where are good ones. Des.

1398. The (evil) Spirits could not stay in the sphere of the Angel . . . Yet the sphere of that Angel had been tempered by consociations of others, (otherwise) they would all have been dissipated.

1504. The sphere (of the unconscious activity of a man's interiors) extends to a distance; and sometimes . . . is presented before the senses.

1505. How these spheres . . . are acquired. Examp. —. This makes a sphere (there), which is perceived . . . when the Lord permits.

—. Therefore there are as many spheres as affections, and compositions of affections.

—^e. One's sphere is his image extended outside of him: it is an image of all things in him. Ex.

1506. One who had acquired a sphere of (self) excellence. The Spirits fled . . . and he himself filled the whole surrounding sphere . . .

1507. (Another) had contracted a sphere of supereminence and authority. A dark cloud was seen to go forth from him, and cover the Spirits over. . . They could not stay; for they were deprived of all freedom . . .

1508. Those endowed with high rank cannot help acquiring a sphere of authority . . . In those gifted with faith and charity, this sphere of authority is wonderfully conjoined with a sphere of goodness . . . But these have not a sphere of commanding; but only the sphere natural to them . . . which they (afterwards) put off . . . (See D.2699, where this sphere is further des., and Solomon is mentioned as an example.) D.3167.

1509. (A sphere of doing nothing from the luxurious. Des.) The effect of their sphere on me was to . . . induce torpor. Des.

1510. Every Spirit, and still more every Society . . . has its own sphere . . . which is a sphere of principles and persuasions. Genii have a sphere of cupidities.

—. The sphere of principles and persuasions is such that when it acts into another it makes truths as falsities . . . 1511.

—². Such spheres are denser according to the nature of the Falsities.

—. These spheres cannot at all agree with the spheres of Spirits who are in truths: if they approach each other, there arises a repulsion. If the sphere of falsity . . . prevails, the good come into temptation . . .

—. A sphere of incredulity. Des. D.3335. 3520, Ex.

—. Also a sphere of those who believe only what they apprehend by the senses.

1511. So Genii, by their sphere, produce exactly the effect that evil is good.

1512. Spheres of phantasies . . . appear like clouds. Des.

—. From those in hatred and revenge exhale spheres which cause swooning, and vomiting. 1513, Examp.

—^e. These spheres are . . . poisonous. Their poisonousness and grossness are tested by dull blue bands: as these vanish, the sphere is diminished.

1514. (Examps. of the odours of various spheres. See ODOUR, here.) 1517. 1519.

1515. (The deadly stench of the sphere of Sirens. Des.)

1519. Spheres of Angels are sometimes presented visible as beautiful atmospheres . . .

1520. The spheres of Spirits are not constantly perceptible. They are also tempered in various ways, in order that the quality of Spirits may not always be exposed.

1614^e. This is the sphere which reigns in the universal Heaven.

1631^e. They exhale a sphere of stinking teeth.

1666. Unclean things exhale from them when they approach a sphere of good Spirits.

1667⁴. Until man acquires spheres (of cupidities and Falsities) evil Spirits serve; but as soon as he acquires them, they pour in upon him . . . for they are then in his very sphere . . .

1695². From the very sphere of a man who is confirmed in truth and good, evil Spirits know . . . what answer they will get . . .

1876². The words were below their sphere.

1983³. How powerful in its effects is the sphere of Sirens.

2027². Their sphere is one of self-regard—*intuitiva sui*.

2034⁵. The interiors are there manifested by the sphere diffused from them.

2121. (The state of the interior sphere of the World of Spirits before the Last Judgment.)

2122^e. Such fill the exterior and interior sphere of the World of Spirits.

2196². Divine things are above the sphere of the understanding of human rational truth.

2295. When the infants are in . . . the angelic sphere, they cannot be infested . . .

2307^e. I perceived from his sphere his disposition to domineer, etc.

2333². When the sense of the letter ascends . . . to the sphere in which Angels are . . . 3954.

2343⁶. They filled the sphere with mere scandals.

2401³. An impious sphere exhales from the life of their will and derivative thought . . .

2466². When celestial and spiritual things descend from Heaven into a lower sphere . . . they present a marriage. 2728^e. 2729.

—. But, when they are perverted in the lower sphere . . .

2489. The things of the interior memory manifest themselves there by a certain sphere, by which the Spirits are Known at a distance . . .

—. This sphere comes forth from the activity of the Things in the interior memory.

2551. The Angels are encompassed by a celestial and spiritual sphere which is full of the Lord; (thus) they are in Him.

2694². (How a sphere of perception is acquired.)

2851¹². There is an interior **sphere** in which such Spirits and Genii are. Sig.

3216. When Angels are speaking about doctrine, the idea of a city appears in a lower **sphere** . . . (See also 3217. 3218.)

3398². When infernals approach a **sphere** where are good and truth, they feel their own Hell . . . 3938⁶.

3489². When the Lord is named (there), a **sphere** of contempt and aversion is exhaled from them . . .

3645. I have perceived the Divine **sphere** of ends and uses. . . Everything flows forth from this **sphere**, and is ruled through it.

3646². Thus man can be in the Divine **sphere** of ends and uses, which . . . constitutes Heaven; but beasts can be in no other **sphere** than one of earthly ends and uses.

3660^e. Hence they are in the Divine **sphere** of the Lord, and of His ends and uses.

3938⁶. Love to the Lord and the neighbour makes all the **sphere** of life . . . there; (and these) cannot breathe in such a **sphere** . . .

4041. The heavenly form in the lowest **sphere**. Des.

4054. The brain, like Heaven, is in the **sphere** of ends which are uses . . .

— . As soon as (these Spirits) approach, their **sphere** operates. Des.

4126². All thought is (there) communicated by a certain **sphere**—a spiritual **sphere**—which proceeds from the other, and manifests the quality of his . . . will and thought; and therefore conjunction is effected according to the **sphere**.

4221. A corporeal **sphere** exhaled from him.

4299². The misty and dark **sphere** which exhales from the evils and falsities of the infernals, appears like a mountain, or rock, under which they are hidden.

4311². A **sphere** exhales from such a man's interiors which Spirits perceive as plainly as a man does a stench . . . 4464².

4330³. When they came into the **sphere** of their thoughts, they began to breathe with difficulty.

—^e. For there are **spheres** of thoughts and affections there, which are mutually communicated according to presence . . .

4464². If a man's life has been in . . . hatreds, revenges, adulteries, avarice, deceits, luxury, etc. the spiritual **sphere** which encompasses him is as foul as is the **sphere** of the odour from carcasses, ordure, etc. The man who has led such a life carries this **sphere** with him after death; and, as he is wholly in this **sphere**, he cannot be anywhere but in Hell . . .

—³. But those who have had delight in benevolence, charity, and most especially . . . in love to the Lord, are encompassed with a grateful and pleasant **sphere**, which is the heavenly **sphere** itself, and therefore they are in Heaven.

— . All the **spheres** which are perceived (there) arise from the loves and derivative affections in which they had been . . .

— . A man's ends determine his life . . . thence,

especially, is his **sphere**. This **sphere** is perceived in Heaven most exquisitely; because the universal Heaven is in the **sphere** of ends.

4626. When any Spirit is approaching, even distantly and secretly, his presence is perceived, when the Lord grants, from a spiritual **sphere**; and from it is known the quality of his life, affection, and faith . . . 5189, Examp.

— . These **spheres**, when the Lord pleases, are turned into odours. Ex. 4628, Examps.

4750. The **sphere** of the love of the celestial Angels is tempered (by other Angels), otherwise it would cause those to whom they are sent to swoon; for the **sphere** of their love penetrates to the marrows.

4949^e. The **sphere** which encompasses such appears like thick sediment.

4951. They are covered with a cloud, which is the **sphere** of wickedness exhaling from them.

5061^e. When they perceive the **sphere** of one whom they had hated, they become infuriated.

5130². All are there Known, as to their faith and love, from their **spheres** . . .

— . That which reigns universally with anyone produces this **sphere** . . .

— . A **sphere** of faith from charity is the **sphere** which reigns in Heaven . . .

5179. Their **sphere** induced anxiety (because) it did not agree with the **spheres** of the Spirits with me.

— . A conversation about **spheres**.

— . There are many spiritual **spheres** around a man . . . Some **spheres** from the Spiritual World are around a man which agree with his life, and through these **spheres** he is in Society with Spirits of a like affection. Hence arise many things . . . for example, what is ascribed to fortune, (which is really) from a spiritual **sphere**.

5199². The good and truth of the Angels . . . are also perceived from the **spheres** which are from them.

5207². (The law which governs the proximity of the **sphere** of falsity in the other life. See FALSITY, here.)

5221. Scarcely anyone can know (this), unless he is in a spiritual **sphere** . . .

—^e. Angels and good Spirits are in a spiritual **sphere** (and therefore) to think of such things is delicious to them; whereas to one who is in a natural **sphere**, and still more to one in a sensuous **sphere** . . . such things are irksome.

5246². The **sphere** which encompasses one in temptation, or vastation, appears like a mist exhaled from dirty places.

5249². To think of such things is very delightful to them, for they are in the Divine **sphere** of the Lord, thus as it were in Him. Des.

5387. Who and of what quality anyone had been, is plainly perceived there from the **sphere** of the life of their affections and thoughts. Examp. 5432³, Examp.

5689². (A thing) is clothed for use in a lower **sphere** . . . with such things as are in the lower **sphere**, in order that the internal thing from which it proceeds may act in the lower **sphere**.

[A.] 5707². For what is interior is in a purer **sphere**, and what is exterior is in a grosser one; and that which is in a purer **sphere** is capable of receiving distinctly a thousand things more than that which is in a grosser **sphere**. Examp.

5714^e. When his **sphere** operated, it induced a great oppression in the stomach.

5715. An unclean **sphere** corresponding to the disease at once adjoins itself . . .

— Through those Spirits was communicated the **sphere** of the exhalations from (their Hells). (Its effect on the body.)

5949³. The **sphere** of a man's whole life which exhales from him is from (what is regnant in him). Examp.

6159². This (deceitfulness) is perceived from their **sphere**.

6200. The Spirits who were in a more subtle **sphere** . . .

6203. The Hell in the **sphere** of which the man then is . . .

6206². When a man appropriates an evil, he acquires a **sphere** of that evil, and to this **sphere** there adjoin themselves Spirits from Hell who are in a **sphere** of the like evil.

— The spiritual **sphere** with a man or Spirit is an exhalation flowing forth from the life of his loves . . .

— All (there) are conjoined or dissociated according to the **spheres**, even Societies. Opposite **spheres** collide, and repel each other. Hence the **spheres** of the loves of evil are all in Hell, and the **spheres** of the loves of good are all in Heaven; that is, those who are in them.

6312. There are Hells which are in a more subtle **sphere**. Des. . . This **sphere** inflows into the external sensuous **sphere** from the back part where are the involuntary things. Hence the sensuous **sphere** is so strong.

6365. (An infernal) cannot endure the **sphere** of celestial love . . . To him this **sphere** is like a burning fire.

6477. For years I have observed a general **sphere** of influxes around me. Ex.

6493. When an evil accident happens, it is because the **sphere** of such Spirits has prevailed. Evil Spirits have found out how to produce a **sphere** which causes misfortunes . . .

6495^e. In the Spiritual World, man is in the **sphere** of his interiors.

6571^e. This is evident from the **sphere** which exhales from such from afar; for their quality is perceived from it. This **sphere** is like a spiritual evaporation from all the several things of the life.

6602. That the **spheres** of the thoughts and affections extend themselves around into the **spheres** of remote Societies. Examp.

6603. These thoughts and affections enter (merely) the universal **sphere** of the affection and derivative thought of those Societies. . . For the spiritual **sphere**

in which all Societies are is various with each, and when thoughts and affections enter into this **sphere**, the Societies are not affected. All thoughts and affections enter into the **spheres** of Societies with which they agree. Ex.

6612. (This) may be evident from the density of the **sphere** in which are sensuous Spirits; and from the purity of the **sphere** in which are Angels.

6657. Around every man, and every good Spirit, there is a general **sphere** of endeavours from Hell, and a general **sphere** of endeavours from Heaven. Ex. . . These are general **spheres**: there are also particular **spheres** around every man. Ex. . . Hence man is in equilibrium . . . S209, Ex.

6926. They go outside the **sphere** of this solar system . . . 6927.

7358. Outside the **sphere** where are Spirits of our Earth.

7454². Every Spirit, and still more every Society, is surrounded by a **sphere** of its own faith and life—a spiritual **sphere**. By this **sphere** their quality is known; for it is perceived by those in perception, sometimes at a considerable distance, even when they are hidden, and not communicating by thought or speech.

— This spiritual **sphere** may be compared to the material **sphere** which encompasses a man's body, which is a **sphere** of effluvia . . . and is smelled by keen-scented beasts.

—³. (Thus) if infernals were near those in Divine worship, they would infest them by their **sphere**; for (the latter) would perceive something abominable.

— From what has been said about (this) spiritual **sphere** . . . it is evident that there is nothing hidden . . . of whatever a man had thought, spoken, or done (here); for these are the things which constitute that **sphere**.

— Such a **sphere** pours from a man's spirit even while he is in the body; and his quality is thereby Known. III.

7482. While Spirits of Mars occupied the **sphere** of my mind . . .

7678^e. (The Divine truth) may be illustrated by the **sphere** of charity and faith which proceeds from the Angels . . . 9407¹³.

8063. Every truth has its own extension, which is sometimes manifested by a **sphere** . . . The **sphere** of the extension (there) is to the surrounding Societies. Wherever the **sphere** extends itself, so far there is communication. (Continued under EXTEND.)

8067. The things a man . . . entirely believes and loves are perpetually in his thought and will . . . as manifest from the spiritual **sphere** around a Spirit. Ex.

8206. Falsities and evils cannot enter into the **sphere** where are good and truth. Sig.

8210². The falsities pouring from their evils then constitute a **sphere** around them, which appears like a dense cloud, or water.

8630. **Spheres**, called spiritual **spheres**, continually emanate from every Society; they pour out. These **spheres** are from the activity of their affections and derivative thoughts.

—². The consociations (there) are all made according to the **spheres**. Ex.

—, Each province in the Grand Man has its own distinct **sphere** . . .

—^e. Hence there is an oppugnancy between the **spheres**.

8750². In the inmost **sphere** of Heaven there is a certain progression according to the Divine heavenly form . . .

8794. Extension into Heaven (only) to the spiritual **spheres** of good. Sig. and Ex.

—³. Every Angel, Spirit, and man has a spiritual **sphere**, which is according to his extension into Societies . . . not into the Societies themselves, but into the **spheres** of their good.

—^e. The dominant love constitutes the **sphere** of everyone's life, and it extends itself according to its quality and quantity.

8837. By the spiritual **sphere** of good ceasing below. Sig. and Ex.

8945⁵. When the **sphere** of their life does not agree (with the Societies into which they are admitted) conflict ensues . . .

9109. When a (merely) natural man comes into the spiritual **sphere**, which is the **sphere** of life of the internal man, he is insane. —².

—^e. Such are in pain and blindness when elevated into the spiritual **sphere**.

9297^e. Their truths are Known from their faces . . . and the good itself . . . also from the **sphere** pouring from them.

9303⁵. Three things with an Angel make a one: his internal . . . his external . . . and the **sphere** of the life of his affections and thoughts, which pours out from him to a distance.

9407¹³. The Divine **sphere** which proceeds from the Lord, called the Divine truth, is universal, filling the universal Heaven . . .

9466. A **sphere** of affections of good and truth is presented before (their) eyes by colours, the specific things by objects variously coloured; and also before the nostrils, by odours.

9498. The power of the Divine **sphere**. Sig. and Ex.

—, The Divine truth . . . must be conceived as a **sphere** from the Sun, decreasing in ardour . . . as it recedes . . . Within this **sphere**, but far from the Sun . . . is the angelic Heaven. This **sphere** extends itself also outside of Heaven, even into Hell; but those there . . . turn it into the contrary.

9499. 'The sides of the ark' = the Divine **sphere** encompassing Heaven in its ultimates. Ex.

9502. Through the Divine **sphere** of good and truth which encompasses and encloses Heaven in general and particular has Heaven been created . . . and through the same it is conserved . . .

9533. The termination of the **sphere** of good from the Divine good. Sig. and Ex. 9535.

9534². The Divine **sphere** which encompasses and guards Heaven is a **sphere** of Divine truth conjoined

with Divine good; but the **sphere** which guards Hell is a **sphere** of Divine truth separated from Divine good. Ex.

—³. (Thus the former) **sphere** ceases where Heaven ceases; and (the latter) **sphere** begins where Hell begins; and in the intervening space there is a conjunction. Sig.

9538. Firmness is in the natural **sphere**. Sig. and Ex.

9606. The conjunction of the one **sphere** with the other. Sig. and Ex.

—, In Heaven, **spheres** conjoin; for **spheres** proceed from every Society, and from every Angel. These **spheres** exhale from the life of each one's affections of good and truth, and pour themselves out thence to a distance . . . The Angels and Societies are conjoined, and also disjoined, according to these **spheres**. Ex.

—^e. So far as these **spheres** derive from the Lord, they conjoin; so far as from an Angel's proprium, they disjoin.

9608. Plenary conjunction in the ultimates of the **spheres**. Sig. and Ex.

9623. Plenary conjunction of one **sphere** with the other. Sig. and Ex.

9728. The **sphere** of good through which there is conjunction. Sig. and Ex.

9735. The power of the **sphere** of Divine good. Sig. and Ex.

9874². Not only Heaven, but all the Societies, and also each Angel . . . are encompassed with the Divine **sphere**, which is the good and truth proceeding from the Lord . . .

9882. The **sphere** of Divine good through which there is conjunction from the higher part of Heaven. Sig. and Ex.

9883^e. The conjunction of the **sphere** of Divine good in the extremes of Heaven. Sig. and Ex.

9896. The conjunction and conservation of all things of Heaven through the **sphere** of Divine good in the externals of the Spiritual Kingdom. Sig. and Ex.

9931. What is perpetual and impressed on hearts according to the heavenly **sphere**. Sig. and Ex.

10130². The love constitutes the whole man there, and the derivative **sphere** of life flows forth from him like an exhalation or vapour, and encompasses him, and makes as it were himself around him . . . like the effluvium around plants . . . and beasts . . . Such an effluvium pours out of every man . . . But (after death) this effluvium . . . is not material . . . but is a spiritual effluence from his love, which forms a **sphere** around him . . .

—³. As this **sphere** is communicated to others, and is transferred into them . . . and is received by them according to their love, it gives rise to many wonderful things there. Enum.

10177¹. From the **spheres** of their affections . . . their quality as to love is perceived.

10187. For evils cannot endure the **sphere** of good. Des. and Sig.

10188. The **sphere** of Divine good through which there is conjunction and conservation. Sig. and Ex.

[A. 10188]². The **sphere** of Divine good infills universal Heaven, and extends itself into Hell ; for it is like the **sphere** of the sun's heat . . .

— . This Divine **sphere** has been likened to radiant circles . . .

— . They who suffer themselves to be led by the Lord . . . are in the **sphere** of Divine good . . . (others) are in the same **sphere**, but their interiors are closed so that they do not feel the influx . . .

— . Hence the external **sphere** of Divine good is dulled in Hell, yet the internal **sphere** remains, which is not received . . . but still the Lord rules the Hells through it.

—³. The reason why there is a **sphere** of Divine good. Ex.

—⁴. Moreover, from every Angel proceeds a **sphere** from his love ; and also from every good or evil Spirit, according to their loves ; but the **spheres** proceeding from these do not extend themselves far ; but the Divine **sphere** into the universe ; for it proceeds from the inmost, which is the all in all the successives.

—^e. Concerning these **spheres**. Refs.

10190. Thus the Divine **sphere** round about is a **sphere** of the good of love from the Lord as a Sun from the east even to the west, and a **sphere** of truth from good from the south to the north. Thus the **sphere** of Divine good in the midst is like an axis, and the **sphere** of Divine truth thence proceeding is on both sides. Sig.

10312. Anxiety was felt, arising from a collision of the **spheres**. Ex.

H. 17. Spiritual **spheres** of life proceed from every Angel and Spirit . . . by which their quality is known. Ex.

— . The **spheres** which go forth from the Angels are so full of love that . . .

49. All the Societies communicate by an extension of the **spheres**.

— . The **sphere** of the life is a **sphere** of the affections which are of love and faith. This extends itself into the Societies. Des.

—(b). A spiritual **sphere**, which is a **sphere** of the life, flows forth from every man, Spirit, and Angel. Refs.

76. The things above the **sphere** of nature.

79². When elevated into the interior **sphere** of Heaven.

384². The **sphere** exhaled from Hell is like a perpetual endeavour to dissolve and violate marriages.

409. When good Spirits perceive this delight . . . from the **sphere** of an Angel's love . . . they come into a sweet swoon.

494. (Spirits recognise others) by the **sphere** of their life, when they approach.

538. The **sphere** of falsity from evil flowing from Hell. Des.

— . From Heaven was perceived a **sphere** of truth from good bridling (it). Hence an equilibrium.

— . This **sphere** from Heaven was perceived to be from the Lord alone, although it appeared to be from the Angels. Ex.

574. From each Hell is exhaled a **sphere** of the cupidities in which are those there. When this **sphere** is perceived by one in like cupidity . . . he is filled with delight. Ex.

591. A spiritual **sphere** encompasses everyone, which pours forth from the life of the affections and derivative thoughts . . . Hence such a **sphere** of life flows forth from every Heavenly Society, and from every infernal one, consequently from all of them together, that is, from the whole Heaven, and the whole Hell. (The equilibrium thence resulting. Ex.)

595. The **sphere** flowing from the Hells is wholly a **sphere** of endeavours to destroy the Divine of the Lord . . .

—². The Divine **sphere** proceeding from the Lord is a perpetual endeavour to save all . . .

S. 97⁵. The Divine external **sphere** of the Word. Sig.

— . The **sphere** of the Word from the Lord's Divine good and truth. Sig.

W. 291². The spiritual Sun is like the **sphere** . . . which encompasses each Angel, whereby his presence is presented . . . and which is not the Angel himself, but is from each and all things of his body, from which substances continually emanate in a stream . . . These substances . . . excite the atmospheres . . . and thus present a perception as of his presence . . .

— . Thus it is not a different **sphere** of affections and derivative thoughts . . . which goes forth and is continued . . .

—^e. There is such a **sphere** around every Angel, because there is one around the Lord ; and that **sphere** around the Lord is in like manner from Him, and is their Sun.

292. (The **spheres** around Angels and Spirits, and the general **spheres** around Societies, I have seen as thin flame, gross fire, bright cloud, and black cloud ; and I have perceived these **spheres** as odours) by which I have been confirmed that a **sphere** consisting of substances set free from their bodies encompasses everyone in Heaven and in Hell.

293. A **sphere** pours forth (also) from every thing in the Spiritual World. Enum. It is similar in the natural world. Ex. The natural world derives this from the Spiritual World, and the Spiritual World from the Divine.

305. (Natural substances and matters) have brought [with them] by continuation from the substance of the spiritual Sun . . . the **sphere** which encompasses the Lord ; (and) from this **sphere**, by continuation from the Sun . . . have originated the substances and matters from which are earths.

P. 196. The delight of these affections . . . encompasses everyone there as his atmosphere ; and all are conjoined according to these **spheres** exhaled from their affections through their thoughts . . .

R. 232. The Divine **sphere** which encompasses the Lord is from His Divine love and Divine wisdom simultaneously ; and is represented in the Celestial Kingdom as rubescent . . . in the Spiritual as cerulescent . . . and in the Natural as viridescent . . .

462². (In the second kind of enchantment) the spiritual

sphere of their mind dispelled the spiritual **sphere** of the other's mind, and suffocated it.

M. 44¹. The virgins perceive from their **sphere**, etc. their quality as to the love of the sex.

92. A universal conjugal **sphere** proceeds from the Lord, and pervades the universe . . . The reason such a **sphere** of the marriage of good and truth proceeds from Him, is that it is also a **sphere** of propagation . . . and this is the same as the Divine Providence for the conservation of the universe . . . **222**, Gen. art.

—². As this universal **sphere** . . . inflows into its subjects according to their form . . . the male receives it . . . in the understanding, and the female . . . in the will . . . and, as this **sphere** is also a **sphere** of prolification, it follows that thence is the love of the sex.

140². That a **sphere** of lasciviousness pours out from the unchaste, is evident from the Israelitish statutes . . .

171. A wife is conjoined with her husband through the **sphere** of her life which goes forth from her love. Ex.

— . From every man there pours out a spiritual **sphere** . . . which applies itself to the natural **sphere** which is from the body, and they conjoin themselves.

— . A natural **sphere** continually flows out from the body . . . from man, beasts, trees, fruits, flowers, and metals . . . So in the Spiritual World; but the **spheres** . . . there are spiritual . . .

— . The **spheres** which emanate from Spirits and Angels are inwardly spiritual, because the affections . . . and derivative interior perceptions and thoughts are in them. This is the source of all sympathy and antipathy, and of all conjunction and disjunction; and presence and absence there are according to them . . . and therefore these **spheres** cause the distances there.

— . What these spiritual **spheres** operate in the natural world is known to some. The inclinations of married partners towards each other are from this origin. Unanimous and concordant **spheres** unite them; and adverse and discordant ones disunite them . . .

—². Every part both within and without man renovates itself . . . and thence is the **sphere** . . .

— . This **sphere** encompasses a man . . . thinly on his back, and densely on his breast; and the latter conjoins itself with his respiration. (The effect of this on consorts.) **224**.

—³. The **spheres** which go forth from every part of a man, and which are continued amply around him, conjoin or disjoin consorts not only from without, but also from within . . .

—^c. The **sphere** of love going forth from a wife who is tenderly loved, is perceived in Heaven as sweetly fragrant . . .

222². Many **spheres** proceed from Him. Enum. . . But the universal of them all is the conjugal **sphere**. Ex.

—³. This conjugal **sphere** infils the universe, and pervades it from primes to ultimates. Ex.

—⁴. This **sphere** is more universal than the **sphere** of (natural) heat and light. Ex.

223. This **sphere** is received by the female sex, and through it is transferred into the male. Ex.

224. Where there is love truly conjugal, this **sphere**

is received by the wife, and by the husband through her alone. Ex. (This is the test of this love. —^c.)

225. Where there is love not conjugal, this **sphere** is received by the wife, but not by the husband through her. Ex.

— . This conjugal **sphere** . . . is Divine in its origin; in its progress into Heaven . . . is celestial and spiritual; with men is natural; with beasts and birds animal; with worms merely corporeal; and with plants is devoid of life. Moreover it is varied in each subject according to its form.

— . As this **sphere** is received immediately by the female sex, and mediately by the male, and is received according to the forms, it follows that this **sphere**, which is holy in its origin, can, in the subjects, be . . . turned into the opposite. The **sphere** opposite to it is called meretricious with such women, and scortatory with such men; and, as these are in Hell, this **sphere** is thence. But this **sphere**, also, is of much variety . . . and every man attracts such a species of it as is in congruity with himself . . .

—^c. Thus a man who does not love his wife, receives this **sphere** from some other source . . . yet this also is inspired by her . . .

238². This propagative or plastic force in seeds . . . and in souls . . . is from the conjugal **sphere** . . .

321². The **sphere** of love from the wife, and the **sphere** of understanding from the husband, constantly flows forth; and this [**sphere**] perfects the conjunctions, is around them with its pleasantness and breathing, and unites them.

355⁵. For a universal **sphere** of generating and propagating the celestial things of love, the spiritual things of wisdom, and the derivative natural things of offsprings, proceeds from the Lord, and infils the universal Heaven and the universal world; and this heavenly **sphere** infils the souls of all mankind, and descends through their minds into their bodies down to the ultimates, and gives the force of generating . . . with those who suffer themselves to be restored to the primeval state.

386. Two universal **spheres** proceed from the Lord to conserve the universe . . . a **sphere** of procreating, and a **sphere** of protecting the things procreated.

— . The proceeding Divine is called a **sphere**, because . . .

— . All that which flows forth from a subject, and encompasses and environs it, is called a **sphere**; as the **sphere** of light and heat around the sun; the **sphere** of life from a man; the **sphere** of odour from a shrub; the **sphere** of attraction from the magnet.

—². The universal **spheres** here treated of are from the Lord around Him, and proceed from the (spiritual) Sun. (Thus) proceeds a **sphere** of heat and light, (that is,) a **sphere** of love and wisdom, to operate ends which are uses. This **sphere** is distinguished by various names, according to the uses. Enum.

387. These two universal **spheres** make a one with the **sphere** of conjugal love and the **sphere** of the love of infants. Ex.

388. These two **spheres** inflow universally and sin-

gularly into all things of Heaven and of the world, from primes to ultimates. Ex.

[M.]391. The **sphere** of the love of infants. Ex. D.1906.

392. This **sphere** affects both the evil and the good. Ex.

393. This **sphere** affects, principally, the female sex . . . Ex.

394. This **sphere** is also a **sphere** of innocence and peace. Ex.

395. The **sphere** of innocence inflows into infants, and through them into the parents. Ex.

396. It also inflows into the souls of the parents, and conjoins itself with the same **sphere** in the infants . . . Ex.

400. The **sphere** of the love of procreating progresses in order . . . Ex.

434. There is a **sphere** of scortatory love, and a **sphere** of conjugal love. Ex. 435, Ex.

436. These two **spheres** meet each other in both worlds: but do not conjoin themselves. Ex.

437. Between these two **spheres** there is equilibrium; and man is in it. Ex.

439. Each **sphere** bears delights with it. Ex.

455. The **sphere** of the lust of fornicating . . . is intermediate between the **sphere** of scortatory and the **sphere** of conjugal love, and makes an equilibrium. Ex.

T. 29³. His Sun . . . consists of the Divine essence, which goes out as a **sphere** from Him. I.5.

44. The Divine love is Known from its **sphere**, which pervades the universe . . .

— This universal **sphere** affects . . . those who receive this love of God . . .

—². The same Divine **sphere** operates into inanimate things . . . but through the (natural) sun . . .

56. His omnipotence operates within the **sphere** of the extension of good, which **sphere** is infinite: for this **sphere** intils the universe from the inmost. (Its operation ex.)

308. There continually proceeds from the Lord a Divine celestial **sphere** towards all who embrace the doctrine of His Church, and obey Him . . . and want to be instructed by Him.

— From this celestial **sphere** arises a natural **sphere**, which is one of love towards children; which **sphere** is most universal, affecting (both animate and inanimate things). Ex.

— From the influx of that celestial **sphere** into the natural world come forth (the wonders of plant life, and the singing of birds). Ex.

331. The reason evil and good cannot be together . . . is that in the Spiritual World there exhales from every one the **sphere** of his love, which . . . causes sympathies and antipathies. By these **spheres** the good are separated from the evil. D.1847.

410³. The affections and thoughts there make a spiritual **sphere** around them, which is felt in various ways. But (here) this spiritual **sphere** is absorbed by the material body; and it encloses itself within the natural **sphere**, which then pours out of the man.

433². The spiritual **sphere** which reigned in those feasts (of eharity) was a **sphere** of love to the Lord and of love towards the neighbour. (Its effects on them.)

— For there emanates from every man a spiritual **sphere** . . . which interiorly affects his associates, especially at feasts: it emanates through the face and respiration.

499². (Metals, etc.) absorb the ether, breathe out their native [qualities], reject the obsolete things, and reintegrate themselves with new ones; and hence there is a magnetic **sphere** round the magnet, an iron one round iron, a coppery one round copper, a silvern one round silver, a golden one round gold, a stony one round stone, a nitrous one round nitre, a sulphurous one round sulphur, and a various one round each particle of . . . earth from which the inmost of seeds are impregnated. Ex. D.1846. 1847.

521. If you could feel the **sphere** of life pouring from everyone's native disposition . . .

619. (Effect of) the **spheres** (there) which flow forth from modern Christianity . . .

—². One **sphere** . . . takes away faith in the Divine of the Lord's Human. Ex.

—³. A second **sphere**, which takes away faith, is like a black cloud in winter. Ex.

—⁴. A third **sphere** is that of the conjunction of faith and charity, which is so strong that it cannot be resisted; but at this day is abominable. Ex. This **sphere** invades men (here) also, and extinguishes the conjugal torches between truths and goods. Des.

—⁵. The Angels complain of these **spheres**, and pray to the Lord to dissipate them; but . . . they cannot be dissipated so long as the dragon is 'on the earth' . . .

—⁶. These three **spheres** are like tempest-driven atmospheres . . . and, being spiritual, they invade minds and drive them.

—^e. The **spheres** of spiritual truths there are as yet few . . . which is the reason why those Truths are so inconspicuous with men . . .

652³. There is a **sphere** elevating all to Heaven which continually proceeds from the Lord, and infils the universal spiritual and natural worlds; it is like a strong current . . . which secretly carries along a ship. All who believe in the Lord and live according to His precepts enter this **sphere** or current . . . But they who do not believe, do not want to enter it . . .

Ad. 957. See GYRE.

D. 152. On the general **sphere** of Spirits (before the Last Judgment). Ex.

— The **sphere** of Spirits is now so perverted . . .

—³. How this general **sphere** operates into human minds.

167. (This) general life . . . diffuses itself, and constitutes a **sphere**, which is called the **sphere** of activity, and [extends] itself into the more subtle things of nature. Every Genius and Spirit has his own **sphere** of activity . . . so, therefore, have all of them together . . .

210. On the general **spheres** . . . from the things of God Messiah's Kingdom. Ex.

— The rational **sphere**.

211. There are also **spheres** of evil Spirits, (which) are turned into infernal ones at the Last Judgment. Des.

255. On the more interior **sphere**. Des. 258.

262. Tranquil **spheres**, to be called **spheres** of ignorance. Ex.

297. There is a certain **sphere** exhaling not concordant with my thought. Ex.

973. On **spheres** of activity of Spirits and Angels. Gen.art. 976. 977. 978. 979. 980.

1584. A **sphere** of spiritual effluvia (from Spirits).

1839. On a circumfused spiritual **sphere**, and its operation into Spirits. Ex.

— . A number of Spirits, or Societies, together form a general **sphere**. Examp.

1846. That activities of **sphere** encompass men. Ex.

— . There is not the smallest particle which has not its own **sphere** around it: and the conformable parts constitute a general **sphere** conformable to the parts.

— . There are **spheres** of all things . . .

1847. The **sphere** of the Lord . . .

1886. On the **sphere** of hearing. Ex.

1900. On the **spheres** of Spirits. Ex.

1901. (The amending of a person's **sphere**.)

2002. There can be no particular without a general . . . Thus it is the general **sphere** which affects . . . Man cannot speak, etc., unless there be a certain universal **sphere** of thoughts. Ex. 2003, Ex.

2004. Whence are the **spheres** which rule the thoughts.

2005. 2007.

2006. There are indefinite varieties of general **spheres** . . . 2008.

— . The **spheres** proper to Angels, etc., are not mixed with the Lord's **spheres** . . .

2087. (There is a **sphere** of Spirits round man, he being like a solid point in the middle of it, just in the same way as the terraqueous globes are surrounded by their atmospheric **spheres**. But when the corporeal things are laid aside, man is in that **sphere** in the same way as is a Spirit.) Further des.

2089. In the atmospheric **sphere**, incongruous things are dispelled, and so the **sphere** by its own forces reduces all things to equilibrium. Examp. Spiritual **spheres** are the cause of this. (Examp. of a spiritual **sphere** being purged in the same way.)

2150. There are **spheres** which have limits, which Spirits cannot pass. Ex.

2323. The **sphere** of their activity does not extend far: but ceases at once at a small circumference. Ex.

2532. Deceits occupy this interior **sphere** . . .

2565. Insanity reigns in the interior **sphere** of the World of Spirits. Gen.art.

2651. In the interior **sphere** of upright Spirits.

2685. All the genera and species of Spirits have their own **spheres**, into which only like ones can enter. Ex.

— . All are distinguished not only according to such exterior **spheres**, but also according to their interior ones . . .

2691. A bloody **sphere**. Des. 2692. 2694, Ex.

2703. In order that a man or Spirit may be in an Angelic **sphere**, it is necessary that . . .

2740. On the **sphere** of those who are worldly (there), and desire to command others. (Its potent effects on others).

2745. Within the **sphere** of the speech, that is, in the **sphere** of the thoughts within the speech, in which are interior Spirits . . . They can transmit themselves into that interior **sphere**, and thus get out of the society of those in the exterior **sphere**.

2758. On the speech of the Spirits of the interior **sphere**.

2760. In the interior **sphere** of nature are thousands of such as are evil . . . as to the interiors of nature.

— . In the interior **sphere** are the ends which cease in the world and self . . .

2764. On a **sphere** of persuasions of evil exercised by some Spirits. Ex. 2765.

2766^e. Thus the **sphere** of a certain love conjoins chickens with their mother.

2902. Persuasion forms a **sphere**, into which evil Spirits cannot enter. Examp.

2976. On general **spheres**. Gen.art.

— . The four **spheres** of faith, enum. The opposite **spheres** are also four. 2977. 2978.

2979. One general **sphere** contains other general **spheres**. Ex. 2986, Ex.

2981. One **sphere** also succeeds another.

2982. Of the Spirits in one place, each can be in a different **sphere** . . .

2983. The corporeal **sphere**. Ex.

2992. On the **sphere** of activity of infants.

3132. **Spheres** . . . are presented by odours. Ex.

— . **Spheres** of terror, sadness, etc.

3133. Evil Spirits cannot bear a **sphere** of faith; and therefore the perception of **spheres** is taken away, diminished, or increased by the Lord . . .

— .² When they want to explore the angelic **sphere** . . . it so penetrates into the interiors of the Spirit that he is turned into such things . . .

3180. Certain Spirits, or Societies, cannot live in the next purer **sphere**. Ex.

3333. On **spheres**. Gen.art.

— . The only **sphere** known to man is odour . . .

— . Another **sphere** known to man, is that he desires this or that food . . .

3334. But in the other life there are spiritual **spheres** so perceptible that . . .

— . Such **spheres** are innumerable, being as many as there are Spirits, and Societies.

— . A general mixed **sphere** of a number of Spirits is at once discriminated by the Angels . . .

3336. There is a perceptible **sphere** of every phantasy; and while a Spirit is mute, and hardly thinks at all, it is perceived by others. They are not aware that they have such a **sphere** . . .

3338. When I was extracting what I had written about **spheres**, not being in perception from a **sphere**,

I did not know what a **sphere** is, neither did the Spirits around me . . .

[D.] 3339. Animals sensate from **spheres** what they would never perceive in any other way; so that there are **spheres** in the nature of Things which are quite unknown to man, but which reign with beasts. Thus a dog . . . Knows his master among a thousand from a **sphere** of subordination and of friendship . . . This is ascribed to *elluvia* . . .

—^c. Animals have a **sphere** of knowing the quarters of the world . . . 3340.

3340. Animals have also a **sphere** of gladness . . .

—^a. All animals have **spheres** of knowing what to eat . . .

—^e. Animals have a **sphere** of times; as swallows, etc.

—^a. Birds have a **sphere** of building their nests . . . They have a **sphere** of bringing up their young.

3341. Such (corporeal and natural) **spheres** reign with animals; but do not exist with man, because he is in phantasies, (otherwise) he would have these lowest **spheres**, and also a **sphere** of Knowing his associate the moment he saw him, that is, his quality . . .

3342. As to the **sphere** of faith, he would Know their quality as to faith, like a Spirit, at their first coming . . . These **spheres** are human.

3343. Such **spheres** are of the Lord alone; for they descend from the **sphere** of faith in Him; from and through this, all the other **spheres** are distinguished, and they flow forth from it; and therefore **spheres** of odour correspond . . .

3344. There are also visual **spheres**, distinct from those **spheres** which are of odour; (as) a **sphere** of grace (visible) as a golden yellow atmosphere . . .

3345. A **sphere** seen as of mere human flesh. (It was) one of human affection; thus truly human.

3349. Angels do not know they are in a **sphere** of the perception of faith, unless the Lord grants them to perceive it. (This is) because they are in it, (just as) gardeners do not perceive the **sphere** of the odour of flowers . . .

3350. The odours of those in outermost things . . . are **spheres** flowing forth from them. Examp.

3395. On a **sphere** of persuasion.

3405. By his phantasies he perverted the **spheres**.

3485. (The extraordinary **sphere** of Dippel.) Des.

3489. They perceived my previous quality from my **sphere**.

3540. On the general **sphere** of those who suppose Spirits to be like the atmosphere. Des.

3546. One infant, or Angel, can drive away myriads of Spirits; for they cannot endure the **sphere** of mutual love . . .

3637. Man's interior man is in this **sphere**.

3640. The evil who are in the interior **sphere** . . .

3660. (His sufferings) when he came into the **sphere** of angelic Spirits.

3727. The bodily fluids have not their up and down according to the **sphere** outside the body . . .

3799. A **sphere** of abominable adultery exhaled from them.

3817. When I smelled the dung of horses, upright Spirits complained . . . because there at once occurred a **sphere** of reasonings from natural things . . .

—^a. Thus . . . the objects of odours and of the other senses, and also the objects of various thoughts, as also phantasies, all form **spheres**, to which correspond spiritual and celestial things, consequently their **spheres** which affect Spirits according to their quality; for **spheres** are as it were the atmospheres in which Spirits live.

3821. Evil Spirits want to throw me under the wheels of carriages . . . the **sphere** of their endeavour is constantly such . . .

3894. When I ate butter, certain Spirits . . . could not bear it, because . . . it gave rise to a **sphere** of goods . . . So (tea pleased them) solely because they derived thence a **sphere** of there being what is less spiritual. So with many other things I ate and drank . . .

4127. How the evil in the interior **sphere** are infested and tortured.

4128^e. The state of the happy in the interior **sphere**.

4140^e. So also various and manifold **spheres** are formed from Things; as various **spheres** of goodness . . .

4173. A **sphere** was represented as an aura of uses . . . In such a **sphere** he began to flee.

4195. Every Spirit, and still more every Society, exhales a **sphere** of itself, which is from its life of principles; (with) evil Genii, from the life of cupidities. Hence their **sphere**, which is a **sphere** as it were of derivative instincts. This **sphere** is a certain General operating, and when it acts into the memory of a man, it excites thence whatever is accordant . . . When such a **sphere** reigns, all things which are excited, however false, appear as true, and confirm . . . 4202, Ex.

4196. (Various visible **spheres**. Des.)

4202. The quality of the **spheres** of Spirits which arise from dissent, or consent . . . Ex.

—^a. Such a force of persuading is a general **sphere** . . .

—². When such **spheres** were shown me by colours . . .

—^a. The great density of the **sphere** which has to be dissipated . . .

—^e. A **sphere** of good and truth which cannot yet penetrate through the **sphere** of persuasions. Rep.

—^a. The amount of the **sphere** may thus be observed.

4203. Round everyone in falsity and evil there are such dense **spheres** . . .

—^a. These **spheres** appear as in clear day to good Spirits and Angels, whose **spheres** cannot possibly accord . . . and therefore they are dissociated. If they come together, those who have a **sphere** of falsity and evil around them are greatly tortured; and if, by permission, the **spheres** of falsity and evil prevail, the good come into temptation, anxieties, and anguish. The respiration is as it were taken away, so that one cannot live in the **sphere** of the other unless they are miraculously tempered.

—^e. There is a spiritual **sphere** around everyone,

as there is a natural **sphere**, and also a corporeal one. That everyone has this latter, may be evident from the effluvious expiration, which is like a sea around a man.

4220. Hence comes that **sphere** of self-honour.

— How men acquire **spheres**. 4226, Ex.

—^e. Such **spheres** are things which are manifestly perceived (there). Ex.

— Such **spheres** are wont to be turned into **spheres** of odour . . .

—^e. They are also wont to be turned into visible **spheres**, and appear as forms of a **sphere** . . .

4225. Their **sphere** is continually of adulteries . . . Their **sphere** is turned into an intestinal **sphere** . . .

4226^e. Hence come **spheres** of faith.

4268. **Spheres** are such that they affect all who are like them. Examp. 4280.

4280. On **spheres** of affection.

— Certain Societies . . . were affected by a **sphere** of the Lord's affections . . . while other Societies, in the same **sphere**, could not (be).

—^e. Every **sphere** of affection is attended with there being a certain General . . .

4308². Very many Spirits transfer themselves into a more subtle **sphere** . . . and, when they come into it, it is their interiors which operate . . . Unless a Spirit is amended before he comes thither, his evil is continued there . . . and therefore Spirits who are being vastated are not permitted to come into that second **sphere** until they have been vastated . . . Very many of the infernals are in this **sphere**.

4336. When such discourse in the interior **sphere** . . . it produces, in the World of Spirits, a **sphere** of fornication and adultery, and the evil gather to it . . . and infil the **sphere** with adulteries, etc.

4337. (The Spirits with a man) think just as the man does, which gives rise to a **sphere** of thought and affection . . . in which are all the other Spirits; and, while in it, they speak and are affected variously according to the **sphere**, each according to his own state. Therefore such Spirits gather to the man as he is himself, and they remain in that **sphere**, and augment and change it, and excite corresponding things in the man . . . Such as is the **sphere**, such are the Spirits . . .

4588. Through the whole night I was in a spiritual **sphere** . . . and in an opposite **sphere** . . . The latter **sphere** continually inflowed, and wanted to destroy the other **sphere**, but could effect nothing . . . In such a **sphere** are those Spirits kept who are being initiated and confirmed in this truth. Ex.

4608. Hence there is a spiritual **sphere** around a man, not only from the ideas and affections . . . in the brain, but from . . . the whole body . . .

4872. In his **sphere**, I began to doubt concerning the Divine . . .

4918. In the descent they are deprived of the holy **sphere** . . . which they have on the mountain . . . They have that **sphere** of the Lord around them, and they are inside that **sphere** with their pride, hatreds, etc.; whereas Angels have the **sphere** of the Lord within them . . .

5121. When spiritual Angels enter into that (celestial) **sphere**, they become as if insane . . . And when Genii . . . come into their **sphere**, they are direfully tortured . . .

5122. From the varieties of objects (the celestial) perceive the presence of the **sphere** of others; and so from the kind of the affections, they perceive the **sphere** of the Heaven in which they are.

5123. The **spheres** of consociations extend themselves almost through the whole Heaven; but with indefinite variety. There are celestial **spheres** there in which they can be with an affection of joy and love; others in which they can be with another kind of affection of joy and love; and others in which they cannot be. They fall into sadness there. The terminations of their **spheres** at the sides are there . . . Thus are the Societies distinguished.

5202. (The Divine **sphere** which constituted the general advent of the Lord. See LAST JUDGMENT, here.)

5898. The **sphere** of the Lord's Divine encompassed those whom the Lord protected. This **sphere** evolved itself towards those who were attacking; some of whom ventured to enter it, but they were suddenly smitten with such anxiety of heart . . .

5899. Those who appear like cats can be in the **sphere** of the Lord's Divine without being tortured . . . Such can ascend into some of the Heavens, and cannot be driven away, like others, by the angelic **sphere**. Ex.

D. Min. 4548. On a certain person's **sphere** which . . . poured forth poisonous sarcasms . . .

4549. His **sphere** was rolled round him like a roll. Des.

4581. The reason (they are thus magically bound) is that the Genii . . . form a **sphere** about the man, and thus adjoin infernals . . .

4668. The Divine **sphere** of ends and uses. Ex.

4676. The abominable **sphere** of the love of self. Ex. (Its effects on me. 4678.)

4798. An inundation by various **spheres** of the Hells, which **spheres** are directed by the Lord, and then produce anxieties and temptations . . .

4829. A conversation about **spheres**.

E. 65. A **sphere** proceeds from every Angel and Spirit . . . they have garments according to this **sphere**.

342¹⁰. These **spheres** are turned into such appearances.

392². Around every Angel is a **sphere** . . . which pours out to a great distance . . . it is the extension of his life outside of him, and this extension is effected by means of the spiritual atmosphere . . .

— But around the Lord is a Divine **sphere**, which near Him appears as a Sun . . . This **sphere** is the Divine which proceeds from Him, which in its essence is Divine truth. 941.

707. For the life of everyone . . . forms a **sphere** around him . . . Hence by 'the woman encompassed with the sun,' is signified . . .

822³. When man is in the exercise of charity, the **sphere** of all his affections and thoughts is like thin water. . . In this **sphere** are all things of his mind in the

complex. Ex. . . The same spiritual **sphere** manifests itself before the sight in (other) representative forms. 865.

[E.] 889³. All things in the world. . . pour out a **sphere**, which is sometimes sensated from afar, as that from animals in forests, which dogs keenly scent. . . But (all) these are natural exhalations. In like manner in the Spiritual World. Ex.

—⁴. There is not a single thought of a Spirit or man which does not communicate with some Society by this **sphere** . . .

902². Two opposite **spheres** encompass man ; one from Hell, the other from Heaven. Ex. 1014², Ex. Ath. 201, Ex.

926². When they descend into the lower **sphere** in which Angels are as to their bodies . . .

1076². A **sphere** flowing from his love encompasses every man and Angel. Ex. . . This **sphere** has extension into the Heavens . . . or into the Hells. Ex.

—^e. But the **sphere** of the Lord's love has infinite extension, and creates the Heavens themselves.

1174². Man acquires this **sphere** in the world . . .

Ath. 154. There is an extension of the **sphere** from the Divine into the universe . . .

— . The **sphere** proceeding from Angels extends itself into much of Heaven.

191. The proceeding Divine . . . is formed successively into **spheres**, the last of which is the (natural) atmosphere.

Q. 5. The Holy Spirit is the same as the Divine **sphere**, if by this is meant the Divine love and wisdom . . .

Spherule. *Sphaerula*.

W. 432². (Three degrees of globules or spherules in the brain. etc.) E. 775². D. Wis. iii. 4.

D. Wis. ii. ³. See SPINAL MARROW.

Sphincter. *Sphincter*.

A. 5389. (The sphincter of the bladder.) D. 867.

D. 4281. The sphincter of the anus.

4283. The sphincter of the urethra.

Sphinx. *Sphinx*.

T. 274. These appear (there) like sphinxes . . .

320. Apes or monkeys clothed like men.

Spice. *Aroma*.

Aromatic. *Aromaticus*.

Perfumer. *Aromatarius*.

A. 175. An aromatic odour as of an embalmed corpse.

— . What is cadaverous is then smelled as aromatic. 1518. H. 449². D. 1100.

925³. What 'spices' signify.

1171⁴. 'Spice' = charity.

1519. Spheres which are perceived as odours of spices, etc.

2567¹⁰. 'Perfumers,' mentioned.

4748. 'Camels bearing spices' (Gen. xxxvii. 25). . . 'Spices,' etc. = interior natural truths conjoined with good. Ex.

—². 'Spices,' etc. = in general, interior truths in the Natural which are from the good there. Ex.

—⁴. As the Natural is perfected and also amended through such truths, healing is ascribed to spices of this sort. Ill.

5620. **Aromatics** = such things as are of truth from good.

5621. These **spices** (aromatic wax, and stacte) are purer than resin and honey . . .

— . All **spices**, because sweet-scented, = truths which are from good. Ex.

9474. 'Spices for the oil of anointing' (Ex. xxv. 6) = the internal truths which are of the inaugurating good ; for 'spices' = interior truths, which are the truths of internal good.

—². The oil was rendered scented by **aromatics** that it might represent what is grateful. . . As all the perception of good is through truth, **spices** were employed, which = interior truths.

—³. **Spice** = internal truth.

—^e. The **aromatic** of the oil of anointing = what is grateful of internal perception ; but the **aromatic** of the incense, what is grateful of external perception. Ex.

9475. 'For the incense of spices' (id.) = for grateful perception ; (for) 'spices' = truths of faith which are grateful because from good. Ex. 10199, Ex.

10137⁷. 'To multiply perfumes' (Is. lvii. 9) = to multiply incense, by which are signified adorations.

10199⁵. 'A city of perfumers' (Ezek. xvii. 4) = where is the doctrine of interior truth. E. 281².

—⁶. 'The chief of spice' (Ezek. xxvii. 22) = what is grateful from interior truths.

—^e. (Thus) interior truths, which are grateful, and are signified by 'spices,' are those which are from the good of love and of charity.

10251. 'Take to thyself chief spices' (Ex. xxx. 23) = from the Word truths with goods, which are gratefully perceived ; for 'spices' = truths conjoined with goods, which are grateful.

10254. 'Aromatic cinnamon' (id.) = the perception and affection of natural truth . . . because by 'aromatic' is signified grateful perception ; (and this) is from affection . . .

—³. All the **aromatics** of the oil of anointing belong to the celestial class . . . but those of the incense to the spiritual class . . . and therefore in the Hebrew these two kinds of **spices** are from different words . . . —⁷, Ex. 10291, Sig. and Ex.

—⁴. The **spice** here named = the perception and affection of celestial truth. Ill.

10256. 'Aromatic calamus' (ver. 25) = perception and affection of interior truth ; (for) 'aromatic' = the perception and affection of it.

10291. 'Take to thyself fragrant spices' (ver. 34) = the affections of truth from good which must be in Divine worship ; for 'spices' = perceptions and affections of truth and good.

10350. 'The incense of spices' (Ex. xxxi. 11) = a representative of worship from truths . . . 'Spices' = truths and their affections.

10540⁶. 'Spice' = Divine truth as to its Perceptive.

M. 266². An aromatic odour from the sphere of those Angels.

E. 242¹³. 'Spices' = truths which are grateful because from good. Refs.

1150². The spices (of the oil of anointing) = the Divine wisdom. Ex.

Spider. *Aranca.*

A. 5984. They station their emissaries as a spider places its web. D.2376. 4269.

W. 338. Evil uses are spiders, etc.

P. 107^e. Infernal love and its concupiscences may be compared to a spider and its web.

286. Like a little spider—*araneola*—in its web . . .

M. 231⁴. Involve it in reasonings as a spider does its prey with threads.

T. 178^e. As many as the little spiders—*araneolae*—in the little ball made by one mother spider—*arachnipara*.

335³. Does the spider think in its little head . . .

611². Evils are joined together like the progeny of a spider . . .

785^e. The internal and external of a spider. Ex.

D. 4735. On spiders. Gen.art. 4889. 5199.

— . A diabolical Spirit who appeared like a great and horrible spider (was drawn down by his web from the interior Heaven) and crushed. Des. (Those who appear thus des. 4736.)

4889. A spider seen descending from the Third Heaven by its thread. Ex.

—^e. Such appear like spiders. Ex.

4890. Spiders of a larger and more ugly form were seen to descend from the middle Heaven. Ex.

5199. I saw many females who appeared like spiders letting themselves down by threads when they were cast out of Heaven. It was their affections which thus appeared. These women des.

E. 581⁴. Deceitful falsities are signified by 'the spider's webs which they weave' (Is.lix.5).

J. (Post.) 170. (A solitudian Spirit) ordained a Society as a spider does its web, placing himself in the middle. . . . All such want to get into the Heavens . . .

Spike. Under EAR, and POINT—*spiculum*.

Spinal Marrow. *Medulla spinalis.*

A. 4325. See MEDULLA OBLONGATA. W.366².

5717. Such Spirits rush . . . by continuity even into the spinal marrow. D.1781.

8593. These Genii belong . . . also to that part of the spinal marrow which emits fibres and nerves to the involuntary things.

D. 3607. How (the fibres) are united in the spinal marrow.

4571. The middle Spirits who are directly . . . under the spinal marrow . . . infuse a feverish heat.

4952. A place near the lower part of the spinal marrow . . .

D. Min. 4705. A crowd ascended along the spinal marrow . . .

E. 775². The nerves by which the cerebrum, cerebellum, and spinal marrow form the whole body . . .

D. Wis.ii². All the organs, etc. are mere contextures of fibres and nerves flowing out of both brains and the spinal marrow . . .

— . Around about the cerebrum, and within it, and in the cerebellum, and in the spinal marrow, there are spherules like molecules called the cortical and cineritious substances and glands, and all the fibres . . . proceed from these spherules . . . These are the initial forms . . .

v². See BRAIN.

Spiral. *Helix.*

See SPOON.

A. 5989. He was more deceitful than they, which he showed by rolling himself into the form of a spiral.

P. 211^e. Like raising a weight by screws.

319². See VORTEX.

M. 13². The trees . . . ran . . . in gyres as of a perpetual spiral: it was a perfect arboreal spiral . . .

183. Palms and laurels planted in the gyres of spirals.

T. 578^e. As the spiritual organism of the mind consists of perpetual spirals, it would coil itself up into spires, and would writhe like a serpent . . .

D. 2318. Such is the flux of the endeavours and forces . . . by spirals from left to right towards their centres . . .

4098. She showed herself . . . in a long form of a spiral; (and then) as a long solid spiral; by which it was shown that she was among the more deceitful. 4424.

Spiral. *Spiralis.*

Spire. *Spira.*

A. 5060². Spiral windings around the feet represented a desire to insinuate themselves . . . D.4082.

5559. The cuticles (with such) consist of spires . . .

W. 254². The closing of the spiritual degree is like the retorsion of a spire into the opposite . . . 263². Ex. M.203².

263². But if the spiritual mind is opened . . . it reverses the spire in which are the action and reaction of the natural mind. Ex.

—⁴. The state of the natural mind before reformation may be compared to a spire winding downwards: but after it to a spire winding upwards . . .

P. 319³. With the good, these (organic forms) are spirated—*spiratae*—forwards; with the evil, backwards . . .

M. 264. His turban was wound in spires like a snake . . .

461^e. A bright light wound down in spiral windings . . .

T. 258^e. The fibril of the nerve coils itself into a spire.

578^e. See SPIRAL—*helix*.

D. 1233. The cloud wound itself into the form of a spiral—*spiralis seu heliis*.

2846^e. Those who are elevated . . . as it were into a spire [do] the best.

3222. (The spiral twistings of a murderer.)

3482. The intestinal spires. Ex.

3495^e. The Spirits (through whom the influx came in succession) formed—*agerent*—a kind of circular spire; so that the influxes of the Lord's life inflow as it were through a form perpetually spiral.

3968. The most deceitful (acted by) spiral windings.

4992. She had a chamber drawn out into a spire, and she entered through the spire, and sat in the middle, and ruled thence on all sides.

D. Min. 4581. (This magic) is done with a spiral figure in deceitful ways . . .

Spirit. *Spiritus*.

See ANGELIC SPIRIT, EVIL SPIRIT, GOOD SPIRIT, HEAVEN OF SPIRITS, HOLY SPIRIT, and WORLD OF SPIRITS.

See also under ANGEL, ANIMAL SPIRIT, AFTER DEATH, BODY, BRAIN, GENI, INSPIRE, NOVITATE, OBSESS, SIREN, SOCIETY, SOUL, SPEAK,* SPHERE and SUBJECT.

A. 5. (E.S. constantly with Spirits and Angels.) 59².

—². I have been instructed about different kinds of Spirits.

19. 'The spirit of God' (Gen.i.2)=the mercy of the Lord. 24. (=the Divine truth. R.200².)

34. Spirits in knowledge without love are in such a frigid life and obscure light . . .

50. Man is ruled . . . through Angels and Spirits.

— . With every man there are at least two Spirits, and two Angels: through the Spirits he has communication with the World of Spirits, through the Angels, with Heaven. Without (this) communication, he could not live. (Continued under ANGEL.) (Compare 697.)

69. Man . . . could have spoken with Spirits and Angels . . . for he is one with them, because he is a Spirit clothed with a body.

— . As soon as corporeal things recede, the way is (again) opened, and the man is among Spirits, and shares life with them.

97. Spirit, or life, likened to 'wind.' Ex. and Ill.

171. (During resuscitation) I was removed from communication with Spirits in the World of Spirits, because they supposed I had departed from the life of the body.

185. He is then made aware that he is a Spirit. (His first experiences as such.) H.450.

196². What (such) believe concerning the Spirit. (Fully stated.)

— . Thus they deny there is a Spirit. 206.

— . Philosophers speak about the Spirit in terms they do not understand. Des. 446^e.

318². He was translated among celestial Spirits. Des.

320. On the life of a soul, or Spirit. Gen.art.

— . When told that he is a Spirit, he is astounded, both because he is exactly like a man . . . and because he had not believed there is a Spirit, or that a Spirit could be such.

321. A Spirit has much more excellent faculties. Des. But Spirits are not aware of this until reflection is given them. 1389.

322. (The exquisite bodily sense of Spirits, fully des.) 1514.

—². (The excellence of their mental faculties and speech, fully des.)

—^e. It is the Spirit which sensates in the body. Ex 447^e.

443. He had believed that the Spirit would live an obscure life. Des.

444. One who had believed that the Spirit is not extended . . . I asked what he thought now about himself . . . He said that the Spirit is thought. (E.S. shows him that even thought implies an organic substance.)

445. The learned believe that a Spirit is abstract thought. Ex. Thus that it will vanish when they die.

446. I spoke with Spirits . . . that men do not believe in a Spirit because they do not see it . . . or apprehend it . . . thus deny its extension, and that it is a substance . . . that it is in a place, consequently in the human body . . . The Spirits, who were simple, marvelled . . .

447. A recent Spirit asked me, What is a Spirit? supposing himself a man. I told him there is a Spirit in every man, and that as to his life man is a Spirit. Ex. . . I told him that he was now a Soul, or Spirit, which he might know from the fact that he was over my head . . . He then fled away, crying, I am a Spirit, I am a Spirit. D.2288.

—². A Jew, when shown that he was a Spirit, persisted that he was a man, because he could see and hear. 941².

537. A Spirit applied himself to my left side, asking how he could enter Heaven . . .

— . (Another) recent Spirit desired Heaven. (His anguish on feeling it.) (See also 538-548. 1398.)

573. 'My Spirit shall not reprove man . . .' (Gen. vi.3)= . . . an internal dictate . . . also the influx of truth and good.

597². The Most Ancient Church had . . . consort with Spirits and Angels.

643². 'No breath in the midst of it' (Hab.ii.19)= nothing celestial and spiritual.

661^e. 'The breath of lives.' Ex. (Compare A.94.) 805.

739². 'A wind of storms' (Ezek.xiii.11)=the desolation of falsity.

784². (Since the most ancient times) many have spoken with Spirits and Angels, as Moses . . . but in an entirely different way.

* All statements relating to the speech of Spirits among themselves, and to man's speech with Spirits, are fully quoted under SPEAK, from beginning to end.

830². Whatever a **Spirit** thinks, those near at once know . . .

938. At first (such) do not know they are **Spirits**.

950. A phalanx of **Spirits** rising from Gehenna . . .

958. Cohorts of **Spirits** wander about, whom other **Spirits** greatly fear. Des.

969. Suppose **Spirits** to have no sense . . .

978. **Spirits** (also) have an external, (an interior, and an internal man). 1718^e.

1008². A **Spirit** is known from his ideas. Des.

1111². **Spirits** can give others heat.

1121. Their interior man, or **Spirit**, was joined to Heaven by internal respiration.

1266². If the Lord had not come . . . no **Spirit** could have been with man; yet he cannot live a moment unless **Spirits** and Angels are with him.

1270². Otherwise these **Spirits** would have been suffocated, although they would have revived, but after torture.

1274³. All **Spirits** and Angels are near enough to be seen, but no more come into view than the Lord permits.

—⁴. **Spirits** of whom others are thinking . . . when the Lord permits, are present. Des.

1275. The **Spirits** around me (then) appeared to be removed, and were seen below me, yet I could hear them.

1286². 'The breath of His lips' (Is.xi.4)=doctrine.

1376. I spoke with **Spirits** about the idea of place and distance with them. Ex.

— . **Spirits** to whom bodily and earthly ideas adhere . . .

— . Such **Spirits** can scarcely be brought to believe that they are not living in the body.

—^e. All **Spirits** and Angels keep constantly in their own situation . . .

— . **Spirits** appear in a place where they are not. Ex.

1378. **Spirits**, as **Spirits**, as to the organic things which constitute their bodies, are not in the place where they are seen, but may be far away. Ex.

1379. (Thus) the walkings and translations of **Spirits** . . . are nothing but changes of state. Ex.

1380. **Spirits** can be translated on high in a moment . . . and in the same moment deep down; and also from one end of the universe to the other. Des.

1383. The perception of **Spirits** and Angels. Gen.art.

1385. **Spirits** of the scarfskin. Des.

1386. So long as **Spirits** suppose that they (do everything) from themselves, they cannot have perception.

1388². Man derives (this) from the nature—*indole*—of **Spirits**, thus from man's **spirit**, and its communication with the World of **Spirits**.

—^e. Hence such a perception reigns universally among **Spirits**.

1390. There is (such) a communication that one **Spirit** supposes he has known what another knows . . . Some **Spirits** retain it; others do not.

1396. A **Spirit** who wanted to arrogate merit (was detected) from afar. Des.

1399. Every **Spirit** has communication with the interior and the inmost Heaven, although quite unaware of it; otherwise he could not live. His interior quality is known by the Angels who are in his interiors, and through those Angels he is ruled by the Lord. Thus there are communications of his interiors in Heaven, as of his exteriors in the World of **Spirits**. Ex.

1480. Man's **spirit** is greatly delighted with knowledge . . . It is its food . . .

1506. See SPHERE. 1510. 1520.

1516. **Spirits** said they have not the sense of taste. Ex.

1521. **Spirits** and Angels have every sense, except taste, far more perfect than man ever has. (Their world des.) 1880. 1973.

1524. See ANGEL.

1533^e. (Yet) unless **Spirits** were organic, and Angels were organic substances, they could not speak, etc.

1628². The things there are adapted to the senses of **Spirits** and Angels; for **Spirits** cannot see a whit of the things (here).

1629². As **Spirits** are perfected, their abodes are changed into more beautiful ones. Des.

1630. **Spirits** are very indignant at (the ideas men have about them). 1881.

1634. On the speech of **Spirits** and Angels. Gen.art. (Fully quoted under SPEAK, from 1635 to 1649. And also from 1757 to 1764.)

1636. Certain (learned) **Spirits** . . . were brought into a state of thought similar to what they had had here. . . They then said that it is a phantasy to believe that anyone can speak with **Spirits**. (This shows) how difficult it is for men to believe that speaking with **Spirits** is possible . . . The reason is that they do not believe there are **Spirits**, still less that they themselves will come among them . . .

1640. I perceive . . . where the **Spirits** are . . . over head, or below; at the right, or the left; at the ear, or at some other point near or inside the body; and at what distance. Ex.

1643^e. These (angelic representatives) are the things which inflow into the ideas of **Spirits**.

1673². For every man is ruled by the Lord through **Spirits**. 2025^e. 2121².

—³. This kind of persuasions is not so deadly, yet they cause much discomfort to **Spirits** . . .

— . Such **Spirits** excite in man nothing but confirmations of falsity. Des.

—⁴. How man may know whether he is ruled by such **Spirits**.

—^e. Such is the influx of **Spirits** with man.

1680. All **Spirits** (there) are distinguished in this way. Ex. (So also) man can know among which kind he is.

1761. **Spirits** who do not inflow in a stream-like way, but by vibrations and reciprocations as it were linear. (Continued under SPEAK.)

1763. These **Spirits** are separated from others: they

induce a pain in the head, as if from the suction of an air-pump.

[A.]1769. A **Spirit** came to me not long after his decease, (for) he did not know he was in the other life . . . He was taken up on high . . . and spoke with me thence . . . I was reading (the Word). He said he perceived nothing of the sense of the letter; but (indescribable) wonders in the spiritual sense. Des.

—⁴. Other (incredulous) **Spirits** were taken up, and confessed it was so. Des. 1771. 3474. D.2053.

1773. **Spirits** who (here) had been delighted with the Word, have a delightful heavenly heat. Des.

1774. **Spirits** who do not want to hear about the interiors of the Word. Des.

1815. The interior man, or **spirit** itself, is from the father . . .

1873. **Spirits** spoke about the internal sense . . .

1876. (The speech of **Spirits** among themselves, and with men. See **SPEAK**, here, and at 2470. 2477. 2733. 2751, 3342. 4652. 6996². 8734. D.1888. 2142. 2308. 2868. 2869. 3050. 3128. 4335. 4342. 4865. 4866. 5557. 5585. 5588. 5772. 5787.)

1880. **Spirits**, and still less Angels, cannot see anything in this world . . . with the sight of the **spirit**. Ex.

—². But **Spirits** and Angels, when the Lord pleases, can see the things in this world through the eyes of a man (whom the Lord permits) to speak with them. Examp. 1954.

— . I was forbidden to tell (people that their departed friends saw them through my eyes) because . . . at heart they did not believe there are **Spirits** . . .

—³. **Spirits** and Angels were astounded when they first saw through my eyes, and were affected with a new joy on account of this communication . . .

— . With other men, **Spirits** and Angels do not see a whit . . . but only perceive the thoughts and affections of those with whom they are.

1882. Being carried by the **spirit** into another place. Ex. 1884, Ex.

1886, Pref.³. Man is a **Spirit** clothed with a body. 1970.

1931². Common **Spirits** perceive man's thoughts (and memory) better than the man himself; angelic **Spirits** the still more interior things of his thoughts; and Angels . . . the causes and ends . . . 2488, Ex.

1937². (Useless **Spirits** who hang down their hands. Des.)

1967. **Spirits** who induce illusory visions. Ex. D.1752.

1968. The visions of enthusiastic **Spirits**. Ex.

1970². When the internal sight is opened . . . not only the representatives, but also the **Spirits** themselves are seen, together with a perception of who they are, etc.

1972. Through intermediate **Spirits**.

1973. How **Spirits** are affected by the things which they see; and how evil **Spirits** are tortured when they cannot see and hear as others do. 1974, Examp.

—². **Spirits** have no sense of taste; but instead an appetite for learning, which is their food. Their anguish when this food is taken away. 3114.

1980². (Dreams are according to the state of the **Spirits** around us. (See **DREAM**, here.)

1992⁸. In the Ancient Church, **Spirits** who reproved and afterwards comforted were often heard. They called them 'God Shaddai.' Ex.

2121². The **Spirits** who are with man are (now, before the Last Judgment,) more excited than ever to bring malignant things upon him; inasmuch that the Angels can scarcely avert them, but are compelled to inflow into man more remotely.

2123. For man is ruled through **Spirits**, with whom those in the World of **Spirits** have communication.

2125. There appeared **Spirits** so black in a black cloud that I was horrified; and afterwards, others not so horrible. Ex.

2129. Such **Spirits** are driven into a state . . . in which they do not think in Society. Des. and Ex.

2294. Such a desire (to lead others to think and speak) is innate in **Spirits**.

2469. The interior memory is proper to the **spirit** of man.

2477. Would it be advantageous for **Spirits** to use the exterior memory? (Fully quoted under **MEMORY**, here, and at 2478. H.256.)

2479. A recent **Spirit** indignant because he could not remember more. (Fully ex. under **MEMORY**.) 2481.

2491. **Spirits** who relate to the interior memory.

2588⁷. Sight is (really) of the **spirit**, which sees through the eye. Ex.

— . The things of the body cannot enter into those of the **Spirit**; but the reverse, (because compounds cannot enter into simples).

2599. **Spirits** reason much more fully and acutely than men . . .

2625. For recent **Spirits** have with them the idea of natural things . . .

2682³. While man is in the body, he lives in Heaven as to his **spirit** . . .

—^c. For few believe they have a **spirit** which will live after death.

2702^c. To be born of the **Spirit** (John iii.5) = of the Celestial of faith.

2733. A **Spirit** who had been a general, and an adulterer. Des.

2746. A lascivious **Spirit** who had extinguished in himself all desire for marriage and offspring.

2748. Adulterous **Spirits** seeking a house into which to insinuate themselves. Des.

2752. (Such **Spirits**) are kept in Hell lest they should come among those **Spirits** who are with men.

2762. Such representatives are continual with **Spirits**. Des.

— . **Spirits** from another orb. 3348. 4799.

2763. The Most Ancients were together with **Spirits** and Angels.

2796. All things are disposed through the **Spirits** and Angels with man.

2832⁷. 'Seven **Spirits** sent forth into all the earth' (Rev. v.6)=holy preachings of Divine truths.

2891. Recent **Spirits** torment themselves about . . .

2930³. 'Soul'=affection of truth; '**spirit**,' affection of good.

3110³. This Divine disposition is made by the Lord, by means of **Spirits** and Angels.

3212². The body is only the covering of the **spirit**, and when it is put off, the **spirit** appears; but in a quite different form when the man has been regenerated. Des.

3215. The representatives with **Spirits**. Ex.

3219. **Spirits** falling upon me. Ex.

3224². **Spirits** who are solely in the things of the light of the world . . .

3293². For a **Spirit** also has a natural life; for his spiritual life is terminated in a natural one. Ex.

3342². For man is a **Spirit** clothed with a body. 3527.

—^e. How man may know that he has a **spirit** in him.

3425³. The **spirit** of (such a one) is bright and beautiful . . . But the **spirit** of (such a one) is black and ugly.

3482. The Ancients had communication with **Spirits** and Angels. (See SPEAK.)

3527. Man knows these things (from) the life of his **spirit** . . . He has such knowledge from the perception of his **spirit**.

3607. There are **Spirits** in the way who reject the ideas of evil and falsity . . .

3633. All **Spirits** and Angels appear to themselves as men. (The reason ex.)

3634. As to his **spirit** he is in Heaven.

3647. (Sailor and rustic **Spirits** like machines. Their restoration to human life by the Angels.)

3660³. Such things are adapted to the apprehension . . . of Angels, and also to that of **Spirits**; for their thoughts are not interrupted (by) earthly things. Des.

3679⁵. But **Spirits** and Angels do not think like man. Ex.

— . (Thus) there are **Spirits** who are rational, who think spiritually; and (the reverse).

—⁶. According to the idea of **Spirits**, this is called . . .

3726⁴. **Spirits** themselves are forms, that is, they consist of continuous forms, equally as do men, but from purer things . . .

— . Hence is the insanity of our age: that men do not believe they have a **spirit** in them which will live after death . . . when yet it is a substance much more real than the material substance of its body; nay, the **spirit**, after being loosed from corporeal things, is that very purified body which many say they will have at the last Judgment.

—^e. That **Spirits**, or, what is the same, Souls, have a body. Des.

3748. A **Spirit** who . . . supposed he knew everything . . .

— . Such as **Spirits** had been (here), such they are there. Ex.

3749. A **Spirit** who came unawares and inflowed into my head . . .

— . **Spirits** are known by their influx into different parts of the body.

— . This **Spirit** had been taken from the **Spirits** with a learned man still living (here). . . Communication was given through this intermediate **Spirit** with the thought of that man (and the **Spirit** tells E. S. what that man's ideas are about Heaven, etc.).

3750². One of these **Spirits** (over head) let himself down to me. He had been a pope. (He states his ideas about the keys, etc.).

—³. (**Spirits** can easily be let into the state of life they had had here.)

3812⁶. 'The **Spirit**' which entered into the dry bones (Ezek. xxxvii.)=the Lord's life, which when it inflows into the good of a man which he seems to himself to will and do from proprium, causes the good to be vivified . . .

3893. For **Spirits** and Angels have a sonorous voice. (Their singing, des.)

3938². For men, **Spirits**, and Angels are nothing but . . . forms recipient of life from the Lord.

—³. What proceeds from the Lord . . . is not in Him, but from Him, and causes men, **Spirits**, and Angels to come forth . . .

3957². (By death) man passes from shade to light, because . . . from the things of the body to those of the **spirit**.

3969¹⁷. The Divine Spiritual which proceeds from Him is called 'the **Spirit** of truth.' It is holy truth, and is not of any **Spirit**, but of the Lord through a **Spirit** sent by Him. Ill.

3993³. How the Lord reduces the Natural to correspondence with the man of man's interior, that is, with that which will live after death of the body, and is then called the man's **Spirit**, which when loosed from the body, has with it all things of the external man, except the bones and flesh.

4046. **Spirits** of the dura mater. Des.

4047². All **Spirits** and Angels may be known from the Lord's prayer. Ex.

— . These **Spirits** could serve the Angels as mediums; for there are intermediate **Spirits** between the Heavens, through whom is communication. Des.

4048. Tranquil **Spirits** of the sinuses of the brain. Des.

4049. The **Spirits** of the ventricles of the brain. Des. 4050.

4051. The **Spirits** of the isthmus of the brain . . . said they were men. I replied that they were not men endowed with bodies, but **Spirits**, and thus also men. Ex. 5189, Des. D. 3822-3837.

4077³. **Spirits** lament that man does not know . . . that they are with him . . . Yet (everything) of his thought and will comes through them . . . and through them the Lord rules the human race . . .

4096⁶. Doubts and denials are excited by the **Spirits** adjoined to the man.

4099². So far as man is initiated into heavenly things . . . the **Spirits** in worldly things are removed. (otherwise) truths are dissipated.

[A.]4110². Good, middle, and evil **Spirits** are adjoined to a regenerating man. Ex. (Continued under SEPARATE.)

4186². As soon as **Spirits** come to man and enter into his affection, they know no otherwise than that all things of his affection and thought are theirs. Thus are **Spirits** conjoined with man, through whom he is ruled by the Lord.

4221. A **Spirit** with a corporeal sphere. (See SPEAK, here.)

4227². **Spirits** act more subtly than men. Ex.

—³. These **Spirits** correspond to the corruptions of the purer blood . . . Des.

4249². The things which come forth with the **Spirits** and Angels with a man are perceived by the man just as if they were in himself. Ex.

4307. The presence of **Spirits** with man is according to his loves. Ex. . . Thus everyone may know the quality of the **Spirits** with him, provided he observes that of his loves, or ends.

4329. The **Spirits** of the general voluntary sense. Fully des. (See GENERAL, here.)

—². An intermediate **Spirit**.

4330. **Spirits** of this Earth relate to the external man. (See SOCIETY, here.)

—**Spirits** from this Earth (infested) the **Spirits** who relate to the internal sensuous. Des.

—³. The external sensuous **Spirits** (could not breathe in the sphere) of the internal sensuous ones. Des. and Ex.

4345³. The corporeal things are the most general of those which belong to the **spirit**; (and) exist and subsist from the things of the **spirit**; thus the things of the **spirit** are relatively particular. (This is made evident when the man becomes a **Spirit**); and, when the same **Spirit** becomes an Angel, . . . the things he had previously seen and felt in general . . . he sees and feels in particular. Ex. and Sig.

4364¹. That man is a **Spirit**, and is clothed with a body. Ex.

—**His Spirit** is himself . . .

4403. (**Spirits** are Known by their situation relatively to the human body. See SITUATION at A.3639.)

—**Spirits** seen near me are mostly Subjects of entire Societies. (See SUBJECT.)

—². (Ten classes of **Spirits**, and their correspondence with various parts of the body. Enum.)

4406. For man's **spirit** is in the light of Heaven; his body in that of the world.

—**It is the Spirit** which lives in the body, and thinks.

4407^e. For man's **spirit** is in society with **Spirits** and Angels, (and so the man knows this truth).

4416. **Spirits** (are Known) from the light in which they are. Ex.

4417. (A conversation with **Spirits** about life.)

—^e. The withdrawal of delight is effected (there) by the separation of the **Spirits** in whose society they are. (The effect of this.)

4459². Not knowing that the life of their body is from that of their **spirit** . . .

4464¹. That the soul or **spirit** is the man who lives after death . . .

4527. They marvelled that **Spirits** have eyes . . .

—**Spirits** appear to themselves exactly like men, see each other, hear, speak, feel their members by the touch, more exquisitely than (when here). Ex. 4622², Ex.

—^e. Man can see **Spirits** only with the eyes of his **spirit**; he sees them when the Lord opens his internal sight, as was done with the prophets . . .

4545⁶. (The representatives) affected the **Spirits** who were with (the Israelites) . . .

4572². This combat arises among the **Spirits** who are with the man. Ex.

4577². The Divine truth is 'the **Spirit** of Truth.' III.

4622. For all things there are adapted to the sensations of **Spirits** and Angels . . .

—². (How men might easily come into right ideas about the **Spirit**. Ex.)

—³. It is not the body which sees, etc. but its **spirit**; and therefore when the **spirit** puts off the body, it is in its own sensations, in those in which it had been in the body, and indeed in much more exquisite ones. Ex. and Des.

—⁴. As soon (after death) as a man observes that he has more exquisite sensations, especially when he begins to speak with other **Spirits**, he notices that he is in the other life, and that the death of his body had been the continuation of the life of his **spirit**. (Two examp. of this.)

4623. The sensitive life of **spirits** is twofold, real, and not real. Ex. . . Whatever comes from the proprium of a **Spirit** is not real. Ex.

—³. Beware when you come into the other life; for evil **Spirits** present illusions, and if they cannot deceive, they try to persuade thereby that nothing is real . . .

4652. The correspondence between . . . the things of the **spirit** which is within man, and those of the body. (Ex. under SPEAK, here.)

4653. (The **Spirits** of the ears. Fully quoted under EAR.) 4653a. 4654. 4655. 4656. 4657. 4658.

—**For the spirit** of man is among the **Spirits** who are in the other life, and thinks there . . .

4653a. Substantiated things which are nearer the **spirit**, and which at last are in the **spirit**.

4658². Aristotle had followed obediently the things which his **spirit** had dictated.

—⁵. A woman often appeared to Aristotle, who stroked his cheek with her beautiful hand. Such women were sometimes seen by the ancients, who called them Pallases, and the one who appeared to him was from the **Spirits** who as men in ancient times had been delighted with ideas . . .

4659. It might be supposed that the **spirit** dwells within the body, and that the body as it were clothes it; but it is to be known that the **spirit** of man is in the body, in the whole, and in every part of it; and that it is its purer substance, in both its motory and its sensory organs, and everywhere else; and that the body is what is material everywhere annexed to it . . . This

is what is meant by man being a **Spirit**, and the body serving him for uses in the world; and by the **spirit** being the internal of man, and the body his external. From this it is evident that after death man is in similar active and sensitive life; and is also in the human form, as (here), but in a more perfect one.

4676. For the internal man, or **spirit** of man, knows not what old age is; but, as the body, or external man, grows old, the former passes into newness of life: the **spirit** of man is perfected in age as his Corporeal decreases, and still more so in the other life . . .

—². Although the **spirit** knows not what old age is, (and) the **spirit** is what thinks in the body, and the body has life from it: (yet) this thought of the **spirit** cannot be communicated to the body, and so cause man to know that he lives after death, for the reason that so long as the **spirit** remains in the body, it cannot think otherwise than from the principles which the natural man has imbued . . .

4682². 'I will pour My **Spirit** upon them' (Joel ii.28) = to instruct about truths.

4744³. 'The unclean **Spirit**' (Matt. xii.43) = the uncleanness of life with man; and also the unclean **Spirits** who are with him; for unclean **Spirits** dwell in the uncleanness of man's life.

4792. How **Spirits** and Angels are nourished. (See Food, here.)

4793. No **Spirit** or Angel is permitted to inflow into man's taste. (Ex. under TASTE.) Yet there are wandering infernal **Spirits** . . . who study to do so, and (thus) possess the man's interiors. At this day very many are possessed by them; for there are interior obsessions now. (The signs of them.)

—⁴. These pernicious **Spirits** try to loosen all internal bonds. Ex. When these have been loosed, the man is obsessed by such **Spirits**. (Continued under OBSESS.)

—⁵. How these **Spirits** are driven away. When they supposed that they were penetrating to the interiors of the head, they were conveyed away through excrementitious ways . . . They correspond to the filthy cavernules where the itch is.

4794. A **Spirit** . . . has all the sensations he had while (here), except taste: in place of this he has something analogous which is adjoined to smell. Ex.

4800^e. To what province they are allotted is hidden from **Spirits**; but not from Angels.

4804. (The Societies of friendship) turn the **Spirits** who are with others to themselves, and thus transfer the delight of the other to themselves.

4882. It appears to **Spirits** and Angels that they too move from place to place. Ex.

—³. Every **Spirit** and Angel sees the good to the right, and the evil to the left. Ex.

5056. (A **Spirit** from another Earth who ardently desired to be admitted into Heaven. Des.) 8847.

5061. (Some **Spirits** who had hated me when in the body. Des.)

5078³. Man rises immediately after death, and then appears to himself in a body exactly as in the world, with the same kind of a face, members, arms, hands,

feet, breast, belly, loins; and, when he sees and touches himself, he says he is a man just as in the world; yet it is not his external . . . which he sees and touches, but his internal, which constitutes that very human itself which is alive. Ex. . . That I might be certain of these things, it has been granted me to touch **Spirits** themselves, and to speak with them often about this subject. —⁵, Ex.

5094³. A rational natural man comprehends that there are **Spirits** and Angels who are invisible; but a sensuous man does not comprehend it.

5141. When man is in interior thought from affection . . . he is almost in his **Spirit** . . . But when he is in pleasures . . . his life is in the body . . .

5160. 'By water and the **Spirit**' = by faith and charity.

5165³. The faces of **Spirits** and Angels are formed from the exterior Natural.

5172. The **Spirits** of the thymus gland. Des.

5174. The first agitations of **Spirits**. Rep.

5180. The Genii and **Spirits** of the receptacle and ducts of the chyle. Des.

5181. The provinces of **Spirits** and Angels as known from the gyres. Examps.

5187. The **Spirits** of the gall bladder. Des.

5188. The **Spirits** of the sores called tubercles. Des.

5210. In the degree of such clearness or obscurity (of truths), **Spirits** are awake or asleep.

5222. 'His **spirit** was troubled' (Gen. xli.8) = disturbance. . . 'The **spirit**,' here, and elsewhere, means the interior affection and thought, which in fact are the **spirit** of man. The ancients called these the **spirit**: but by the **spirit**, in special, they meant the interior man who will live after death.

— But by 'the **spirit**,' at this day, when read of in such a sense, is meant the mere thinking principle, without any other subject than the body. Examps.

5223². Therefore many of the magi communicated with **Spirits** . . .

5229. Hence Angels and **Spirits** can meet all whom they ever heard of.

5246². When man is being tempted, unclean **Spirits** are near him. Ex.

5247. The hair of **Spirits**. Des.

5248. The garments of **Spirits** and Angels. See GARMENT, here.)

5307. 'The **Spirit** of God' (Gen. xli.38) = good from the interior, thus from the Divine; for 'the **Spirit** of God' is that which proceeds from the Divine, thus from good itself . . . and that which proceeds from it is truth in which is good; and this is what is signified in the Word by 'the **Spirit** of God.' The **Spirit** itself does not proceed, but the truth in which is good . . . the **Spirit** being the instrumental through which it is produced.

5323. In that state (of humiliation) there is a deficiency of the **spirits** . . .

5342^e. 'To be born of the **spirit**' = the good of life.

[A.] 5378. (The **Spirits** of the peritoneum infested by those of the kidneys, ureters, and bladder. Des.) See also 5379.

5380. The **Spirits** of the kidneys, ureters, and bladder. Des. 5381. 5382. 5383. 5384.

5383². As soon as any **Spirit** comes to another, and still more to a man, he at once knows his thoughts and affections, and all he had done, thus all his present state . . . But some **Spirits** perceive the interior things, and some only the exterior ones . . .

5386. The over-conscientious **Spirits** and their correspondence. Des.

5387. A piratical **Spirit** of the urine. Des. (See also 5388.)

—². The **Spirits** who correspond to the voiding of the urine.

5389. The wandering **Spirits** of the neck of the bladder. Des.

5396. A disorderly crowd of **Spirits** reduced into order. (See **CHOIR**, here.)

5427². Mediate **Spirits** and their use. Ex.

5470. With every man, there are two **Spirits** from Hell and two Angels from Heaven; (otherwise) man (as now born) could not live. (Continued under **ANGEL**.)

5553. The **Spirits** of the skins and integuments. Des. 5554. 5555. 5556.

5557. (Female **Spirits** through whom others speak. (Des. under **SPEAK**, and at 5561.)

5558. **Spirits** who say it is so, experimentally. Ex.

5560. The **Spirits** of the cartilages and bones. Des. 5561-5564.

5565. The **Spirits** of the teeth. Des. 5566-5568.

5569-5573. **Spirits** as characterised by the hair. Des.

5660². The like happens with **Spirits** who are being initiated into good through truths.

5713-5724. The **Spirits** of diseases. Gen.art.

5716. **Spirits** who infuse unclean colds . . . The same induce things which disturb the mind. They also induce swoons.

5717. How **Spirits** destroyed whole armies. Ex. D.1783.

5718. **Spirits** who excite enmities among others in order to dominate. Des.

5719. The **Spirits** who despise the Word . . . are kept separate from others . . . and communicate only with those of the same character.

5720-5722. **Spirits** who had been hypocrites. Des. . . . When applied to man they induce great tedium. Des. . . . They want to be called devils, provided they are allowed to command the Hells. Ex. . . . They are afterwards rejected out of the World of **Spirits**.

5723. **Spirits** with me who induced an unendurable oppression in the stomach. . . . When they were removed, it at once ceased. Such **Spirits** are those who (here) had lived in filthy idleness. Des. . . . The sphere of such with the sick induces a torpor on the members and joints.

5846. On the Angels and **Spirits** with man. Gen.art. 5976, continued.

5847. No man, **Spirit**, or Angel has life from himself, thus cannot think and will from himself. Ex.

5848. In order that the Lord's life may inflow . . . there are Angels and **Spirits** continually with man . . . two of each. Ex.

5849. The two **Spirits** adjoined to a man cause communication with Hell, and the two Angels, with Heaven. . . . If these communications were taken away, the man would fall down dead. (Shown by experiment.)

— . Few believe there is any **Spirit** with them, or that there are any **Spirits**. (The cause of this.)

5850. As men are not in order . . . there is particular influx into them, that is, there are Angels and **Spirits** with them, through whom there is influx. (Otherwise) men would rush into every wickedness. Ex.

5851. The **Spirits** with a man are changed according to his state. Ex.

— . The **Spirits** with a man are such as he himself is: there are avaricious **Spirits** with a miser, and so on. . . . Man summons **Spirits** from Hell according to his life.

5852. While evil **Spirits** are with a man, they are in the World of **Spirits**. (See **EVIL SPIRIT**, here.)

5853. The **Spirits** who flow to a man enter into all his memory. (Fully quoted under **MEMORY**.) 5857. 5858. 5859. 5865². 6192. 6200.

5854. **Spirits** inflow into the thoughts and voluntary things of man; but Angels into the ends. Ex.

5855. Before it was opened to me to speak with **Spirits**, I supposed that no **Spirit** or Angel could know my thoughts . . .

—². A **Spirit** knows not only the thoughts which the man himself knows, but also the least things of his thoughts and affections, which the man does not know . . . 6214².

5856^e. The **Spirits** and Angels who are with a man are (Subjects). Ex. 5983.

5857. **Spirits** are learned with the learned, stupid with the stupid, etc.

5858. Whatever **Spirits** think or speak from the man's memory, they suppose to be their own. Des. . . . They have their own scientifics as well, but are not allowed to use them.

5859. **Spirits** who supposed they had always been with me. Des.

5860. The **Spirits** with a man put on his persuasions also. . . . Thus the **Spirits** with those who are in heresies are in the like, and so on. This is in order that man may . . . not be disturbed by anything proper to the **Spirit**.

5861. Thus man . . . as to his **Spirit** is in consort with other **Spirits**, and is so joined to them that he cannot think or will anything, except together with them. . . . Thus only can he be led by the Lord. (Continued under **SOCIETY**.)

5862. The **Spirits** with man do not know they are with him; only the Angels know this; for they are

adjoined to his soul or spirit, and not to his body. (Continued under SPEAK.)

—^e. With me, however, **Spirits** have known that I was a man in the body, and (they could) see through my eyes, and hear those speaking to me.

5863. If evil **Spirits** were to perceive that they are . . . separate **Spirits** from the man . . . they would try to destroy him. (Continued under EVIL SPIRIT.)

5864. As evil **Spirits** have heard that there are **Spirits** with man, they have supposed they could meet those **Spirits**, and man together with them . . . but in vain.

5865. A **Spirit**, not evil, was permitted to pass to a certain man . . . He said that there appeared to him a black inanimate something. Ex.

—². An evil **Spirit** was let into the state of the body. Ex.

—^e. Usually **Spirits** are not allowed to look into the corporeals of man . . . When **Spirits** look into the things of the light of the world, they appear to them as mere darkness.

5874². When a man becomes a **Spirit** he is not allowed to use his scientifics, and yet he thinks and speaks about truth and good much more distinctly and perfectly.

5883². When man dies . . . the Internal which lives after the separation from the external, is what is then called a **Spirit**, but it is the man himself who had lived in the body, and he appears to himself and others as a man . . . endowed with the same faculties . . . and, when he does not reflect . . . he supposes that he is in his body in the world. 6054, Des.

5887. The breath . . . relates to the things of the understanding.

5888. Sadness of the spirit, or understanding. Sig. and Ex.

5951². Fibres from the brain full of spirit.

5954². Truths clothe good, as . . . fibres the spirit.

5962². Morning, noon, and evening with **Spirits** and Angels. Ex.

5972. 'The spirit of Jacob revived' (Gen. xlv. 27) = new life.

5977. The reason there are two **Spirits** and Angels with every man, is that there are two kinds of **Spirits** in Hell, and two kinds of Angels in Heaven . . . The first kind of **Spirits** are called simply **Spirits**, and act into intellectual things; the second kind are called Genii, and act into voluntary things. Ex. (Continued under GENII.)

5986². The **Spirits** were very indignant at this experience; for every one of them wants to think and speak from himself.

5990. At this day there are very many **Spirits** who want to inflow not only into man's thoughts and affections, but also into his speech and actions, thus also into his corporeals; when yet these are exempt from the particular influx of **Spirits** and Angels, and are ruled by general influx. Ex. . . The **Spirits** who want this are such as had been adulterers. Ex. . .

Such are not allowed to go into the World of **Spirits**. Hence there are no external obsessions now; but there are internal ones. Ex.

5991. **Spirits** who are to be called corporeal, seen. They appeared as if in a gross body. Who they had been (here).

6119². 'The breath of his lips' (Is. xi. 4) = Divine truth from which is Judgment.

6167. These things are known even to simple **Spirits**.

6191. For many years all my thoughts and affections . . . have inflowed through **Spirits** and Angels as media, as I have perceived evidently. Des. (This shows how man is ruled through them.) 6197, Des.

6192. When **Spirits** come to a man they put on all his memory . . . The **Spirits** suppose these things to be their own. Thus they act with the man as if they were the man. But they are not allowed to enter farther with the man than to the things of his thought and will, and not to those of his actions and speech . . . They do not know that they are with a man. Ex. 6193, Ex.

6194. I have sometimes thought and spoken without reflecting that **Spirits** were present; but they at once addressed me, and told me that they did not know it was not they who were thinking. The nearest **Spirits** believed it was themselves altogether; the more remote ones less so; and those still more remote, still less so.

6195. **Spirits** have long been with me, neither very good, nor very evil, who could inflow inwardly into the affections . . . and they so bound themselves to me that it seemed as if they could scarcely be separated. Des. (This shows that it is loves which conjoin.)

6196. **Spirits** are associated to a man according to his loves. . . As soon as I have begun to love anything intensely, **Spirits** were present who were in such love, and they were not removed until the love had ceased.

6198. **Spirits** have been with me who supposed it was they who lived . . . thus that they were I; and when they were told that they were separate **Spirits**, and that I too was a **Spirit** as to the interiors, they could not believe it. Des. 6199.

6200. As for nine years I have continually been in consort with **Spirits** and Angels, I have carefully observed how the case is with influx. Ex.

—^e. The **Spirits** who were in a more subtle sphere . . .

—². When I have thought about a man known to me . . . that whole man, as he existed in my thought and affection, appeared in a moment with the **Spirits**. So when I have thought of any city . . . the **Spirits** knew in a moment everything I had seen or known about it. It is the same with matters of knowledge. Ex.

6201. Thus did my thought appear with **Spirits** when I was a little withdrawn from sensuous things; but (not) when my thought was in sensuous things. . . To the sensuous are adjoined like **Spirits**; and these **Spirits** apprehend scarcely any more things with a man than those which come to his sensation; for they are grosser than the rest.

—². When I have been let down into what is sensuous . . . the **Spirits** who are in that grosser sphere

infused shocking and scandalous things . . . At this day such **Spirits** abound . . . and the influx from them with man causes him to be self-indulgent, and live for himself and the world . . . To be elevated from them, man must think about eternal life.

[A.]6202. There is another influx, which is not through the **Spirits** with the man, but through others sent from some infernal Society into the sphere of the man's life; and these speak among themselves about such things as are adverse to the man, (causing him to feel sad, etc. See **SPEAK**, here.)

— . Such **Spirits** have often been with me. (Fully des.)

—². See **TEMPT**.

6211. Why speech and action are not ruled through particular **Spirits**, as thought and will are. (Ex. under **SPEAK**, here.)

— . **Spirits** are allotted to every member of speech and of action; but these **Spirits** are not aware of it.

6212. (The prophets then spoke and acted) from the **Spirits** who occupied their bodies. Des. I was shown how they were acted upon by the **Spirits**. Des.

—⁴. The **Spirits** occupied their bodies, inasmuch that there was scarcely anything left except that they knew they existed. There were certain **Spirits** for this use, who did not want to obsess men, but merely to enter into the corporeal affections of the man, (and thus) into all things of his body. The **Spirits** usually with me said that I was absent from them while in that state.

—⁵. The **Spirits** who possessed my body . . . afterwards told me that they had (supposed) they had life as in the body.

6214. How difficult it is for man to believe that **Spirits** know his thoughts. . . Before I spoke with **Spirits**, it happened that a certain **Spirit** said a few words to me about what I was thinking of. I was astounded . . . Then, when I began to speak with **Spirits**, I was indignant that I could think nothing which they did not know of . . . but the use of a few days made it familiar to me.

6251. When **Spirits** have inquired anything from me, they have received an answer by merely looking into my thought.

6317. (Ideas of the learned about **Spirits**.) They could not be brought to believe that **Spirits** enjoy any sense; and everything else they had thought about **Spirits** was devoid of all quality. The reason was that they had placed life in the body. Ex. . . But the unlearned, who have been in the good of faith, are not such . . .

6319². Before the **Spirits** with a man, objects do not appear as the man sees them with his eyes, nor are words apprehended as the man hears them with his ears; but [they appear and are apprehended] as the man thinks [of them]. Ex.

6321. There are malignant **Spirits** who have devised arts to prevent (in part) the angelic influx. Des.

6322. It is the sense of the **spirit** which sensates through the external sense . . . 6948³.

—². I have seen **Spirits** separated from an angelic Society because they believed . . . in physical influx.

6324. **Spirits** who reason much, perceive little of what is true and good. Des.

6400³. When such think about the **spirit** or soul, they can have no idea of it than as of the invisible things in nature . . . some as of a mere thinking principle . . .

6423. That good . . . may protect **Spirits** who have recently come from the world. . . it acts through truth.

6470. Every **spirit** thinks and speaks from others; and these others from others; and so on. 6471, Examp.

6479. **Spirits** who continually injected doubts. Ex.

6493. I have often spoken with **Spirits** about fortune . . . Accidents happen because such **Spirits** are present. Ex. 6494. D.4562.

6612. They who think exteriorly . . . communicate solely with the grosser **Spirits**; but they who think interiorly . . . with the Angels. (The difference ex.)

6614. How angelic ideas inflow into those of **Spirits**. (See **IDEA**, here.) 6615.

6618. Certain **Spirits** gloried [in the idea] that they know all things. These **Spirits** relate to the memory. Ex. (See 6696. 6808.)

6620. **Spirits** who deny that there is anything interior in the Word.

6624. Ideas of thought are the words of **Spirits**; and ideas of still more interior thought are the words of Angels.

6653. **Spirits** and Angels think and speak abstractedly. Ex.

6663. **Spirits** in like evils and falsities are present.

6696. The **Spirits** of Mercury. Tr. 6807, Gen.art. 6921, continued. 7069, continued.

6701. **Spirits** and Angels from other Earths are all separate from each other according to the Earths. Ex. . . . Nor are they consociated in the Heavens, except in the Third.

6809. **Spirits** can search the memory with the utmost skill. 6811.

6810. In Mercury many men speak with **Spirits**, and hence possess Knowledges of spiritual Things . . .

6812. The memory of **Spirits** is much more perfect than that of men. Ex. 6931.

6914³. In order that (evil men may be kept in the simulation of what is honourable and just) **Spirits** who are in simple good are joined to them . . .

6928. The **Spirits** of our Earth, especially when recently in the other life, love corporeal and worldly things . . . and desire to know such things there. They are therefore . . . kept in the Lower Earth until they are averse to such things; and are then elevated into Heaven.

6987². A **Spirit** can utter in a moment things which a man can scarcely utter in half an hour. (Fully quoted under **SPEAK**.)

6996². (The speech of **Spirits** is unintelligible to man;

and that of Angels is unintelligible to **Spirits**. (Fully quoted under SPEAK.)

7004. For the Word which is uttered by a **Spirit** or Angel proceeds from His Divine Human.

7055³. The prophets wrote as the **Spirits** dictated from the Divine . . .

7069. All **Spirits** whatever have been men . . . and the **Spirits** themselves are exactly such as they had been while they lived in the world.

7078. The **Spirits** of other Earths do not appear within the sphere in which are the **Spirits** of our Earth, but outside it, some at a greater, and some at a lesser distance, and towards different quarters. Ex. 7358, Ex. 7800.

7111. 'Directors' = intermediate **Spirits**.

7171. (Our) sun does not appear to any **Spirit**, nor anything of its light; it is thick darkness to them. (Continued under SUN.)

— . Positions of the planets in the ideas of **Spirits** and Angels. 7247. 7800.

—^e. **Spirits** appear near their own planet, but outside of it.

7172. **Spirits** of our Earth speaking with those of Mercury. Des.

7217. 'Straitness of spirit' (Ex.vi.9)=a state near despair. Ex.

—^e. To the merely natural such appear weak and sick in **spirit**, but they are strong; whereas the merely natural . . . are quite weak as to the **spirit**, because they are spiritually dead.

7218. (The times of the day with **Spirits**. Ex.)

7246. The **Spirits** of Venus. Gen.art.

7358. The **Spirits** of Mars. Gen.art. 7475, continued. 7620, continued.

7359. The speech of the **Spirits** of Mars. (Fully quoted under SPEAK, and at 7745. 7747.)

7362. The respiration of the **Spirits** of Mars. Des.

7475. The **Spirits** of Mars appear to themselves as men such as they had been in the world, and therefore they appear in the same way to others; for everyone there appears to others as he appears to himself, because the perception is communicated. . . They had known they were **Spirits** clothed with a body, and had thought chiefly about the life of their **spirit** in their body. (Continued under MARS.)

—². All **Spirits** are in the human form; but not in so prominent a one as that in which are the **Spirits** of Mars.

7476. The **Spirits** of Mars are among the best of all **Spirits** from our solar system . . .

7482. In the sphere of the **Spirits** of Mars the **Spirits** of our Earth became as if insane. Ex. (See also 910S.)

7648^e. For the **spirit**, regarded in itself, is the affection in form . . .

7799. The **Spirits** of Jupiter. Gen.art. 8021, continued. 8242. 8371.

7801. There are many kinds of **Spirits** from Jupiter. Three kinds of them des.

7802. In (Jupiter) **Spirits** speak with the inhabitants, and instruct them, and also chastise them. The reason **Spirits** speak with them is that they think much about . . . the life after death . . .

—². To speak with **Spirits** and Angels was also common on this Earth in ancient times, from a like cause . . . but this living communication with Heaven was closed as man became external. Ex.

7803. The speech of **Spirits** with the inhabitants of Jupiter. Ex.

— . The chastising **Spirits** of Jupiter, des. 8021, Des. 8027.

7804. The instructing **Spirits** of Jupiter, des. 7806.

7805. The angelic **Spirits** of Jupiter, des. 7807. 7808.

7806. When the face in the window was seen the **Spirit** instantly departed.

7809. The men of Jupiter are not allowed to speak back to the **Spirits**; nor to mention to anyone that a **Spirit** has spoken to them. . . These **Spirits** of Jupiter, when with me, at first supposed they were with a man of their earth . . . 8385.

8028. When Angels are about to come, a **Spirit** is sent before who prepares the way. Ex.

8029. When **Spirits** of Jupiter become Angels there appear horses as of fire . . .

8031. The **Spirits** of Jupiter are altogether unwilling to be in the company of **Spirits** of our Earth. Ex. 8115.

8043². 'I will pour My **spirit**' (Is.xliv.3)=the good of charity.

8131². The temptations of **Spirits**. Des.

8409². '**Spirit**' (Is.xxxi.3)=what is alive.

8542. (Such inhabitants of Jupiter) are deprived of respiration, and thence of life, by **Spirits** . . .

8629. A **Spirit** from the Lower Earth came to me. Des.

8630^e. The **Spirits** and Angels of Jupiter relate to the Imaginative of thought, and thus to an active state of the interior parts; whereas the **Spirits** of our Earth relate to various functions of the exterior parts of the body; and the Imaginative of thought cannot inflow into these functions while they want to dominate . . .

8733. (The speech of the **Spirits** of Jupiter fully des. under SPEAK, here.)

8788². Thus the mere externals of the Israelites could communicate with **Spirits**, and through them with Angels. 10602^e.

8849. (A **Spirit** of Jupiter who had a very tender conscience. Des.)

8865². Such **Spirits** and Angels are with a man as is his universal Regnant. Ex.

8869². As there is nothing of spiritual life in such, it is said 'there is no breath in them' (Jer.x.14).

8882². By 'the unclean **Spirit**,' when he went out, it meant the acknowledgment and belief of truth. . . By his return with seven others, a state of profanation. N.172², Ex.

8918. The soul or **spirit** of man is in Heaven, and his body in the world . . .

[A.] 8947. The **Spirits** of Saturn. Gen.art. 9104, continued.

8949. The inhabitants of Saturn, when they come of age, speak with **Spirits**, by whom they are instructed about the Lord . . . and how to live.

8950. When any want to seduce the **Spirits** of Saturn . . . they say they want to die . . . **Spirits** of our Earth sometimes deride them . . .

8953. The inhabitants and **Spirits** of Saturn relate to the intermediate between the spiritual and the natural sense, acceding to the spiritual . . . Hence these **Spirits** often seem to themselves to be rapt into Heaven, and afterwards let back . . . 9107.

9104. Some **Spirits** of this Earth passed over to the **Spirits** of Saturn, who . . . appear at the end of our solar world. (The conversation between them. 9105.)

9105. The **Spirits** of Saturn then spoke with me through intermediate **Spirits** . . .

9106. The **Spirits** of Saturn are visited by those of Mercury. Des.

9107. The **Spirits** of our Earth relate to the natural and corporeal sense; thus to the external man; but the **Spirits** of Saturn to the internal man . . .

9166. When Angels converse about two discrepant truths, two disputing **Spirits** are presented below who are the Subjects of many Societies . . .

9213. For when an Angel or **Spirit** is in externals, he is in shade; but when in internals he is in the delights of heavenly loves . . .

9232. The **Spirits** of the moon. Gen.art.

— . The simpler **Spirits** with me laughed at them. Ex.

9237. **Spirits** and Angels often speak to the inhabitants of the moon . . .

9278⁶. That the world cannot receive the **Spirit** of Truth, because it does not see him, nor know him = that it will not acknowledge the Lord with faith of heart, because external things will obscure.

9281³. As respiration corresponds to the life of faith, (the latter) is called '**breath**;' as in [the expression] drawing the **breath** and letting out the **breath**; and hence too, **Spirits**, in Hebrew, are so called from '**wind**,' and in the Word are compared to '**wind**.' Ill. 9818¹⁵.

9297^e. Hence **Spirits** and Angels are forms of their own use . . . Hence too it is that the quality of **Spirits** is Known as soon as they are present. Ex.

9325². 'To be born of water and the **spirit**' = through truths of faith and the good of love. 9454^e. (Compare 9818¹¹. 10237a^e. 10388.)

9358. In every other Earth truth Divine is manifested orally through **Spirits** and Angels. . . But this is done within the families, (and therefore a new revelation is constantly necessary).

9396². At this day Heaven is closed; for scarcely anyone speaks with Angels and **Spirits**. (Continued under SPEAK.)

9435². How far Moses was admitted into Heaven, was shown me representatively by means of a **Spirit**. Des.

9438. On the men, **Spirits**, and Angels of the Earths in the starry heaven. Gen.art. (See SPEAK, here.)

—². (Why so few are now allowed to speak with **Spirits** and Angels. (Fully ex. under SPEAK, here.)

9440. Through changes of state, Angels and **Spirits** can be translated from one place to another; from one Earth into another; and even to Earths at the end of the universe. In like manner a man as to his **spirit** . . . 10734.

9457⁵. **Spirits** who are in the First Heaven.

9481². There are always **Spirits** and Angels with man . . . Through them man is connected with the Lord; and thus subsists the human race and also Heaven.

9578. The **Spirits** of (the First Earth). 9693, Gen.art. 9793.

— . For **Spirits** remain near their own Earth. 9968, Ex.

9582^e. In that gulf appeared very many men, who were **Spirits**. . . These were guards, to prevent **Spirits** from this system from passing, without permission, into any other.

9817². '**Spirits**,' in the Word, = the life of the intellectual part; '**heart**,' that of the voluntary part. 9818³, Ill.

9818. '**Filled with the spirit of wisdom**' (Ex.xxviii.3) = with Divine truth. Ex.

—². '**Spirit**' often occurs in the Word, and, when man is treated of, by his '**spirit**' is signified the good and truth inscribed on the intellectual part, consequently, the life of this; (for) man, as to his interiors, is a **Spirit**, and as to them is together with **Spirits**. —³, Ex. and Ill.

—³. Hence by '**Spirit**,' when the Lord is treated of, is meant the Divine truth proceeding from His Divine good; and this, when . . . received by man, is '**the Spirit of Truth**,' '**the Spirit of God**,' and '**the Holy Spirit**' . . . —¹³, Ill.

—⁹. That '**spirit**,' in a general sense, = the life of man's respiration. Ill.

—¹⁰. Thus '**spirit**' = the life of man. That, in special, it = the life of truth, which is the life of the intellectual part, and is called intelligence. Ill.

— . '**The Spirit**,' here, = intelligence and wisdom.

—¹². The life from Divine truths is '**Spirit**.'

—¹⁷. The Divine truth, consequently the Divine wisdom and intelligence, are called '**the Spirit of Jehovah**;' here, '**the spirit of wisdom and intelligence**, the **spirit of counsel and might**, the **spirit of knowledge and of the fear of Jehovah**' (Is.xi.2). Further ill. 9857⁴. 10196², Ex. 10570⁷.

—¹⁹. That '**the Spirit of Jehovah**' = the Divine truth, and the derivative heavenly life for the man who receives it. Ill.

—²¹. '**Spirit of judgment**' = Divine truth. (= wisdom from Divine truth. 9857³.)

—²². '**Spirit of holiness**' = the Lord as to Divine truth, thus the Divine truth which is from the Lord.

—²³. '**To make angels spirits**' (Ps.civ.4) = receptions of Divine truth.

9827². When intelligence and wisdom are taken away from **Spirits**, which happens when the angelic Societies

are removed from them, their head covering appears to be taken away, and they then become stupid . . .

9952. All **Spirits** and Angels appear clothed in garments according to their state of truth.

9954¹⁷. 'The breath of the nostrils'=the heavenly life itself which is from the Lord.

9968. The **Spirits** of the Second Earth. Gen.art.

9987. 'The breath of His mouth' (Ps.xxxiii.6)=the life from Divine truth.

10049^e. 'The spirit breatheth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth; so is everyone who is born of the spirit' (John iii.8): 'the spirit'=the life of charity through faith. (=the Divine truth which inflows from the Lord through the internal of man into his external, whence the regenerating man has the life of faith. 10240.)

10053⁶. 'The Spirit of truth' (John xvi.13)=the Divine truth proceeding from the Lord. 10151⁴.

10099². (The spirit is not continuous with the body.)

10194². Around **Spirits** who are in truths from good appear most beautiful representatives. Des. . . But around those in truths (only), appear rocks, marshes, etc.

10219². Unless **Spirits** and Angels were with man, through whom the influx is effected, he could not live a moment . . . 10483².

10227^e. With **Spirits** below the Heavens, there are riches according to their reception of truth and good from the Lord.

10237^e. **Spirits** and Angels think by spiritual ideas, and also speak by them . . .

10283¹³. 'Spirit' is opposed to 'flesh,' because by 'Spirit' is signified life from the Lord; and by 'flesh,' life from man. Ill.

10284⁵. Among **Spirits** are very many who imitate Divine things . . .

10298⁴. **Spirits** are nothing but their own truths and goods which they had put on in the world; and yet are human forms . . .

10311. The **Spirits** of the Third Earth. Des. 10378. 10384.

— . They could not be with the **Spirits** of our Earth. 10312, Ex. 10381. 10517, Ex. 10710.

10312. For **Spirits** are consociated and dissociated according to the affections and the derivative thoughts. 10585^e.

10314. Therefore the **Spirits** of that Earth do not appear in a well-defined human form; but as clouds. Des.

10330. 'I have filled him with the spirit of God' (Ex. xxxi.3)=influx and illustration from the Divine truth which is from the Lord's good.

10379. These **Spirits** keep themselves at a distance, because their correspondence is . . . with man's interior things.

10381². (I told him) that what he reprehended was not mine, but belonged to the **Spirits** around me; for

what I think I do not think from myself, but from them, by influx.

10406⁶. As there is nothing Divine in them, it is said 'there is no breath in them' (Jer.x.14).

10420³. **Spirits** turn themselves according to their loves. Ex.

10422². **Spirits** go nowhere else than to those with whom they are consociated by love; hence the quality of **Spirits** as to truth is known from the ways and streets in which they go; for all truth leads to its own love.

10585. The **Spirits** of the Fourth Earth. Des. 10710. — . I was not conveyed to the Fourth Earth; but the **Spirits** of it were brought to me.

—². How **Spirits** of quite another genius may be associated with **Spirits** with whom there is to be conjunction. Ex.

10593. The External (of man) which is accommodated to uses in the other life together with the internal (of man) is called a **Spirit**; a good **Spirit** and Angel if the man had been good; and an evil **Spirit** if he had been evil.

10594. The spirit of man appears (there) in a human form exactly as (here). (His faculties enun.)

10604². These ideas are of man's spirit . . . and he comes into them when he becomes a **Spirit**, and by them converses with other **Spirits**.

— . Those who think in their spirit abstractedly from their body . . .

—^e. As to his spirit, man is in society with **Spirits**, and, as to his interior thought . . . with Angels. Hence man has the faculty of thinking.

10608². Angels and **Spirits** . . . have faces, arms, hands, feet . . . dwellings; and live together exactly as do men, upon an earth. Des.

10735. A **Spirit** with me who had been a very pathetic preacher. Des. 10736.

10736. The **Spirits** of the Fifth Earth. Des. 10751. — . **Spirits** from our Earth visit them. Des.

10751. All **Spirits** know about their own Earth, when their natural memory is opened . . .

— . The **Spirits** said that when leave is given they appear to the inhabitants of their Earth, and speak with them as men; which is effected by their being let into their natural memory . . . and the inhabitants suppose them to be men (until) they vanish. Ill. This rarely happens now on our Earth, lest men should be compelled to believe . . .

10754. The preacher took hold of the hand of a woman on that Earth; but, as she perceived that he was a **Spirit** . . . she hastened away.

10758⁴. Every man is a **Spirit** as to his interiors, and it is that which lives in the body . . . and it is the spirit of everyone from which he has the human form, consequently which is principally the man, and in a like form . . . visible (only) before the eyes of **Spirits** . . .

—^e. On my asking **Spirits** . . . whether they wanted to be re clothed with their earthly body, they fled far away . . .

[A.] 10783. Many **Spirits** and Angels from our Earth accompanied me (to the Sixth Earth).

—^e. Only in two places (on the way) did I see **Spirits** . . .

10785. The **Spirits** of the Sixth Earth. Des. 10808, Gen.art. 10833.

10809. The spiritual Sun appears only to the Angels, and not to the **Spirits** who are below. Ex.

10812. Monkish **Spirits** seen with a crowd of **Spirits** of the Sixth Earth, mostly evil. Des.

10813. For **Spirits** and Angels dwell in the same way as they had done (here). Ex.

—^e. **Spirits** and Angels . . . can see the things in the world through the eyes of a man to whom the Lord grants to speak with **Spirits** and Angels . . .

H. 77. Upright **Spirits** . . . grieved at the ignorance within the Church about **Spirits** and Angels; and indignantly told me to relate that they are not minds without form, nor ethereal spirits-*pneumata*; but in form are men; and that they see, hear, and feel as well as those who are in the world. 456, Ex.

95^e. The pulmonary **breath**=the understanding, and the truth of faith.

99². The **spirit** . . . in some who were beautiful in face (was seen to be) deformed, black, and monstrous . . . But in some who were not beautiful, it was lovely, fair, and angelic. And the **spirit** of a man appears after death such as it had been in the body.

123². The interiors make the face of an Angel and a **Spirit**.

— . Man, too, as to his **spirit**, turns in the same way. Ex.

203³. A **Spirit** who believed that he thought from himself. Des.

246. When an Angel or **Spirit** comes to a man, and, by conversion to him, is conjoined with him, he comes into all his memory, insomuch that he scarcely knows but that he knows from himself all the man knows . . .

—². At this day there is no longer such conjunction with Angels, but with **Spirits** not in Heaven.

—³. **Spirits** will not believe it is the man who speaks, but they in him; (and) that all the man knows is from them . . .

247. Another reason why Angels and **Spirits** conjoin themselves so closely with man that they suppose the man's things to be their own, is that there is such a conjunction between the spiritual and the natural world with man that they are as it were one. But, as man had separated himself from Heaven, it was provided . . . that there should be Angels and **Spirits** with every man, and that he should be ruled by the Lord through them. This is the reason for so close a conjunction. Otherwise, man could have been ruled through the general influx from Heaven without having **Spirits** and Angels adjoined to him. 296, Ex.

249. To speak with **Spirits** is rarely granted (now), because it is dangerous; for the **Spirits** then know they are with a man . . . Refs.

— . Some who lead a solitary life sometimes hear **Spirits** . . . without danger; but the **Spirits** with them

are removed . . . at intervals, to prevent their knowing they are with a man. For most **Spirits** do not know there is any other world . . . and therefore the man is not allowed to speak back to them, otherwise they would know.

—². They who think much about religious things, (so as) to see them in themselves, begin to hear **Spirits** speaking to them. Ex. . . But such are visionaries and enthusiasts, and whatever **Spirit** they hear they believe to be the Holy **Spirit**, when yet they are enthusiastic ones. Such **Spirits** see falsities as truths . . . and therefore they persuade those with whom they inflow. As these **Spirits** began to persuade evils also . . . they have been removed by degrees. (Continued under ENTHUSIASM.)

253. Rarely, since those times, has anyone spoken with Angels . . . but some with **Spirits**. Ex.

254. The Lord spoke the Word to the prophets through **Spirits**, whom He filled with His aspect. Ex.

—². A **Spirit** filled with the Divine . . . knows not but that he is the Lord, and that what he speaks is Divine . . . Afterwards, he perceives he is a **Spirit** . . . Such was the state of the **Spirits** who spoke to the prophets . . . The **Spirits** believed themselves to be Jehovah. D.1957.

256. No Angel or **Spirit** is allowed to speak to a man from his own memory. (Fully quoted under MEMORY.)

257. There are **Spirits**, called natural and corporeal **Spirits**, who, when they come to man, do not conjoin themselves with his thought, like other **Spirits**, but enter into his body, and take possession of all his senses, speak through his mouth, and act through his members, supposing, then, that all things of the man are theirs. These are the **Spirits** who obsess man; but they have been cast into Hell, and quite removed . . .

292. (The good and evil **Spirits** with man. Fully ex. under EVIL SPIRIT, and at 293. 295.)

294. All **Spirits** in the World of **Spirits** have communication with Heaven or with Hell. (Continued under SOCIETY.)

295. The **Spirits** with man are changed according to the changes of his affections: hence some **Spirits** are with him in infancy; others in childhood; others in adolescence and young manhood, and others in old age. (These four classes of **Spirits**, and the Heavens with which they communicate. Des. and enum.)

296². As to his speech and actions, man is ruled through general influx, and therefore the **Spirits** adjoined to him have nothing in common with these.

297. The influx through **Spirits** is called mediate.

298. The **Spirits** with man (whether good or evil) never inflow from their own memory and derivative thought . . . Still, through them there inflows with man, good or evil affection. (Continued under INFLUX.)

299. **Spirits** not yet in conjunction with Hell (who) love undigested things . . . are present where there are such things in a man, and speak there together from their evil affection; and if this affection is contrary to the man's, it becomes in him sadness and melancholy anxiety; but if it is in agreement, it becomes in him

gladness and cheerfulness. These **Spirits** appear near the stomach. Des.

302. Yet man cannot think one whit without **Spirits** adjoined to him; and his spiritual life depends upon it.

355^e. It is the **spirit** which thinks in the body. 432.

363. For the **spirit** of man is altogether such as is his love; moreover, the body of every **Spirit** and Angel is the external form of his love exactly corresponding to the internal form which is that of his mind . . . 527².

395^e. And that which is in the **spirit** of a man when he leaves the body remains after death; for he then lives a **Spirit** man.

411. Certain **Spirits**, not evil, fell as it were into sleep, and were translated, as to their interiors . . . into Heaven; (which) can be done with **Spirits** before their interiors have been opened. (What they saw, des.)

422. When, with a **Spirit** man, good has been conjoined with truth, he comes into Heaven . . . But when, with a **Spirit** man, evil has been conjoined with falsity, he comes into Hell.

431. When **Spirits** are mentioned, those who are in the World of **Spirits** are meant . . .

432. Every man is a **Spirit** as to his interiors. Gen. art. 436. 437.

—^e. (Thus) whatever lives with man is his **spirit**. 433.

433. It follows that the **spirit** is the man himself; or, that man, regarded in himself, is a **Spirit**, and is in a like form; for whatever lives and feels in man is of his **spirit**, and everything in man . . . lives and feels; and therefore when the body is separated from its **spirit** . . . the man remains a man, and is alive. Some think even in their cold body, while it is lying on the bier. 453, Ex.

434. (Thus) the **spirit** of man is equally in a form . . . and equally enjoys sensories and senses when separated from the body; and everything . . . of the life of sense which man has, is not of his body, but of his **spirit** . . . Hence **Spirits**, equally with men, see, hear, and feel . . . The **spirit** sensates naturally while in the body, through what is material added to it; yet it sensates spiritually at the same time, by thinking and willing.

435. (Thus) man, regarded in himself, is a **spirit**; and the Corporeal which is added to him . . . is not the man; but is only the Instrumental of his **spirit**. (The Spiritual which beasts have. Ex.)

438. Every man, even while in the body, is as to his **spirit** in society with **Spirits**. Ex.

441. Being carried by the **spirit** into another place. Ex.

446. The inmost communication of the **spirit** is with the respiration and with the motion of the heart; its thought, with (the former), and its affection with (the latter); and therefore when these two motions cease, there is at once a separation. . . The **spirit** is then left to itself; and the body, being devoid of the life of its **spirit**, grows cold and putrescent.

447. The **spirit** remains a while in the body after the separation, but only until the total cessation of the heart, which takes place with variety according to the state of disease which was the cause of death. (Continued under RESUSCITATE=*resuscitare*.)

449². (The drawing of the **spirit** out of the body. Ex.) —^e.

453². Man is man from his **spirit**. (Continued under BODY.)

—³. The reason the **spirit** does not appear in its human form (before the natural sight). Ex.

—^e. **Spirits** (then) appear in their own form, not only the **Spirits** who are in the Spiritual World, but also the **spirit** (of a man), which, being in that World, is still in the body.

454. The reason the form of the **spirit** is the human one, is that man as to his **spirit** has been created after the form of Heaven. Ex.

456. That the **spirit** of man, after its solution from the body, is a man, and in a like form. (From experience.)

457. When the **spirit** of a man first enters the World of **Spirits**, which takes place shortly after his resuscitation, he has a like face and a like tone of voice, because he is then in the state of his exteriors . . . But afterwards his face becomes quite different; it becomes like his reigning love . . . in which his **spirit** had been in the body; for the face of a man's **spirit** is very different from that of his body, the latter being from his parents, whereas the face of his **spirit** is from his affection . . . Into this comes the **spirit** after (death) in the third state. 459, Ex.

—². Recent **Spirits** I have Known from their face and speech; but not afterwards . . . For, regarded in himself, the **spirit** of a man is nothing but his own affection, the external of which is the face. . . Hence all who have Known each other (here), Know each other in the World of **Spirits**; but not in Heaven, nor in Hell.

461. That (**Spirits**) possess all sensation, memory, thought, affection . . . Gen. art.

—². A **Spirit** man . . . sees, hears, speaks, etc. as before; he has appetite, longing and desire; thinks, reflects, is affected, loves, and wills, as before; and he who is delighted with studies, reads and writes as before. In a word, when a man passes from one life into the other . . . it is as if he had passed from one place to another; and he carries with him all things which he possesses in himself as a man . . . W. 176.

462. Yet the difference between the life of man (as a **Spirit**) and his life here, is great. Ex.

463². Everything which a man has thought, willed, spoken, and done, and also which he has heard and seen, is inscribed . . . on his **spirit**, and on the members of its body; so that the **spirit** has been formed according to the thoughts and acts of its will. Fully ex.

464². When the **spirit** is in the Spiritual World, it does not think naturally, but spiritually. Hence the natural memory, as to material things, is then quiescent, and those things only come into use which the man has thereby imbibed and made rational. Ex.

[H.] 469. **Spirits** and **Angels** have a memory equally with men. (Fully quoted under **MEMORY**.)

479³. All **Spirits** can be led wherever one pleases, provided they are kept in their reigning love. They cannot resist it. Ex.

—⁵. A **Spirit** is his own reigning love. Ex.

492. Every man as to his **spirit** has exteriors and interiors. The exteriors of the **spirit** are . . . The interiors of the **spirit** are . . .

495. The life of recent **Spirits**. Des.

502. The **Spirit** man is then let into the state of his interiors. Ex.

—^e. Therefore, when the **Spirit** man is in this state, he is in himself . . . 503, Ex. 504, Ex. 505, Ex. 507.

504. For **Spirits** not only think, but also speak, from their own affection.

517. For the memory of **Spirits** is in their life . . . For **Spirits** are affections, and are in a human form like their affections.

519. After **Spirits** have been prepared for Heaven by instructions . . . they are clothed in angelic garments . . .

540. For men are ruled . . . through **Spirits** who are in the World of **Spirits**.

548². (Thus) the Lord draws away every **Spirit** to Himself through **Angels**, and also through influx from Heaven; but **Spirits** who are in evil resist . . .

552. He is then no longer a **Spirit** man, as he was in his first state; but is truly a **Spirit**, (that is) he has a face and body which correspond to his internals. Des.

576. The excellence of **Spirits** in comparison with men. Ex.

—². The **spirit** of a man, while he lives (here) is bound to the body, and through it is in the natural world, and therefore what it then thinks spiritually inflows into natural ideas . . . But when the **spirit** is loosed from the body, and comes into its spiritual state . . . its state as to thoughts and affections immensely excels its former one.

577. For the **spirit** of man, when loosed from the body, is in its own good, or evil. Ex.

582. An **Angel** or **Spirit** cannot see anything in the natural world . . .

583². **Spirits** who avert themselves become invisible.

598³. What is not of the love or will of a man is not of his **spirit**; for the esse of the **spirit** of a man is love or will.

600. The conjunction of man with Heaven and with Hell is not immediately with them, but mediately through **Spirits** who are in the World of **Spirits**. These **Spirits** are with man, and none from Hell itself, or Heaven itself.

601. The **Spirits** adjoined to man are Subjects. Ex.

602. The simple have an innate idea that a **Spirit** is a man.

603. (Refs. on the subject of the **Spirits** through whom communications are effected.) N. 196.

N. 31. The will and understanding make the **spirit** of man . . . The body is only obedience.

40. An internal merely natural man . . . is a **Spirit**, and not an **Angel**; and, while he lives in the body, is in society with **Spirits**, but with those in Hell.

113. For that only remains in the **spirit** of a man which has entered into his love. After death all other things are regarded as alien. J. 36².

J. 9⁷. **Angels** and **Spirits** are with man, and in his affections . . . but they do not know with what men they are; as neither do the men know with what **Angels** and **Spirits** they cohabit. The Lord alone knows and disposes this . . .

—⁸. So when a man . . . dies, then, being a **Spirit**, he does not subsist upon his own proper basis; but upon the general basis, which is the human race.

—⁹. No **Angel** or **Spirit** can subsist without man; and no man without a **Spirit** and **Angel**. The conjunction is mutual and reciprocal.

32. A **Spirit** in his first state does not know that (he is bound to a Society) . . . While he is such, he goes hither and thither . . . and he appears in many other places. (Continued under **SOCIETY**.)

36. For the **spirit** of man . . . is formed from his will, and from his thought in so far as it proceeds from his will.

62. The cunning (of the Babylonians) is more malignant there, because they are **spirits**; and all wickedness stores itself up in the **spirit**; for the **spirit** of man is what thinks, wills, intends, and machinates.

C. J. 16^e. Thus they do these things in **spirit**.

U. 1². All **Spirits** and **Angels** are from the human race.

50. The quality of any **Spirit** manifests itself there by influx, which is the communication of his affection. Des.

84². **Spirits** and **Angels** rarely come to the men of Jupiter after they are thirty years old, because they then no longer suffer themselves to be led by them.

W. H. 10². **Spirits** also perceive the Word in its internal sense in so far as their interiors are open into Heaven.

L. 46⁴. They then receive the idea that the Holy **Spirit** is the presence of the Lord with man through **Angels** and **Spirits**. W. 150, Ex.

47. That by 'spirit' is meant the life of man. Ex. —², Ill.

—⁷. Man is said to 'emit his **spirit**,' when he dies; and therefore by '**spirit**,' in this sense, is meant the life of the respiration. Hence, in Hebrew, there is one word for '**spirit**,' and 'wind' . . . It is the life from the respiration of the lungs which is properly meant by '**spirit**,' and also by 'soul.'

48. The life of man is various according to its state, and therefore by '**spirit**' is meant the various affection of the life with man. Enum. and Ill.

—⁷. (By '**spirit**' are also meant) the infernal **spirits** themselves. Ill.

49. By '**spirit**' is meant the life of the regenerate, which is called spiritual life. Ill.

—². By 'spirit' is meant spiritual life with those in humiliation. Ill.

50. Where 'spirit' is mentioned in relation to the Lord, His Divine life is meant, thus the Lord Himself. Ill.

51. By 'spirit,' where the Lord is treated of, is meant in special the life of His wisdom, which is Divine Truth. Ill.

52. When the prophets were in vision, they were not in their body, but in their spirit. Ill. P.134.

S. 69. (Thus) in the Word alone . . . there is spirit and life. Ill.

70. That Angels and Spirits are men like men here . . . with the sole difference that they are spiritual . . . T.240.

Life 30². 'God' and 'spirit'=life from the Lord.

F. 19. 'To emit the soul'=to animate no longer; and 'to emit the spirit'=to respire no longer.

W. 38^e. 'They are spirit and they are life'=(the Divine wisdom and the Divine love).

90. As to the interiors of his mind, every man is a spirit.

92. Angels and Spirits are in a totally different light and heat from men. . . They are not within nature, but entirely above or outside it, and in their own world. . . They are together with man, conjoined with the affection and thought of his spirit. For man is a Spirit; from this he thinks and wills; and therefore the Spiritual World is where man is, (who) as to the interiors of his mind is in the midst of Angels and Spirits.

126. As to his spirit, man is in a certain quarter of the Spiritual World.

129. For, as to his mind, man is a spirit; and, if he is in love and wisdom, he is an Angel; and therefore after death . . . he becomes a Spirit or an Angel.

140. Every Spirit turns himself to his reigning love. Ex.

— . So long as he stays in the World of Spirits, he is called a Spirit . . .

—^e. All the Spirits in the World of Spirits are adjoined to men . . .

183^e. The Spirits below the Heavens appear as if in a cloud-*nimbo*.

257⁶. Hence it is that there is no Spirit or Angel who was not born a man.

285². Such is the state of Spirits and Angels, who are men, even as to their bodies: they appear in the place where their thought is.

382². No one can think unless the pulmonary spirit (or breath) concurs and accords. Ex. . . If he hold his breath, he cannot think, except in his spirit, from its respiration.

386. The mind of man is his spirit, and the spirit a man; the body being the external through which the mind or spirit sensates and acts in its world. Gen.art. P.181². 296¹⁵.

388. (Origin of the human form of the spirit.)

390. The conjunction of the spirit with the body is

through the correspondence of its will and understanding with its heart and lungs; and the disjunction is through their non-correspondence. Gen.art. 391^e.

— . The spirit (also) has a pulse and respiration, (which) inflow into those of the body, and produce them. 391.

—^e. The spirit then goes away and continues its life in the Spiritual World.

391. When questioned, Spirits and Angels have said that they are as much men as men in the world; that they have a body, and feel the beating of the heart in the breast, and of the arteries on the palm, just as well.

—². That the spirit of man respire in his body, shown by experience.

—³. I have sometimes been reduced to the respiration of my spirit alone . . .

— . Then I was in the spirit, outside the body . . .

397². When a man is alone, he thinks from his spirit.

404³. Man is in manifest thought when his spirit thinks in the body . . . But when he is in the affection of understanding . . . he is in the thought of his spirit . . .

412⁵. The respiration of the spirit depends on fibres from the brains; that of the body on the blood-vessels . . .

P. 50. As Angels and Spirits are affections . . . and thoughts . . . they are not in space and time; but only in the appearance of them . . .

—². Hence it is that with every man there are spirits present who are in like affection . . . and they are as really present as if the man were included in their Society.

— . Spirits and Angels are affections and derivative thoughts.

61. Every spirit of a man is affection and the derivative thought; (therefore) every spirit is his own love and thence his own understanding; (so that) when a man is thinking solely from his own spirit . . . he thinks from the affection of his love; (and it follows) that when a man becomes a Spirit . . . he is the affection of his own love . . . And as all Spirits and Angels are affections, it is evident that the universal Heaven is the love of all affections of good, and the derivative wisdom of all perceptions of truth. 196.

96⁶. So also can one Spirit be infilled by another, even until he knows not but that he is the other.

101². They still do the evils in their spirit: for it is the spirit of man which thinks and wills.

103. As it is the spirit of man which wills and understands . . . it follows that this external and internal of thought are the external and internal of the spirit of man. What the body does is only an effect from the internal and external of his spirit; for the body is only obedience.

120. For the internal of man's thought, or his internal man, is his spirit itself; and in it are things more infinite and innumerable than there are in his body; for the spirit of man is man in his own form; and all things of it correspond to all things of man in his body. 145³.

[P.120]². So neither does man know how the Lord operates into all things of his mind or soul, that is, into all things of his **spirit** . . . But still the Lord cannot purify man from any concupiscence . . . in his **spirit** or internal man so long as the man keeps the external closed . . . by evils.

124. Hence it is that the **spirit** of man—which is his mind in the body—is a man in all its form . . .

—². For the mind of man is his **spirit**; and, according to the conjunction with the Lord, it is an Angel; and the body is obedience.

134⁴. Visions induced by enthusiastic **Spirits**, and visionary ones . . .

134a². Speech with the dead would produce an effect like that of miracles . . . But this happens only when the **Spirits** bring in something dogmatic of religion, which is never done by any good **Spirit** . . .

135. Still, speech with **Spirits** is possible, but rarely with Angels. (Continued under SPEAK.) They never teach.

210. Like one with his breath held.

220². Hence it is that no Angel or **Spirit** was created immediately; but all were first born men.

296. The **spirit** (of an infernal) is itself an evil . . .

—⁹. It is inhaled with full breath.

299. Man's mind is his **spirit** which lives after death, (which) is in the whole form in which is Heaven, or Hell: there is no difference, except that one is the greatest, and the other the least . . .

307². For man as to his **spirit** is in the Spiritual World, and in some Society there. (Continued under SOCIETY.) 317.

312². One **Spirit** can infuse his thoughts and affections into another **Spirit**, and the latter know no otherwise than that what is infused is of his Own thought and affection. This is called thinking from another, and thinking in another. I have seen it a thousand times, and have done it a hundred; and yet the appearance of distance was great. But as soon as they knew it was another . . . they were indignant, and averted themselves. . . Evil **Spirits** have often injected into my thought evils and falsities . . . and I have inquired who injected them . . . and they were at a great distance from me.

314. It is the mind or **spirit** which (sensates in the body). . . But still the mind or **spirit** of man does not sensate of itself, but from the Lord.

321². Those instructed by influx what to believe and do, are not instructed by the Lord, nor by any Angel; but by some enthusiastic **Spirit**, Quaker, or Moravian, and are led astray.

322³. By this, **spirit** comes into his civil and moral things, and they live; otherwise, there is no **spirit** in them . . .

324³. He then becomes a **Spirit** in human form: his mind is that **Spirit**.

338⁵. The **spirit** of man cannot be anywhere else than in the delight of his life, because this makes its life, and even its very respiration and the pulsation of its heart. It is otherwise (here).

R. 14. 'The seven **spirits**' (Rev.i.4)=all in Divine truth; in the abstract sense, the Divine Truth itself. (=the Divine in Heaven. E.24.) R.155. E.183. R.237. 272. E.318.

36. 'I was in the **spirit**' (ver.10)=a spiritual state. Ex. and Ill. 228. 722. (=a spiritual state with revelation. E.53,Ex.) 266.

50^e. 'Of water and the **spirit**'=through truths, and a life according to them.

87. 'What the **spirit** saith unto the churches' (Rev. ii.7)=what the Divine truth of the Word teaches those who will be of the New Church. 118,etc. E.108.

128. 'Angels **Spirits**' (Ps.civ.4)=those in truths; 'angels ministers,' those in goods.

224. I saw a company of **Spirits** on their knees . . .

458. For every man is conjoined with **Spirits** as to the affections, insomuch that they make a one.

510. 'The **spirit** of life from God' (Rev.xi.11)=spiritual life. (=Divine truth proceeding. E.665.)

558². The conjunction of man with **Spirits** in like affection and derivative thoughts is such that if the copula were loosed for a single moment the man would fall down dead.

602. 'To give **spirit** to the image of the beast' (Rev. xiii.15)=to confirm it from the Word. (=something of spiritual life by conjunction with the Word. E.831.)

640. 'Yea, saith the **spirit**' (Rev.xiv.13)=that the Divine truth of the Word teaches. (=asseveration that it is true. For 'the **spirit**,' like 'angel'=truth from the Lord. E.900.)

702. 'Three unclean **spirits** like frogs' (Rev.xvi.13)=mere ratiocinations and cupidities of falsifying truths. By '**spirits**' are here signified the like as by 'demons.' (=falsities of evil from Hell. E.1000.)

757. 'The hold of every unclean **spirit**' (Rev.xviii.2)=evils of will and thence of act. . . By '**spirit**' is signified everything which is of affection or will, and thence of deed. See E.1099.

819. 'The testimony of Jesus is the **spirit** of prophecy' (Rev.xix.10)=that it is the whole of the Word and of doctrine thence.

896. 'He carried me away in the **spirit**' (Rev.xxi.10)=that he was translated.

945. An Angel was sent to John in order that he might be kept in a state of the **spirit** . . . No one can come into this state . . . except through Angels who are closely adjoined to the man. Ex.

—². When the prophets spoke the Word, they were not in the **spirit**, but in the body. . . But when they were in the other state, they say that they were 'in the **spirit**.' Ill.

955. 'The **spirit** and the bride say, Come' (Rev.xxii.17)=that Heaven and the Church long for the advent of the Lord. 'The **spirit**'=Heaven . . . because the angelic **Spirits** are meant from whom is the New Heaven.

M. 2. I was in the **spirit**, and in this stood on a hill . . .

10⁴. The third said . . . When I came into my own light and heat, my **spirit** and my heart returned to me.

28. As to the affections and thoughts of his mind, man is in the midst of Angels and **Spirits**, and is so consociated with them that he cannot be divorced from them without dying.

30. That Angels and **Spirits** are men, may be evident from those seen by Abraham, etc. . . the eyes of whose **spirits** were then opened . . .

31. See **SPIRITUAL**.

35^e. The interior man, which is the same as the **spirit** which lives after death, is the form of his own love . . .

39². It is impossible for any Angel of Heaven to descend, or for any **Spirit** of Hell to ascend, and speak with any man, except those who have the interiors of their **spirit** opened by the Lord . . .

46. For love is properly of the **spirit** of man, and is of the body from the **spirit**; and after death man becomes a **Spirit**, and so carries his love with him. 47.

47. The externals are properly of the body; and the internals are properly of the **spirit**.

51^e. When conjugal love becomes of the **spirit** . . .

55. There were many **Spirits** around me . . .

145. The ardour proper to the body is not yet mitigated by the love of the **spirit**.

—². Spiritual purification compared to that of natural **spirits**, which is called defecation, etc. . . And wisdom purified compared to alcohol, which is **spirit** most highly rectified.

153. This is not chastity, unless there is abstinence in the **spirit**. The **spirit** of man, by which is here meant his mind as to the affections and thoughts, makes what is chaste and unchaste. (Continued under **BODY**.)

—². They still commit adulteries in the **spirit**. T. 316².

186. The internal form of man, which is that of his **spirit** (is continually changing). Ex.

260. The soul and the mind are the man; for both make the **spirit** which lives after death.

264³. For the **spirit**, after it has been separated from the body, comes into full freedom of acting according to its affections and thoughts.

267². As soon as he comes into company, he inverts his **spirit** . . .

—⁴. They who indulge their imagination too much . . . almost separate their **spirit** from connection with the body . . . Into this delirium is every man let after death who has abstracted his **spirit** from the body . . .

273. Angels and **Spirits** have internal and external affections equally with men; (but) both are with them reduced into correspondance. . . They have internal and external affections, because they have a mind and a body . . .

295. Thus his **spirit** is convinced; and the things in which the **spirit** is convinced are allotted a place above those which enter from (mere) authority.

299^e. Consent initiates the daughter's **spirit** into love; but extorted consent does not initiate the **spirit**, although it may the body . . .

303. By betrothing . . . there is effected a marriage of the **spirit** before one of the body.

310. All things done by man in the body inflow from his **spirit** . . .

315². I was in the **spirit**, that is, in a state like that in which are the men of the Spiritual World, who are called **Spirits** and Angels.

—¹¹. You are called **Spirits** and Angels; and in the world you believed that **Spirits** and Angels are like winds . . . but now you clearly see that you are truly men . . .

321⁷. (With those who had lived in love truly conjugal) the **spirit** of a deceased partner dwells constantly with the **spirit** of the (other) . . .

326. I became in the **spirit**, and in the **spirit** went out to them . . .

—². When I let my **spirit** into the body, you no longer saw me; but when I let it out of the body, you saw me.

—⁴. (The words of spiritual language are not understood by **Spirits** themselves when they are with men. Shown by experiment.)

328. (**Spirits**) are in principles (or beginnings) and thus in singulars; but (men) are in principiates and composites; (the former) are in particulars; (the latter) in generals . . .

354. A **Spirit** thinks himself to be what the garment he wears indicates.

440. The delights of scortatory love are of the flesh even in the **spirit**; but those of conjugal love begin in the **spirit**, and are of the **spirit** even in the flesh. Ex.

— For the **spirit**, and not the flesh, feels the things which happen in the flesh. (So with the other senses.)

I. 19². A **Spirit** with a torch rose up . . .

T. 29². **Spirits** and Angels supposed to be *pneumata* . . . Yet they are substantial men, and live together like men . . . upon spaces and in times, which are determined according to the states of their minds.

64. An Angel or **Spirit** can in a moment become present to another, provided he comes into a like affection and thought. Examps.

69^e. As to his **spirit** (such a man) is actually in Heaven with the Angels.

76. I became in the **spirit**.

99². Such is the reciprocal conjunction of the soul and the body, and of the **spirit** with the organs of the body.

110. A **Spirit** seen falling from Heaven like a thunderbolt. Ex.

118². The souls and minds of the good are connected with the souls and minds of Angels; and those of the evil, with the souls and minds of infernal **Spirits**. They have such a union, that if they were removed from man, he would fall down dead; and neither could Angels and **Spirits** subsist if men were withdrawn from under them.

137⁸. I said, I know that all [the **Spirits**] here are consociated with their like in the natural world; tell me . . . with whom you are consociated. He replied, in a grave tone, . . . With a famous man, a leader . . . in the Church. . . He lives near Luther's tomb . . . I said, Inspire your famous man with this . . . He replied, 'I cannot, because he and I, as to this matter, make almost

one mind ; but he does not understand the things which I say, while I clearly understand all he says.' For the Spiritual World enters into the natural world, and perceives the thoughts of men there ; but not the reverse. This is the state of the consociation of **Spirits** and men.

[T.137]¹². (Another **Spirit** said,) I, too, am consociated with a man in your world, who is in a place of high honour. This I know, because I speak from him, as he does from me. . . He resides at Gottenburg ; and I once thought from him that your doctrine savours of Mohammedanism. . . I turned to the latter consociated **Spirit**, and said, Tell him at Gottenburg, if you can, to read (Rev.iii.18 ; ii.16).

143². 'A new heart'=the will of good ; 'a new **spirit**'=the understanding of truth. Ill.

144^e. 'Water'=truth in the external man ; '**spirit**' (John iii.5)=truth from good in the internal man.

149². 'The **spirit** of prophecy' (Rev.xix.10)=the truth of doctrine from the Word.

156. That a man's **spirit** is his mind, and whatever proceeds from it. Gen.art.

— . As man's **spirit** thinks from the understanding, and acts from the will ; and as the body . . . thinks and acts from the **spirit**, it follows that by man's **spirit** is meant his intelligence and affection of love, and whatever proceeds and operates from them.

—². That 'the **spirit**' of man=such things as are of the mind. Ill.

157. As 'the **spirit**' means the mind, 'to be in the **spirit**' means a state of the mind separate from the body. . . The prophets were then in a state such as is that of **Spirits** and Angels . . . In this state, the **spirit** of man . . . can be transferred from place to place, the body remaining in its own place. This is the state in which I have been for 26 years, with this difference : that I have been in the **spirit** and at the same time in the body ; and only sometimes out of the body. That (the prophets) were in this state. Ill.

160². The way from this world seen crowded with **Spirits**. Ex.

185. The boreal **Spirits**. Des.

339². When God is thought to be a **Spirit**, and a **Spirit** is thought to be ether . . .

354³. See SIMPLE.

380². I fear that (Arianism and Socinianism) lie concealed at this day in the general **spirit** of the men of the Church. . . (The reason is that) there is with every man a consociate **Spirit** ; for without this man cannot think . . . and every man summons to himself a **Spirit** similar to the affection of his will and the derivative perception of his understanding ; (either an Angel from Heaven, or a **Spirit** from Hell). Ex.

443². These (four) periods of life are those of man's **spirit**, and not likewise of his body. Ex.

454. The internal man is in the Spiritual World . . . Man was so created that he can be associated with **Spirits** and Angels in their World, and thereby think analytically . . . As the internal man is in company with **Spirits** and Angels in their World . . . it is evident that man can be consociated with **Spirits** of Hell, and also

with Angels of Heaven. . . The internal man is his **spirit**, which acts by the external.

470³. The **spirit** of man also is created from finite things. What is the **spirit** of man but a receptacle of the life of the mind ? The finite things from which it is, are spiritual substances which . . . are also brought-*collatae*-into our earth, and stored up therein . . .

475. The mind of man is his **spirit** which lives after death ; and the **spirit** of man is constantly in company with its like in the Spiritual World ; and, through the material body with which it is encompassed, his **spirit** is with men in the natural world. The reason man does not know that as to his mind he is in the midst of **Spirits**, is that the **Spirits** with whom he is in company . . . think and speak spiritually ; whereas the **spirit** of man . . . thinks and speaks naturally . . . But when the **spirit** of man is in society with **Spirits** . . . he is also in spiritual thought and speech with them, for . . . he communicates with **Spirits** by his interiors, but with men by his exteriors. By this communication, man perceives Things, and thinks of them analytically . . .

—³. In the middle of this interspace is every man as to his **spirit**. 476². 497³.

482². For the life of the **spirit** of man consists in his free will in spiritual things.

497². The will and understanding constitute man's **spirit** which lives after death . . .

504. I was in the interior spiritual sight in which are the Angels of the higher Heaven, and I saw two **spirits** (one of whom was conjoined with Heaven, and the other with Hell). Des.

561^e. The Reformed, as to their **spirits**, are among their like, who introduce such things into their ideas.

568². (The Angels say to the novitiates) You are now **Spirits**, in a substantial body, and the **spirit** is your internal man. It is this in you which thinks and wills . . .

—^e. The Angels said to them, You will . . . enter into the internal in which your **spirit** is now.

569. Every love breathes out delight proximately into the **spirit** . . .

601. 'A new **spirit**'=a new understanding.

607. Men, Angels, and **spirits** know not of the conjunction between them, because man . . . is in a natural state, and an Angel and a **Spirit** are in a spiritual one.

767. Every Angel sees the Lord in front of him . . . It is the same with a man . . . as to the sight of his **spirit** ; but this state of his **spirit** is not known . . .

777². The eyes of the **spirit** cannot be opened with anyone who is in evils and falsities.

779. E. S. was filled with the Lord's **Spirit** . . .

816^e. For the mind of man is his **spirit**, or the posthumous man . . .

Ad. 648. These are called heavenly **Spirits**, higher **Spirits**, also Angels of God . . .

656². The world . . . subject to **Spirits** who had become natural and infra-celestial. Their prince, etc.

661. Lives or essences which are called heavenly **Spirits** and Angels.

941. In the heavenly sphere, there are other **Spirits** and **Genii** than the celestial and truly spiritual ones . . . These **Spirits** are malignant . . .

943. Men are ruled through **Spirits** . . .

1149. Heavenly **Spirits** have so ruled the actions of my whole body . . .

2/134, 135. **Spirits** know no otherwise than that they themselves are the man . . .

143. How **Spirits** operate into men.

514. Tricks of **Spirits**.

1133. **Spirits** do not know what they are going to say until they have said it.

3/1101. Evil **Spirits** are not deliberately deceitful, but weave their poisonous wiles as it were unknowingly; thus their nature acts. D.253. 1043.

3/5021. How evil **Spirits** can personate others.

D. 7 (Index). **Spirits** induce dreams; and, when man sleeps, they dream in like manner. 664. 1882. 2436.

18 (Index). **Spirits** speak freely with man if he does not reflect upon the nature of it. They cannot bear that **Spirits** coming from some other place should speak with the man. One knows not of the presence of another. When they are not spoken to, they know no otherwise than that they are the man.

68 (Index). It displeases **Spirits** that man should answer and explore their genius, and should rule them. 3563.

78 (Index, under *Memoria*). **Spirits** and **Angels** have their sensuous memory from the man with whom they are.

120 (Index). The **Spirits** with a man are as the man; learned with the learned, stupid with the stupid . . .

123 (Index). There are many **Spirits** around a man, of whom one does not know another. Each thinks himself the man. They come; go away; but whence, to whom, and from whom, they know not. They think they shall always remain there.

152. On the general sphere of **Spirits**.

156. All the rest are called **Spirits**.

157. On the perturbation of the understanding by the dissension of **Spirits**.

159. When I was thinking in my ordinary state, the **Spirits** believed it was they who were thinking; but those more remote believed this less and less . . .

160. With a man who thinks inwardly there are many **Spirits** present; but very few with one who thinks externally.

164. On the state of the **Spirits** with man when he is in his ordinary state.

—e. But when I reflected upon the **Spirits**, they returned to themselves, and perceived that they were . . . separate from the man.

165. There are many states of **Spirits**. (Two des.)

167. For **Genii** and **Spirits** are classified . . .

— Each **Genius** and **Spirit** has his own sphere of activity . . .

178. On the food and drink of **Spirits**.

180. On **Spirits** of various kinds.

185. When a man indulges in external things, he is removed from the manifest company of **Angels**, and is ruled by **Spirits**, and these by **Angels** . . .

187. On **Spirits** when separated and conjoined. . . Separate **Spirits** speak as it were from themselves. Ex.

188. On **Angels** and **Spirits** in general. **Angels**, evil **Spirits**, and intermediate **Spirits**.

190. **Spirits** do not always perceive what is thought by the man; but only that which agrees with their own states.

192. On the species of representations among **Spirits**.

194. All **Spirits** and **Angels** act and speak from others who are more interior. Ex. 195.

199. On the operation of **Spirits** and **Angels** in connection with human thoughts.

203. On the state of **Spirits** and **Angels** in perceiving the things of the body and the world.

206. The inmost and more interior **Angels** . . . said they knew nothing of what I was doing, as the nearest **Spirits** did . . .

207. On the general state of **Spirits** with men.—The **Spirits** with men do not speak or reflect to them; not that they suppose themselves to be those men with whom they are, but only that they are men . . . For every **Spirit** supposes himself to be a man . . . having ears, eyes, and senses such as men have . . . 296. 355. 481.

—². **Spirits** can be present, and speak with me, and perceive my thoughts, and yet see nothing of what I do.

229. On the fear felt by **Spirits** who are still free.

254. That myriads of **Spirits** and **Angels** concur to one human thought . . .

263. On the quickness with which **Spirits** learn.

266. A Society of **Spirits** of whom some are in the head of man, and some outside it. Des.

267. That the **Spirits** who are sent to a man suppose themselves to be the man to whom they come. . . They can put on everything of the man in a moment. 819. 1938. 2401.

281. (**Spirits** personated Abraham, Jacob, etc. to me. Ex.) 890.

354. Souls and **Spirits** seem to be transported from one place to another, sometimes with the velocity of lightning. Ex.

355. On the form of **Spirits**. . . They seem to themselves to wear garments.

364. It is wonderful that Souls and **Spirits** have senses exactly as in the body . . .

460. On the adroitness of **Spirits** in inventing things like the truth.

479. That **Spirits** are signified by the wind. . . **Spirits** have often come to me with wind, which . . . moved papers, etc. 2392.

481. On the speech of **Spirits**. That **Spirits** Know each other . . .

482. **Spirits** are far more clever than men: how they prove the quality of other **Spirits** by leading them to speak.

[D.] 518. On **Spirits** speaking to men in Jupiter. 539. 541. 543. 544. 545. 570. 572.

557. On the communication of **Spirits** with man.—**Spirits**, while with man, stand at his back, supposing that they are altogether men; and, if permitted, they could, through a man who speaks with them, but not through others, be completely in the life of the world, so as to communicate their thoughts by words through another man, and even by letters; for they have often directed my hand when writing . . . and, if permitted, they could write in their own style . . . but this is not permitted.

598, 599. On **Spirits** properly so called, who are not **Genii**, but speaking **Spirits**. . . They want to be called intelligences, or knowledges; and suppose that they alone know, and rule, all things. In every degree there are such **Spirits** . . . When any object occurs . . . they at once suppose that they know what it is . . . and say it is this, or that, and describe it as if they knew all about it. Thus one after another describes it in a different way . . . And they at once persuade themselves that it is so . . . They also love to lead me while I am writing.

635. That man is ruled through **Spirits** and **Angels** . . .

641. On **Spirits** who lie concealed.

664. On the dreams of **Spirits**.

684. On the superior excellence of the faculties of **Souls** or **Spirits**. 2548, Ex.

696. Each **Spirit** has his own instinct of life. Ex.

720. When I have gone through the streets . . . and did not reflect upon the **Spirits** around me . . . they have told me that they have seen or heard nothing, but had been intent on the thought of my mind. Upon whatever **Spirit** I reflected, he was as it were excited . . . From this I could conclude that the **Spirits** in a man in whom the interiors have not been opened towards the Lord through faith, cannot speak to the man, nor see through his eyes; and that they enjoy only the memory and reasoning of the man . . .

735. **Spirits** remain without any reflection, and therefore know not but that they are men, and in the world, as before; and therefore they remain in their phantasies . . . 736.

778. On the sleep of **Spirits**.

782. On the state of **Spirits** immediately after death. Gen.art.

792. On the amazement of **Spirits** who had not believed in the life after death.

796. How **Spirits** can excite from man's memory the things which are in accordance with themselves.

797. **Spirits** can as it were read what is in man's memory. 1077.

817. That the appetite of eating, etc., can be induced upon **Spirits**. 1563. 2024.

821. That **Spirits** are instructed by means of man.

842. That man is quite unaware that he is led by **Spirits**, and through **Spirits**.

— One **Spirit** is led by others, and, successively, by others . . . yet the **Spirit** is not aware of it . . .

— So a **Spirit** can be led by a man while he is a **Spirit** . . .

857. **Spirits** are to be instructed according to . . . their faith in their lifetime.

859. **Spirits** sometimes suddenly vanish when they hear what they do not perceive.

887. The memory of **Spirits**. Ex.

983. On the **Spirits** who relate to the external ligaments.

987. On the communication of man's ideas with **Spirits**.

997. On **Spirits** who know no otherwise than that they are the Souls of others.

1050. How **Spirits** communicate their thoughts to each other.

1055. All **Spirits** as it were hunger and thirst to know . . .

1077². Hence **Spirits** have so many privileges above men . . .

1080. How filthy loves are manifested with some **Spirits** in the Heaven of **Spirits**.

1110. **Spirits** whom I opined to be good, because they were in the company of the good . . .

1137. The province which conveys the **spirit** . . .

1164. A man can lead **Spirits**, and even **Angels**, to be of the same opinion . . .

1166. So that the **Spirits** could not speak with me . . . **Spirits** cannot speak with a man who is devoted to worldly and corporeal cares.

1204. The **Spirits** adjoined to a man are such as his phantasies are.

1250. On **Spirits** within a triangular space.

1252. On the multitude of **Spirits** who concur to a single action of man.

1254. Each **Spirit** was the Subject of the representations of other like **Spirits**, so that they are never alone, but are the centres of the action of many; and therefore each **Spirit** is a cohort; so that there are as many centres as there are **Spirits**.

1259. A deceitful **Spirit** who prayed to be liberated, and was admitted among the good. He restrained himself in order to remain there, but could not do so long. He was sent back to his former associates, who cast him down. He was let down to the Lower Earth, and began to dig a pit, and was discovered to be a poisoner. His punishment. 1269. 1288. 1296. 1299. (A.817.)

1305. The ideas of **Spirits** fall into the words of any language . . .

1342. **Spirits** suppose they speak with me with their lips. Ex.

1370a. Vastation of a very self-confident **Spirit**. Des. (He had been of such a character for 17 centuries. 1377.) (Although he despised me, he desired to mix himself up with the things I have written. 1389.) (A female **Spirit** of this character. 1410-1414.)

1407. That I was led by **Spirits** through ways, and streets, in gyres . . .

1482. No **Spirit** or Angel can think anything which all near cannot understand and perceive . . .

1484. No **Spirit** can ever be quite alone . . .

1533. When I had been writing, a **Spirit** thanked me for having helped him to write: he thought that he was I . . . Such are the co-operations of **Spirits** with man.

1569. The **Spirits** of the small cutaneous glands. Des.

1581. They assumed that a **Spirit** can enter into the body of a man, and so live corporeally . . . from the fact that a **Spirit** with a man supposes that he is the man . . . for, as the **Spirit** then thinks, apprehends, and wills in like manner with the man, and the acts follow, he supposes that he is the man. But this does not last long . . .

1582. It is impossible for a **Spirit** to pass into a man's body, and live in it. Ex. 1750.

1583. That the qualities of **Spirits** can be at once Known by those who are interior.

1586. **Spirits** can be carried as it were out of themselves and see themselves as they really are.

1587. That it is common and proper to man to speak with **Spirits** and Angels. 2541.

1593. That when a **Spirit** is taken up into Heaven, he is as it were taken away from **Spirits**.

1612. They spoke with me through **Spirits** . . .

1622. That **Spirits** lie.—When **Spirits** begin to speak to man, he must beware of believing them; for they will say almost anything. Des. . . Therefore the state of speaking with **Spirits** in this Earth is very dangerous unless one is in true faith. They induce so strong a persuasion that it is the Lord Himself who is speaking, and commanding, that the man cannot but believe and obey.

1647. That the things I have learned from . . . speaking with **Spirits** and Angels are from the Lord alone.

— Thus have I been instructed; by no **Spirit**, or Angel . . . (T.779.)

1656. A **Spirit** is sent to prepare the way for the coming of Angels to a man.

1668. **Spirits** who are entirely unwilling to have been in the body. Des. 1684.

1706. On an indeterminate state of **Spirits**. 1707, Ex.

1708. **Spirits** have often charged me with having no life . . .

1719. The notion that **Spirits** are devoid of senses, refuted.

1721. **Spirits** through whom others speak . . . (They are very numerous. 1722.) (Most of them are women. 1726.)

1731. All **Spirits** and Angels . . . may be known from the Lord's prayer . . .

1734. Genii are the meninx; **Spirits** are the fibres . . .

1742. On the entrance of **Spirits** into the other life.

1752. Then **Spirits** keep his mind fixed on . . .

1775. On the impression with **Spirits** that their bodies are alive.

1776. That **Spirits** are persuaded of things of which the man with whom they are is persuaded. 1853.

1778. If Balaam had cursed the Israelites, some **Spirits** would have been so persuaded that they would have excited many crews against them.

1795. The malevolence of **Spirits** in not only inducing thoughts and speech on man, but also the answer . . .

1805. These **Spirits** . . . deprive the blood of its liquids and **spirits**.

1811. Such **Spirits** seat themselves in the mind—*animo*, as if their thought were the interior thought of the man, so that the man cannot know that such **Spirits** are present . . .

1852. That **Spirits** know no otherwise than that they are the man.

1853. That **Spirits** are persuaded from externals concerning internals.

— Whatever is in the phantasy of the man comes into that of the **Spirits**. Examp.

1854. So when Aaron washed, etc., the **Spirits** believed he was holy.

1855. On the heat of **Spirits** and Angels.

1890. That **Spirits** persistently burn to have man subject to them.

1900. On the spheres of **Spirits**.

1902. That little credit is to be given to **Spirits** speaking.

1905a. By reflections, **Spirits** saw through me. . . As men do not believe that they are ruled through **Spirits**, such a reflection cannot be given them; and therefore **Spirits** do not see through man, but only know from his interiors. (With me) **Spirits** could see the several objects in the world, and those in the imagination, and those in the thought. While the mind is thus open towards Heaven, there is a certain continuous reflection, and thus a communication of the **Spirits** with the man, and they know thence that they are not the men with whom they are. 2247.

1907. (The influence **Spirits** have over the will, as exemplified in the ease or difficulty felt in walking.)

1928. That **Spirits** are excited by a man who are of like quality and affection with himself.—Man's states change every moment; (but) into whatever state a man comes, **Spirits** with whom a like passion had been dominant in their lifetime, correspond and co-operate; thus not the same ones, but very many, and they all suppose themselves to be the man . . .

1938. On the **Spirits** who are with men.—The **Spirits** with me have been astounded that they were thus with man, and, with me, exactly as if they were in the world, in the body . . . For they cannot know otherwise than that they are the men with whom they are, for they at once come into possession of all things which belong to him . . . while, nevertheless, the man is left to himself, because he too is a **Spirit**, and so is in their society. 1939, Ex.

1944. That the permissions of evils from **Spirits** are represented by a remission of their endeavour.

1958^e. For **Spirits** cannot know what Angels think unless it is communicated to them.

[D.] 1959. That it is dangerous for Heaven to be opened into any Spirit . . .

1962. On a certain Spirit who desired to come into Heaven. 2049.

1984. As a Spirit can speak in a man, and does not know that he is not the man, he (must suppose) that he has the memory of sensuous things . . .

1985. That the situation where Spirits appear is only apparent.

1992. How good is turned into evil by Spirits.

1996-1998. On the effect of music and singing on Spirits.—It has twice happened that I heard music in the street, which so soothed the Spirits that they (supposed) they were in Heaven . . . They are so changed by it that they are scarcely the same. I therefore joked with them, saying it was no wonder the evil Spirit of Saul was so changed . . . They said they were in such a state that they could now neither think nor do anything evil . . . The Angels were also gladdened, but only when I paid less attention to it, so that I did not mingle the gladness of the Spirits as communicated to me . . . 2090. 2108. 2231. 2403.

2019. On the difference in general between the state of men and that of Spirits.

2047. It is very common for Spirits to speak through other Spirits . . .

2075. On the more subtle Spirits.

2087. On the sphere of the Spirits round about man.

2099. Spirits are compelled to speak contrary to what they think. (See SPEAK, here.)

2100. When many Spirits concur in any speech, they know each other distinctly; but the Spirit through whom they speak thinks that he alone speaks; and, to convince him, the nearest Spirits showed themselves, who also think that they speak from themselves; and then others, more remote, showed themselves; and so on. 2966. 2969. 3495 (more fully). 4041.

2106. That Spirits could recognize themselves from my face as seen in a mirror. 2205.

2137. That all languages derive their origin from the speech of Spirits. 2138. 2142.

2146. While a Spirit speaks . . . others are speaking the same things . . .

2150. That Spirits cannot do the least thing from themselves . . .

2166. On Societies of Spirits.

2169. That there are Spirits of every genus and species.

2171. There are also genera and species of Spirits who are continually thinking about inflicting evil on man . . .

2176. For the nature of Spirits is that . . .

2197. That to every composite idea with man, and to the ideas of which they are composed, correspond Spirits, and Societies of Spirits.

2199. That memory exists with Spirits.

2201. On the exploration of Spirits and Souls.

2203. That when Spirits manifest themselves they are wont to vary their faces, and yet to retain their own.

2206. On the things which restrain the indecencies of Spirits.

2221. That merely from the faculty of reflecting of Spirits and Angels, it may be evident that they are only organic powers.

2229. That Spirits fly to one like an eagle . . .

2251. I have spoken to Spirits by ideas alone. (Continued under SPEAK.)

2265. On the wisdom of Spirits, especially of Angels.

2272. On the action of Spirits into the prophets.

2281. Spirits who were possessing my body . . .

2302. That there is no need to revere any Spirit.

2304. The state of Spirits is such that they are not allowed to act from license, or free will.

2312^e. The thoughts of Spirits are excited and disturbed by the disturbance of wakefulness, and therefore the perception is not so subtle then as on first awaking.

2321^e. Every Spirit supposes that he can act according to his own phantasy.

2322². Such is the state of the Spiritual World that if a single Spirit thinks otherwise than in order, his neighbours are at once disturbed . . .

2330. It is the spirit in the body which lives . . .

2332. When the Lord concedes it, Spirits are at once present, even if 10,000 miles distant . . . sometimes so near that they appear close to the ear, to the head, and also within the man. The same happens if they are in the most distant planet. 2333, Des.

2334. Spirits appear in a fixed quarter according to their quality. Ex.

2352. From the least idea of a man, the Angels know what Spirits are near.

2355. The life which is felt in the body is that of the spirit, and therefore Spirits take it with them . . . 2367². 2386.

2357. On the situation of Spirits relatively to the body.

2366. That Spirits are in a place.

2367. As a Spirit is substance, and, in fact, a subtle organic one, which is the subject of thought, a Spirit speaks . . . in a living and clear voice.

2378. Therefore animals have no need to have any Spirit with them.

2379. When there are no Spirits near a man, still there is influx from some Societies. . . A man who is not in order cannot be without Spirits adjoined to him . . .

2382. That the Spirits who are far away hear and perceive more exquisitely . . .

2386. On the sense of touches with Spirits.

2390. For Angels cannot inflow manifestly into a man's thought except through subordinate or mediate Spirits . . .

2392. On the manifest operations of Spirits.

—^e. Spirits in the body, or Spirits separated from the body, are real substances, and are such substances

in man as are conjoined with the material things of his body . . .

2393. Why **Spirits** do not manifest themselves before men, and instruct them about the existence and quality of **Spirits**. Ex.

2406. (Men are much more left to themselves than **Spirits** are.)

2408. (Some **Spirits** always act in the persons of others.)

2419. Now this **Spirit** speaks, now that, at various distances. Ex.

2421. (Bodily insanity as caused by **Spirits**.)

2427. **Spirits** apprehend these things much better than men.

2429. **Spirits** are permitted to lead, persuade, and induce cupidity on those who trust in themselves and their own prudence. 2430. (Compare 2431, 2432.)

2435^e. Distant **Spirits** hear better when I think tacitly.

2436. That **Spirits** also sleep.

2440. That my representations are seen by **Spirits** as it were alive.

2447. **Spirits** seem to themselves to inhabit well-furnished houses . . . according to the genius of each one ; and thus are bent to good . . .

2448. Some **Spirits** do not want such things, but money. I told them that they do not need to buy anything there. Ex. 2449.

2463. Certain from the families of **Spirits** thought . . .

2480. The **Spirits** around man are such that as soon as any truth comes forth . . . they feel a repugnance.

2514. They take with them there a high **spirit** (and want to be greater than others).

2524. On the interior thought of **Spirits**.

2531. They thus become interior **Spirits**.

2534. On interior **Spirits**. 2565, Ex. 2577, Ex.

2535. The difference between exterior and interior **Spirits**.

2538. After some delay, **Spirits** are brought by the Lord into this interior state, as it were through sleep . . .

2540. **Spirits** have often wondered that they were in the other life . . .

2541. If men were in faith in the Lord, Heaven could be thus opened to them . . . almost as in me, and thus there would be an intercourse of Souls, **Spirits**, and Angels with men in the world . . . so that **Spirits** would know what is going on in the world, and men what is going on in Heaven. Thus they would live together, both ways. (It has been ordained by the Lord from eternity that there should be such an intercourse. 2542.)

2544. I told the **Spirits** that they are not near me, although they seem to be . . . so near as to touch me. . . It is a most certain experience that they cannot be here, but sometimes 10, 100, 1000, 3000 miles distant . . . But the **Spirits** did not want to believe it . . . See 2887.

2549. The **Spirits** said they do not know they have such superior faculties . . .

2550, *et seq.* **Spirits** thrown down upon me, having been ejected from the society of Angels for being in a false idea.

2557. That **Spirits** perceive quite fully the thoughts of man.

2559. That **Spirits**, too, are at once carried into doing evil when the reins are slackened.

2569. The **Spirits** (of the interior sphere) do indeed inflow into the thoughts of man, but do not perceive them ; but only his intentions ; and therefore when such (evil) intentions are absent, they cannot understand ; and then good **Spirits** take them up, who are also interior **Spirits** . . .

2571. These interior **Spirits** cannot be where there are good interior **Spirits**, just as they cannot be together in this world. Ex.

2574. The **Spirits** in the interior sphere use the **Spirits** in the exterior sphere . . .

— . In the life of the body, although the **Spirits** are distinct, they appear to them to be a one . . . (and thus) they put on the man himself, because such **Spirits** are with him as suppose themselves to be the man.

2582. That there is a great multitude of **Spirits** who take delight in inflicting injury on others.

2590. That **Spirits** know from reflection that they are present.

2591^e. How the first man existed without **Spirits** and Angels.

2669. So with **Spirits** : although myriads concur to one idea, or word, each one supposes that he alone does it.

2686. That **Spirits** who are of the same genus and species can be induced to believe that they are the same. . . And they induce other **Spirits** to believe they are the same. . . Such **Spirits** have been with me, and have wanted to persuade me, because they themselves were persuaded, that they were those same persons. 2860.

2687. Therefore let those to whom it is granted to speak with **Spirits** beware of believing that they are those whom they say they are . . . for those who are like in genus and species . . . conduct themselves in the same way . . . (Moreover) such **Spirits** are in general associated with those who are like him, and, while with him, they know no otherwise than that they are the same. 2860.

2696. An idea of interior **Spirits** is inexpressible : yet is intelligible to those who are separated from the world while they live in the body . . .

2697^e. The speech, ideas, and felicities (of the Angels) are the continual beginnings of those of the interior **Spirits** ; and, through this, of those of the lower **Spirits**, or of men.

2744. **Spirits** who are wizards and witches : they spoke with others as if it were I.

2745. They are proud of being subtle, and within the sphere of speech . . . in which are the interior **Spirits** . . .

- [D.] 2746^e. But a **Spirit** cannot be dissolved and perish.
2755. So that no **Spirit** may lose anything of what belongs to his natural mind and memory.
2758. On the speech of the **Spirits** of the interior sphere.
2764. **Spirits** who can induce others to believe whatever they like.
2784. Although **Spirits** do not see natural objects, a certain sense comes from them to them. Ex.
2789. Such persuasions have the effect that they cannot be with other **Spirits**.
2787. A **Spirit** who had committed a crime, and caused the surrounding **Spirits** to believe themselves guilty of it.
2799. How the speech of man is ruled through **Spirits**.
2801. On the quality of the **Spirits** who at this day come from the world.
2839. Such need more **Spirits**; those who are led according to order, fewer.
- ^e. The operations of the internal viscera do not need the immediate aid of **Spirits**, because they are according to order.
2845. That **Spirits** see all the thoughts of man, and what he has thought, and his intentions, and yet do not know that they are not the men. 3351^e.
2852. Every **Spirit** takes out of the memory that which belongs to his own nature; and thus man is rent, suffers, . . . just as unclean **Spirits** have seen things I have not seen myself, and have directed my eyes to filthy things . . . of which I must have remained wholly ignorant, unless such **Spirits** had known, felt, and thus seen them. The reason is, that they remove, and thus do not see, all things which do not accord with their unclean delights.
2862. On traveller **Spirits**, whom other **Spirits** flee from: they make a sound as of little bells. 2972.
2895. Persecution by interior **Spirits** . . .
2914. That **Spirits** are found and affected by my looks—*intuitions*.
2915. On the other hand, **Spirits**, by their looks into me, take out of my memory . . .
2917. On the bodies of **Spirits**.
2925. The **Spirits** associated with man. 2926.
2927. **Spirits** appropriate all the knowledges of man. . . . Whatever a man is skilled in, the **Spirits** possess as their own. Examp. 2928.
2930. These stationary **Spirits** kept me half way between sleep and waking . . . 2931^e.
2933. These **Spirits** supposed they were living in the body.
2938. That **Spirits** cannot assail persuasions with man; they are as it were in the like persuasion . . .
2939. That some **Spirits** do not at once put on the memory of man.
2942. That the interior **Spirits** have a subtle perception . . .

- . When permitted, **Spirits** can, unknown to me, take many things from my memory.
2951. With what difficulty man can be persuaded that he is ruled through **Spirits**.
2952. That **Spirits** converse together exactly as men do.
2954. When I was in a shop, the **Spirits** infused a desire that I should buy this or that . . . which I did not perceive; for, as is my wont in company, I was devoid of reflection upon **Spirits**. It was then given to the **Spirits** to reflect upon their state, in that they had caused me to buy (something) and change it; and they said that it was exactly as if they had done it . . . So that **Spirits** have a life with men exactly as if they were the man . . .
2956. That **Spirits** have no power, and yet their life is happy.
2957. It has often happened that when anyone has spoken to me, **Spirits** have spoken (and laughed) through me. Des.
2962. That the style of my writing is varied according to the **Spirits** associated with me.
2964. On the bonds in which **Spirits** are held.
2966. That **Spirits** do not speak from themselves.
2969. (See 2100.)
2967. On the dragon changed into the form of an interior **Spirit**.
2969. How and wherefore **Spirits** suppose that they think from themselves, and are not kept in bonds.
2989. That if **Spirits** enjoyed the corporeal memory, they could not be in a spiritual state.
3010. On **Spirits** who want to be believed to be the Lord.
3014. That **Spirits** have no life unless they are allowed the things they desire.
3019. That some **Spirits** exceedingly desire to be men, and to occupy their bodies.
3020. How the influx of **Spirits** takes place into man.
3022. Man is the ultimate of order . . . and all ideas, even those of **Spirits**, are terminated in man's memory . . . A **Spirit** cannot but think that his ideas begin in himself . . . when yet his ideas are in the ideas of the man in which they are terminated, as may be evident from the fact that they appropriate to themselves each and all things of the man . . .
3024. Each kind of **Spirit** seizes in an idea that which accords with themselves . . .
- a. The more that ideas are closed by man . . . the less can **Spirits** infuse into him evils in addition to what he has already acquired. But with him who is in faith, the less his ideas are determined to one thing, the better it is. Ex.
3043. In speech with **Spirits** the idea in a word is most exquisitely observed. Examp.
3050. On the true speech of **Spirits**.
3056. On some **Spirits** who supposed it to be a phantasy that I have converse with **Spirits**, and that there are any **Spirits**. 3057.

3060. The effect on **Spirits** of the phantasies of others. Des.

3060a. How dangerous it is for any learned person who is imbued with phantasies to speak with **Spirits**.

3064. That the quality of a **Spirit** may be Known from a single word.

3081. That one **Spirit** is led by another into almost the like thoughts.

3101. **Spirits** suppose they can carry off the things they see. Examp.

—^e. (Evil **Spirits**, although shown that they are **Spirits**, at once forget it; but good **Spirits** have reflection given them, so that they continue to know it.) 3102, Examp.

3103. The first cause why a **Spirit** supposes himself to be a man, is that no reflection is given him while he is with a man who does not speak to him, or answer him; for speaking with a **Spirit** is conjoined with their reflecting upon him who speaks; thus that they are not man, but separate from man, and thus **Spirits**.

3104. (Another reason) is that the **Spirit** puts on the man's memory, thus he puts on the man . . . But they do not possess the interior memory; this is possessed by the Angels who rule the **Spirits** who are below. . . When a man reaches the point that his interior memory is ruled by the interior **Spirits**—which is never permitted—the man can live no longer.

3114. **Spirits** suppose that they could have been led differently and thus have become better . . .

3117. That the bodies of **Spirits** are beheld in a fixed attitude as well as in a fixed place.

3128. On speech with **Spirits**. (See **SPEAK**, here.)

3129. Therefore **Spirits** are in a more perfect state . . .

3134. That **Spirits** speak those things which others think interiorly.

3143. That **Spirits** retain in the interior memory the things they hear, see, and perceive . . . but they cannot recall them; the Lord alone can.

3155. How it is that a **Spirit** seems to lose everything of his own.

3157. That a **Spirit** supposed himself to be completely me; and that he was endowed with a body.

— . When I stretched out my hand, another spirit supposed . . . that he took hold of it . . . And when other **Spirits** insisted that they were as it were my body, I told them that my body is adjoined to my spirit, so that it is the body of my spirit, and that the bodies of their spirits are dead; so that they inflowed only into my spirit, as one **Spirit** does into another; and that when my spirit acts with my body, they suppose that they act with my body; but it is impossible for another spirit to possess another body, except by acting as one obsessed; for no spirit squares with my body except my own . . . There is a connection of my spirit with my body which can never exist between another spirit and my body.

3180. See **SPHERE**.

3223. A little **Spirit** flew from him, (which) was said to be his interior spirit.

3234. Thus **Spirits** retain whatever they hear . . .

3323. Such is the respiration of **Spirits**.

3332. **Spirits** cannot speak from themselves . . . When I fixed my gaze on a fly, the **Spirit** had to speak about the fly. (See **SPEAK**, here.)

3351. How greatly the knowledge and intelligence of **Spirits** surpasses that of men.

3353^e. The **Spirits** fled, crying that they could not endure so cadaverous an odour.

3398. These (**Spirits**) have their head in their World of **Spirits**, and their feet in man; whereas those recently from the world appear to themselves as men; but evil **Spirits** have their head in the tail, and the feet upwards. (See **ANGEL**, here.)

3400. A **Spirit** seen who could change his situation, and also that of almost all in the sphere. 3401. 3402, Des. 3404 (his bright stings).

3403. Thus there are **Spirits** who can excite such things from the ideas of others as the thinker is not aware of. Examp.

— . Thus there are **Spirits** who excite all things whatever which are in the idea of a man; some, the nearest things; some, the more remote ones; some, the most remote ones; and some even the consequents.

3423. **Spirits** and Angels speak metrically, use familiar words, and none which distract the attention. (Fully quoted under **SPEAK**.)

3422. On the ideas of **Spirits**.

3423. On the metrical thought of **Spirits**.

3427. On the drunkenness of **Spirits**.

3470. On spirit, that it is an extense.

3471. If spirit were mere thought, what need would man have of so large a brain . . .

3472. We spoke about the form which **Spirits** have . . .

—^e. Therefore the forms of **Spirits** are much more perfect . . . But what the forms of **Spirits** are like . . . it is not given to know.

3473. If I were to write according to the understanding . . . of **Spirits** and Angels, it would be so obscure to man that he would see scarcely anything . . . That which is clear to man would be obscure to **Spirits**, who understand the ideas of thought; and, in like manner, that which is clear to **Spirits** would be obscure to Angels; from which it follows that what is obscure to man is clear to **Spirits**; and what is obscure to **Spirits** is manifest to Angels.

3476. Thus the notion of time and space is not given to **Spirits**, except to those who are corporeal.

3488. On the best **Spirits**; of another Earth (Mars).

3495. How one **Spirit** leads another to think and speak.

3524. Thus **Spirits** exquisitely perceive the changes of affections and persuasions.

3525. With every man there are two angelic **Spirits** at his head, through whom the Lord protects the man, and whose office it is to moderate and rule the evil **Spirits** who come to him, besides other things . . .

There are, besides, **Spirits** who suppose themselves to be the man, one, two, or three, who are Subjects of the World of **Spirits** . . . and which **Spirits** are changed according to the general changes of the man's state, and are ruled by angelic **Spirits** of whom they are entirely ignorant. Angelic **Spirits**, without reflection, know no otherwise than that they are the man, but the interior man; they act into the interiors of his thoughts . . .

[D.] 3529. That although **Spirits** see and perceive nothing through man's senses, they know what he thinks, and perceive what he desires.

— The **Spirits** know the taste of the things I eat and drink, although they have not taste . . . They are as it were the thoughts and cupidities of the man, and whatever enters through the senses, he at once draws into his thought and cupidities, and thus he draws it to them, so that they have no need to see and hear it.

3540. On the very sad sphere of those who suppose **Spirits** to be like air.

3564. That Knowledges are the food of **Spirits**.

3566. The **Spirits** with a man enjoy their (spiritual) food along with the **spirit** of the man, while his body is enjoying its food.

3567. **Spirits** have every sense except taste . . . They are delighted with spiritual food when with men, thus with the Knowledges of truth and good; but they do not insinuate themselves into the taste . . .

3605. When I removed into the next room, there was a quiet among the **Spirits**, as if they did not know where I was. . . **Spirits** want to have the idea of place joined, (otherwise) the idea is not determinate; and one place has an advantage over another, from the neighbourhood of the **Spirits**, who seem to themselves to haunt it . . . They drew back the foot when places were thought of, a sign that . . . places and material things are the fulcra on which they stand. 3608, Des.

3608. That the ideas of **Spirits** are attached to a place and to the things of the place. . . In the ideas of some **Spirits** are books; in those of others, furniture; in those of others, lights, etc. . .

3609. So when I put on a different garment, I seemed to **them** so much like a different person that they scarcely recognized me.

3610. Thus the ideas of **Spirits** are terminated in material things, the ultimates of order, upon the removal of which they do not know where they are, and they disappear, until they have fixed their ideas in other material things. So with the Word . . .

3618. A certain **Spirit** had put on the persuasion that in the other life he should have a sweet sleep. (Continued under SLEEP.)

3620. On seeing boys fighting, I perceived the greatest delight inflowing from certain **Spirits** . . .

3624. There are various objects of the thoughts, which . . . while the man's reflection is kept fixed upon them by **Spirits**, create much trouble. Examps. (Hence the melancholy of many, weaknesses of the mind, deliriums, insanities, and phantasies. 3625.)

3626. Some are led so far by **Spirits** that they cannot

return into truths . . . These are called open insanities. Examps.

3627. For **Spirits** are such that when a man thinks himself to be in some other city . . . the **Spirits**, being still more devoid of reflection, suppose . . . themselves to be there, in the streets; nay, they have followed my image about, not knowing but that it was myself. It is the same with other things of which a man thus thinks. Examp.

3628. They who are in faith are delivered by the Lord, however they may be infested with such insanities by **Spirits** . . .

3630. The great curiosity of **Spirits**.

3631. That the speech of the interior **Spirits** could not be communicated to me without Subjects.

3633. Thus it may be seen how it is that every **Spirit** supposes himself to live and think, and thus to be the man, whom they do not know to be separate from themselves. Thus, in the eyes of **Spirits**, men are nothing; and even if they know one to be a man, and also a **Spirit**, still they behold him as an inanimate machine; while the man supposes himself to live and think, and a **Spirit** to be nothing.

3637. The speech of the lower **Spirits**.

3685. **Spirits** were seen around me, as if not in any Society, but as it were flowing freely, which is from the phantasy of those who suppose **Spirits** to be like an invisible atmosphere . . .

3698. A **Spirit** said something to me . . . and in an instant seemed to me to answer. He said I had answered . . . but other **Spirits**, one after the other, said it was from them . . .

3717^e. That they might not inhere in my memory and thus be seen by **Spirits**.

3748. For they who suppose a **Spirit** to be nothing, in the other life nothing appears to them except a kind of emptiness . . . 3754.

3751. A **Spirit** continually inflows into the thoughts (of the Quakers), and confirms them . . .

3753. That **Spirits** terminate their ideas in material things. . . There were two small white cups . . . and some **Spirits** wanted me to use the one, and some the other . . . Other **Spirits** then suggested that I should break one of the cups, at which the **Spirits** who preferred that one began to lament, and besought me not to do it, because they then could no longer be present. . . There are also **Spirits** who have my four books, in which I write this [Diary] for their ultimate of order; some one, and others another.

3759. See SPEAK. 3976. 4102. 4211. 4212. 4318.

3762. They said they were **Spirits** from eternity . . .

3767. The influx of the **Spirits** (of the Quakers) who caused the convulsion of the bodies . . .

3768. In this way **Spirits** lie with their women; for [otherwise] **Spirits** never so rule man that they act the man in the things which are corporeal . . . **Spirits** act only into the thoughts and cupidities.

3775. For their **Spirit** can speak only according to the doctrinal things of their memory . . .

3781. Hence it is evident how dangerous it is, in this

Earth, for **Spirits** to speak with men; or for men to attend to the operations of **Spirits** in themselves, if they are not in faith in the Lord: if they are in faith, it does no harm, for the Lord delivers them; but if they are not in faith . . . they are not only persuaded that it is the Holy Spirit, but are also excited and irritated to wicked things; for almost the whole world of **Spirits** is wicked, and enthusiastic, and desires most studiously to obsess man . . . 3815.

3782. It has often happened that **Spirits** have infused cupidities and persuasions, and I knew no otherwise than that it was from myself. (But) the **Spirits** with a man cannot infuse persuasions unless he was in them before; but they can infuse cupidities, and thus persuasions from them . . . Moreover, they can not only excite cupidities, but also inflame them greatly, sometimes to shameful anger and insanity . . . and then the **Spirits** are in their delight, or life . . .

3783. The reason **Spirits** cannot induce persuasions, is that they do not enjoy the corporeal memory, but put on that of the man; for if **Spirits** retained their corporeal memory, they would altogether obsess man . . . and the human race would perish. Nor are **Spirits** allowed to have the memory of past things. This is proper to man; although each and all things which they had previously seen and heard remain with **Spirits**, but they are not permitted to recall anything of them. The Lord alone sometimes grants that they should recall things they have seen and heard; as, with some, that they have suffered, and how often.

3784^e. For when **Spirits** cannot know the secrets of others they cannot endure them; for they are very curious; and therefore the Quaker **Spirits** live separate from others.

3786. While **Spirits** are speaking or thinking through another, they infuse their cupidities and persuasions into the other Spirit, so that the other Spirit supposes that he is speaking and thinking from himself . . . and the **Spirits** speaking through him consider him through whom they speak as nothing . . . for they can use him as a mere dead instrument . . . (But the case is quite different with those who are in faith. Ex. 3787.) 3789.

3852. **Spirits** who care nothing for natural things. Des.

3857. That **Spirits** suppose things to be just as the man thinks.

—². The **Spirits** who are nearer the man, as Subjects, have reflection like the man, as the reflection of place, persons, etc.: and therefore those who speak to themselves . . . become angry, etc. by mere thought, being so excited by the **Spirits**.

3858^e. Yet it is altogether forbidden that the function of eating and of taste should be occupied by any Spirit.

3877. One kind of dreams inflows from **Spirits**, who act the persons seen in the dream.

3890. Dippel's belief concerning **Spirits**.

3894. When the ordure of horses was seen, certain **Spirits** could not endure the sphere thence arising, namely, that of reasonings among the evil . . . So when I ate butter on my bread, certain **Spirits**, or a Society of **Spirits**, were so indignant that they tried to do harm

to my tongue . . . because butter signifies what is celestial. Other examp.

3895. Lascivious female **Spirits** who would have nothing to do with men; and who went to the boundaries of the universe to practise their wickedness.

3900. They become **Spirits** almost devoid of sense.

3902. These **Spirits** . . . from their not reflecting, observed nothing of the objects before my eyes . . . although they could see through my eyes; which shows the quality of the **Spirits** who are with men . . .

3917. What confusion would arise if **Spirits** were to retain the memory of particulars.

3920. A Spirit might be held as it were suspended from his evil . . .

3952^e. So that the woman was not a Spirit, but the representation of a woman.

3957. Those who relate to the ears, differently from other [**Spirits**], change their situation as the man does the position of his ear.

3962. If a Spirit were to use his own memory, he would no longer suppose himself to be the man, but himself . . .

3963. With me, the **Spirits** have been as if they were in the world . . . for with me they have been as it were men not only as to their lower mind and memory, but also as to sense . . . They could lead me, see through my eyes, hear others speaking through my ears, and, if it had been permitted, they could have spoken with them in their own speech, written to them in their own style, and touched others through my hands. . . (If others were possessed by **Spirits** as I am) they would not be master of themselves . . . Therefore he who is in faith can be so; but others would at once perish. The world at this day is such that when anyone is possessed, he at once incurs peril for his life; so great is the internal hatred which reigns.

3966. On **Spirits** who excite delights, and closely follow everything in their thought, in order to destroy.

3974. On the operation of **Spirits** into the tongue.

3976. That **Spirits** have to speak as they think.

3998. I spoke with **Spirits** about the sense of taste, which they do not perceive . . .

4001. See MEMORY. 4041. 4042. 4044. 4114a. 4115. 4120. 4125. 4167. 4168. 4195. 4253. 4259. 4313. 4324. 4335. 4342. 4398. 4430. 4431. 4469. 4716. 4765. D.Min.4550.

4001. It is granted to no Spirit to teach man, nor to lead him, except from cupidity . . .

4002. In these things I was held by **Spirits** to utter weariness . . .

4010^e. These things were thought with **Spirits**, through **Spirits**, from Angels.

4017. A Spirit is where his idea is; for a Spirit is not separated from his idea; without the idea he would not be a Spirit; it is his life; therefore, where his life is, there is the Spirit.

4055. When a Spirit tries to rush outside those things which he had in his life acquired by actuality . . . he at once incurs the penalty.

[D.] 4060. Certain **Spirits** were permitted to pass from me to a man, and thence to speak to me . . . The man appeared to them as a kind of black inanimate mass . . . Such is the relative character of the corporeal life.

4070. When **Spirits** cherish the idea that they are a general atmospheric something, wandering about in the universe, they appear as a general empty something . . .

4088. If all the reasonings of **Spirits** were to inflow, man would be in an obscure general dully painful [state].

4090. Hence **Spirits**, and still more Angels, continually speak together, and are as much in life as men, reasoning, speaking, thinking about various things, according to the influx, and knowing no otherwise than that it is from themselves; when yet they flow in from every side; for every one is as it were a centre . . .

4100. **Spirits** cannot bear the expression that they are nothing. But they were told that they are always something . . . from the Lord . . .

4114a. On the two lives of a **Spirit**.

— . The marvellous way in which **Spirits** reason, and adduce confirmations. 4115.

—². To those who do not speak with **Spirits**, such **Spirits** apply themselves as are of an almost like persuasion . . . When a man changes his persuasions, other **Spirits** are applied to him; and therefore such as is the persuasion of the man, such is that of the **Spirit**; the **Spirit** continually excites things which confirm; and besides, the **Spirit** with a man is drawn into his persuasion, and puts on a like one . . . The life of cupidities is distinct . . . 4115.

4118. The life of cupidity remains to **Spirits**, and excites various cupidities with the man . . .

4119. With man are **Spirits** who are in a like persuasion and in a like cupidity, which **Spirits** may be called the Subjects of many; for the persuasion and cupidity with a man at once excite those who are like . . .

—². When his persuasion and cupidity are changed . . . then other **Spirits** succeed.

4126. (**Spirits** can personate anyone. Des.)

4132. Relatively (to the Lord) the state of **Spirits** and Angels is a state of sleep . . .

4139a. That **Spirits** may appear present, and operate as if they were so, although they are far away.

4143. (How the change of a word may cause a change of **Spirits**.) **Spirits** succeeded who indulge in words, the former ones in thoughts only. . . These two kinds of **Spirits** cannot be together . . .

4144. **Spirits** are indignant when they perceive that another is leading them . . . but care nothing about it when they do not notice it . . . Quite different is the condition of the Angels . . .

4150. On **Spirits** who think about future things.

4159. On the sight of **Spirits**.

4161. On the proprium of **Spirits**.

4163. How **Spirits** remember others.

4166. That **Spirits** have more excellent faculties.

4167. On the nature of **Spirits**. 4469.

4187. On the life of **Spirits** and Angels.

4207. **Spirits** who desire to return into the body . . . 4225.

4209. The **Spirits** of the interior sphere. 4212.

4214. On representation with **Spirits**.

4224. A **Spirit** runs through all possible states, and when he comes into a state familiar to him, he comes into his own life . . .

4225^e. These **Spirits** are not permitted to come to man.

4250. On the life of **Spirits**.

— . I told him that he was a **Spirit**, which it was granted to show him by the fact that when he wanted to touch me with his hand he passed through mine; but afterwards he did not do so . . .

—^e. It is in this state of interior wakefulness that **Spirits** live, nor do they know otherwise than that they are men; not only while the man is asleep, but also when he is fully awake . . .

4253. On the instinct of **Spirits** . . .

4257. How **Spirits** act upon man.

4268. How **Spirits** are reduced into order.

4284. On the sleep of **Spirits**.

4300. That certain **Spirits** suppose themselves to be man. 4301.

4302. Such **Spirits** cannot be with man; for they would obsess him.

4320. A **Spirit** who had been known to me (here).

4337. On the **Spirits** who are with man. . . They think just as the man does . . .

4362. On the Judgment of a **Spirit**.

4390. That **Spirits** perceive the ideas of thoughts . . .

4399. That **Spirits** and Angels dwell in the affections of man.

4420. They laboured to cast out my **spirit** . . .

4424. On a female **Spirit** who supposed she was living in the body.

4434. That **Spirits** can do nothing whatever, and therefore are nothing.

4465. **Spirits** who can speak and think like men. 4469. 4474.

4473. Wanting to inject herself into my **spirit** . . .

4530. (A female **Spirit** who prompted me to stab myself. This was before I spoke with **Spirits**.)

4531. On the universal genius of **Spirits**.

4571. Such **Spirits** rush where their sphere is: nothing goes on with man except through **Spirits**.

4614. **Spirits** who are almost invisible . . .

4633. I observed that such a **Spirit** was present.

4668. There are many **Spirits** who want to return into the world . . . Such become such **Spirits** . . . But such are sent far away from the **Spirits** who are with men . . .

4683. The **Spirits** (who surround a man) do not know that it is a man. Des.

4716. On the state of **Spirits** relatively to that of men.
4726. That I was in the state of **Spirits**.
4763. Charles xii. had spoken with **Spirits** for years.
4769. These **spirits**, of men who are living, are seen to the right.
- 4792^c. With Quakers there are Quaker **Spirits**; and so on. 6043². E. 1182⁴. J. (Post.) 48. 58. De Verbo 13².
4818. That a **Spirit** may appear to himself present where another is.
4869. The writings of **Spirits**.
5003. The use man is to **Spirits** and Angels.
5092. The cities which appear with **Spirits**.
— The **Spirits** with man do not see the world through his eyes, yet they see it in him, from his ideas. . . . Hence the **Spirits** who are with the men of one city have the idea of the same city.
5095. On the intelligence of **Spirits**.
5102. On the speech of **Spirits** and Angels. 5585.
5116. The **Spirits** of the Celestial Kingdom.
5177. **Spirits** and Angels reflect little upon the states of their life. Ex.
5252. When a **Spirit** dissents he disappears.
5312. **Spirits** making themselves appear in many places.
5596. When a **Spirit** turns himself to another **Spirit**, or to a man . . .
5645. That the **spirit** of man appears there.
— Nor do **Spirits** know anything about man . . .
5646. On the forms of **Spirits**, and that **Spirits** are appearances. 5720².
5778. The effect on man of **Spirits** conversing together. 5942.
5897. That a **Spirit** cannot desist from doing what his love leads to.
5901. **Spirits** from Utrecht . . .
5926. That a **Spirit** is not a **Spirit** except from his own good, or evil.
5947. The ears of these **Spirits** were opened to hear singing on earth . . .
5981. Many **Spirits** want to obsess other **Spirits** . . .
6000. That a **Spirit** is his own affection.
- D. Min.** 4597. Then **Spirits** are associated correspondently.
4648. **Spirits** come who correspond to the disease.
4658. The pains which **Spirits** induce.
4661. **Spirits** who infuse affections.
4686. **Spirits** neither good nor evil.
4693. On **Spirits** entering into the corporeals of man.
— **Spirits** do not know where men are; they seek, but cannot find them . . .
— When **Spirits** light upon men during their sleep . . .
4699. On the **Spirits** with man.
4724. They sensibly perceived the influx of **Spirits**.
4733. On **Spirits** who induce diseases.

- E.** 10². 'The **spirit** of prophecy' = the life and soul of doctrine.
- ³. The **spirit** of man, in which the life of man primarily resides, is nothing but his will or love, and thence his understanding and faith. 105². 740. 837. 864⁶.
- 78³. **Spirits** cannot die, and therefore . . .
- 86². For the **spirit** is formed and composed of those things which the man thinks and wills . . .
108. 'The **spirit**' = the Divine truth.
121. All **Spirits** are conjoined with the Hells or Heavens.
- 157². The form in which the **spirit** appears.
167. The conjunction of the **spirit** with the body is by the respiration and pulsation.
183. 'The **spirit** of God' = the Divine truth proceeding from Him. —⁸, Ill. 294¹⁵. 518⁷. —²². 740¹⁰.
— 'Spirit,' when said of man, = truth Divine received in life, thus his spiritual life; but when said of the Lord, it = the Divine which proceeds from Him. Ill.
—³. 'Spirit,' in the opposite, = falsity. Ill.
—⁴. 'Heart and **spirit**' = the will and understanding. Ill.
193. All things in the **spirit** of man remain with him to eternity; but those things not in his **spirit** are dissipated after death. Ex.
- 198². The **spirit** of man is such as is his life.
- 204³. Love forms the **spirit** of man . . . 213.
- 257⁷. 'The seven unclean **Spirits**' = all the falsities of evil.
274. 'The seven **spirits** of God' = all the truths of Heaven and the Church from the Lord. 318.
- 275¹¹. 'The **breath** of His mouth' = the Divine truth proceeding from Him.
- 294⁴. 'Spirit' = life according to Divine truth. 419⁶. 475⁸.
- 304²⁵. 'The **breath** of His lips' = the truth in the spiritual sense. 727⁷.
- ⁴⁰. 'The **spirit** of Jehovah' = the Divine truth. 409². 507⁶. 696¹⁷. 923⁵.
324. The **spirit** of man is actually in the Spiritual World.
- 329²³. 'The **spirit** of judgment' = the Divine truth.
- 375²¹. 'The **breath** of His nostrils' = the heavenly life which is from Him.
- 405³. 'Spirit' = life from these things.
- 418³. 'Prophecy unto the **wind**' = spiritual life, which is life according to the truths of the Word. 419³.
- 419². Hence **spirit** is named from the same word as wind. Ill.
- 427⁴. In its essence, the **spirit** is nothing but its affection and thought . . .
- 475¹⁰. 'Spirit' = the Divine truth proceeding from Him; 'the **spirit** of judgment' (Is. iv. 4) = the understanding of truth thence; 'the **spirit** of expurgation' = the affection of spiritual truth.

[E.] 481³. 'Their blast' (Is. xxv. 4)=the cupidity of destroying.

483¹¹. 'The unclean Spirit' (Zech. xiii. 2)=evils springing from falsities of doctrine.

537². Every man is conjoined with Spirits who are in the World of Spirits, (and not with Spirits from Hell), who are like himself, and, through them, with the Hells . . .

— All Spirits are first in the World of Spirits, and are then with men who live in the world, evil Spirits with the evil, and good Spirits with the good; and through these man has communication and conjunction either with the Hells, or with the Heavens.

556¹⁷. Such was the deaf and dumb Spirit whom the Lord cast out. Ex.

586². Every man is in company with Spirits. Ex.

587⁵. 'No breath in them' (Jer. x. 14)=no spiritual life.

618. Spirits and Angels have taste equally with men, but their taste flows from a spiritual origin . . .

624⁸. 'I will pour out My spirit' (Joel ii. 28)=the Divine truth proceeding from Him.

629¹⁵. 'He giveth not the spirit by measure' (John iii. 34)=the Divine truth, and the derivative intelligence and wisdom.

654⁴². 'Not spirit' (Is. xxxi. 3)=no life from the Lord.

665^e. 'Spirit'=the reception of the influx of Divine truth, and the derivative spiritual life. Ill. 666³.

684³². 'The breath of our nostrils' (Lam. iv. 20)=the life of the perception of good and truth.

727²². 'The spirit of scortations' (Hos. iv. 12)=the cupidity of falsifying.

730²³. 'The spirit poured upon us from on high' (Is. xxxii. 15)=influx from Heaven into them.

731^e. 'The unclean Spirit going out of the man'=the removal of evils and falsities from the man who performs repentance.

732². See NEW CHURCH.

741⁶. 'With my spirit in the midst of me have I waited for Thee in the morning' (Is. xxvi. 9)=the life which is in the light of truth.

750²³. 'The spirit' which 'Jehovah will give to them that walk on the earth' (Is. xlii. 5)=life according to Divine truth.

757². For man can think about spiritual things no otherwise than as the Angels and Spirits with him think . . .

759³. Every man is in the Spiritual World as to his spirit . . .

798¹. For all Angels and Spirits are affections and the derivative thoughts . . .

832³. When man is alone it is his spirit which thinks . . .

1057². 'Forming the spirit of man in the midst of him' (Zech. xii. 1)=his reformation and regeneration.

1070³. 'The Spirit of Truth'=the Divine truth.

1115¹. Man is in the idea of his spirit when he is thinking abstractedly . . .

1142³. All men are Spirits as to the interiors . . .

1153^e. 'The wind bloweth where it listeth . . .' Ex.

1182¹. On the speech of Spirits with man.

—⁵. The danger of speaking with Spirits.

1183. But if those whom the Lord leads hear speech from Spirits, which sometimes happens, they are not taught, but are led, and with such providence that the man is still left to himself.

1218³. But Spirits do not reflect upon these changes . . .

J. (Post.) 316-324. (The spiritual body, clothing, houses, scenery, etc. of Spirits and Angels.) Fully des.

De Verbo 3⁹. Nor can Spirits and Angels live a moment unless they are with men. Ex.

6¹. An Angel can see a Spirit grosser than himself; but this Spirit cannot see the Angel purer than himself . . .

13². For every man is in society with Spirits of the same religion . . .

14. A man remains of the same religion when he becomes a Spirit.

Abom. 31. Paris performed his miracles through Spirits who entered into man's memory.

D. Wis. vii. 2. The heart and lungs of the spirit. Ex. 3.

—⁴. The spirit of man is not a substance separate from the viscera, organs, and members of the man. Ex.

4. There is not a fibril . . . where the human of the spirit is not together with that of the body.

—². The respiration of the spirit still continues . . .

5. The difference between a man and a Spirit. Ex.

viii. There could be no Angel or Spirit who had not been born a man. Ex.

—⁷. Spirits and Angels have taken with them from the inmost things of nature a medium between the Spiritual and the Natural (which enables them to live to eternity, and to be adjoined and conjoined with the human race).

Inv. 14. In the first degree is the soul; in the second is the spirit, or mind; and in the third is the body.

Q. 5. The spirit of God distinct from the Holy Spirit.

Docu. 246. It is sometimes granted to a Spirit to enter and communicate some truth to a man; but still leave is not given to the man to speak with him mouth to mouth. This is most dangerous, because the Spirit enters into the affection of the man's own love . . .

—^e. As to the man who is infested by Spirits . . . this was caused by a state of meditation in which he indulged; but no danger is to be apprehended from them, because he is protected by the Lord. The only means by which he can be cured is conversion, and supplication to the Lord our Saviour Jesus Christ.

Spiritual. *Spiritualis.*

Spiritually. *Spiritualiter.*

Spirituality. *Spiritualitas.*

See DIVINE SPIRITUAL, SECOND HEAVEN, SPIRITUAL CHURCH, SPIRITUAL KINGDOM, SPIRITUAL WORLD, etc.

See under ANCIENT CHURCH, CELESTIAL,* INTERNAL MAN, ISRAEL, LUNGS, MIND, NATURAL, PEOPLE, SILVER, SHEEP, WATER, and WINE.

A. 12. He now becomes a **spiritual** man, who is called an 'image.' His **spiritual** life is delighted with . . . 48^e. 51.

46². By 'the Assyrian' is signified the **spiritual** man.

51. In this chapter it treats of the **spiritual** man . . .

52. So long as man is **spiritual**, his dominion proceeds from the external man to the internal. Sig.

53. Love, in the **spiritual** man, follows.

54². In the **spiritual** man they called the understanding the male, and the will, the female.

55. By 'man' is here meant the **spiritual** man, who is called also 'Israel.'

—^e. When man is **spiritual**, as while he is becoming **spiritual**, he is in combat. Sig. 59.

56. The **spiritual** man is delighted with **spiritual** meats. Sig. 57.

61. All those things are called **spiritual** which belong to the Knowledges of faith . . . thus to the understanding.

81. The **spiritual** man acknowledges **spiritual** and celestial truth and good, but from faith, from which he acts, and not so much from love.

—². The ends of the **spiritual** man regard eternal life, and so the Lord.

—³. The **spiritual** man is in combat, but always conquers. The bonds which act upon him are internal, and are called the bonds of conscience.

82. That the man has now become **spiritual**, insomuch that he is 'the sixth day.' Sig.

89^e. Reformation, in the **spiritual** man, begins from the external man. Sig.

99. Such is the order of life with the **spiritual** man . . .

— . Thus the order which has been inverted in the **spiritual** man is restored in the celestial.

104. The **spiritual** man has no perception, but conscience.

141. With the **spiritual** man the proprium appears similar . . .

286. At last they became **spiritual** men. Tr.

459. The **spiritual** are they who have received charity from the Lord through the Knowledges of faith . . .

484. The **spiritual** man of the sixth day. Sig.

— . The likeness (of *this* 'Seth') was to the **spiritual** man of the sixth day, which is, that love was not so much the principal thing, but still faith was conjoined with love.

653^e. Thus is it with the regeneration of the **spiritual** man . . .

— . The **spiritual** or intellectual man.

765. Thus a **spiritual** man is not one who believes

faith without charity to be saving; but is one who makes charity the essential of faith, and acts from it.

784. The **spiritual** man cannot have such communication (with Heaven) as the celestial man, because the Lord is in love, and not so much in faith. Sig.

790. 'Waters' = what is **spiritual**, that is, intellectual, rational, and scientific.

875. How the regeneration of the **spiritual** man is effected. Fully ex.

—⁴. Voluntary and intellectual things are not united with the **spiritual** man . . . All the good of charity he does is of the Lord alone, not through his will, but through conscience . . .

—⁵. It is similar with the truth which the **spiritual** man thinks and speaks . . .

—^e. Thus the regeneration of the **spiritual** man is the separation of his intellectual part from the voluntary through conscience . . . 895.

880. The **Spiritual** is truth . . .

1000. The new life which the regenerate **spiritual** man receives . . .

1001. The new Voluntary which the regenerate **spiritual** man receives . . . is charity.

—². See CELESTIAL. 1005.

1013^e. (Thus) every regenerate **spiritual** man, from love or charity, which is from the Lord alone, is His 'image.'

1024. Noah and his sons = the regenerate **spiritual** man. 1036^e.

1042. The state of the regenerate **spiritual** man is like the 'rainbow.' Ex.

—². In the regenerate **spiritual** man there is an intellectual proprium, into which the Lord insinuates innocence, charity, and mercy . . . 1043, Ex.

1043. That 'the cloud' = the obscure light in which is the **spiritual** man relatively to the celestial. Ex. (Continued under CELESTIAL.)

1044². These two parts in the **spiritual** man are opposite.

1404. Isaac = the **spiritual** man. 1409².

1443. Intellectual, rational, and scientific things are called man's **spiritual** things: and they are in this order. Ex. 1866². 2504^e.

1502^e. These things involve arcana . . . concerning man's instruction and regeneration, that he may become **spiritual**, (and also celestial).

1628^e. **Spiritual** things correspond to those who are **spiritual**.

1695^e. This is evident with the regenerate **spiritual** man . . .

1727. 'Wine' = **spiritual** things and recreation thence.

1759^e. See SPEAK.

1782. 'Turtle-dove,' and 'young pigeon' = the **spiritual** things of the Church. 1826. 1830.

1823². 'Birds' = **spiritual** things. 1826. 1832.

1832. **Spiritual** things mean all things of faith, consequently all doctrinal things . . . Between these and

* For the difference between the Spiritual and the Celestial, and many other important passages relating to what is spiritual, see CELESTIAL, from beginning to end.

the Lord there is no parallelism and correspondence. Sig. and Ex.

[A.] 1901². This intellectual truth ('Sarai') is the **Spiritual** itself which inflows through . . . an internal way . . .

1997. The affection of truth is predicated of the **spiritual** man . . .

2048. 'Bought with silver' = the **spiritual**, thus those within the Church. 2101. 2114.

—². Those are called the **spiritual** who are in love towards the neighbour, and thus in the truth of faith. Such was the Ancient Church.

2054^e. The **spiritual** are like the lungs.

2069^e. The Lord appears to the **spiritual** as a Moon. (See MOON.)

2085. The **spiritual** are characterized by charity, and are here signified by 'Ishmael.' 2088.

2087. Those who are rational from truth, or the **spiritual**. Tr.

2088^o. (At first all were celestial) but afterwards, when love to the Lord was no longer so great, the **spiritual** succeeded; and they were called **spiritual** men when they were in love towards the neighbour. Ex.

2089. The **spiritual**, through the truths which appear to them as truths, receive from the Lord charity, and, through this, conscience.

2187². Grapes, and whatever is from them, = what is **spiritual**.

2411². How man comes into a **spiritual** idea.

2515. Thoughts from conscience are lower, and exist with the **spiritual**; that is, with those who are in the good of charity and of faith as to life and as to doctrine. To think contrary to conscience is to them impossible . . .

2528. 'God' is mentioned when **spiritual** things are treated of.

2577^e. (Good makes man **spiritual**; not truths alone.)

2661. The Lord came to save the **spiritual** . . . 2716.

2666. The **spiritual** also are 'seed;' but from the son of the handmaid.

2669^o. 'Other sheep' = the **spiritual**.

2674. 'Water' = the **Spiritual**, or truth.

—^e. The first state of those who become **spiritual**. Sig. 2678, Ex.

2675. With those who become **spiritual**, good and truth are implanted by the Lord in the affection of knowledges. Sig. and Ex.

2678. The first state of those who become **spiritual** is that they suppose they think truth and do good from themselves . . . and when told that all good and truth are from the Lord, they do not reject it, but do not acknowledge it at heart, because they do not sensibly feel it . . .

2685. 'A bow' is predicated of the **spiritual** man. 2686², Ex.

2689. The state of the desolation of truth . . . with those who become **spiritual**. Sig. and Ex.

—³. Who can become **spiritual**, and who cannot. Ex.

2691^e. Man's **Spiritual** is born from the affection of the Knowledges of truth from doctrine.

2706. The presence of the Lord with the **spiritual**. Sig. and Ex.

—^e. The **Spiritual** does not exist without a subject.

2708. The state of the **spiritual** compared with that of the celestial. (Fully quoted under CELESTIAL, and at 2715.)

2712. The life of the **spiritual** man as to good. Sig. and Ex.

2715. That the good of the **spiritual** man is relatively obscure; and that this obscurity is illuminated by the Lord's Divine Human. Sig. and Ex. 2716. Ex.

—⁴. For the **spiritual** man does not know what is true from any perception . . . but from instruction . . . and doctrine . . . and when he adds anything from himself, the Sensuous and its fallacies, and the Rational and its appearances, for the most part prevail, and cause him to be scarcely able to acknowledge any pure truth . . . Still, in these seeming truths the Lord implants good . . . but the good becomes obscure from them.

—⁵. (Thus) the **spiritual** man does not know what evil is . . .

—⁶. (Thus) the **spiritual** man . . . does not know that good is the essential of faith . . .

2718^e. Still, the **spiritual** can come from obscurity into light, provided . . .

2763^e. Loathing felt when what is **spiritual** and celestial is mentioned.

2765. The Salvation of the **spiritual** by the Lord's Divine Human. Tr. 2807². 2833. 2848.

2776³. It is the Lord's Divine Human which illuminates both the sight and the understanding of the **spiritual** . . .

2826. 'The fear of God' = worship from the good of faith, when predicated of the **spiritual** regenerate.

—⁶. The **Spiritual** of the Church, or the good and truth of faith. Sig.

2830. 'Behold a ram' = the **spiritual** from the human race. 2833.

—². For by **spiritual** things man is introduced into celestial ones . . .

2831. That the **spiritual** are held entangled in the Scientific Natural as to the truths of faith. Sig. and Ex. 2832, Ex.

— . The **spiritual** have not perception of good and truth, as the celestial have, but in its place conscience, which is formed from the goods and truths of faith which they have imbibed from infancy . . . —², Ex. —⁵, Ex.

2834. The sanctification and adoption of the **spiritual**. Sig. and Ex.

2836. The quality of the state of the **spiritual** from the Lord's Divine Human—that they are saved who are in the faith of charity. Sig. 2839, Sig. 2848.

2841². That the **spiritual** will be multiplied as the stars, and as the sand . . .

2848. 'Seed' = those of the human race who are in the faith of charity, that is, the **spiritual**.

2849. The spiritual are called 'stars' in the Word *passim*, because they have Knowledges and not perceptions, (and because) the spiritual have light which is relatively like the nocturnal light of the moon and stars.

2861. Those in good within the Church are those who can be truly spiritual, because they have the Word; for man becomes spiritual through truths of doctrine conjoined with good of life: all the Spiritual is thence; but the gentiles, not having the Word, even if in the good of charity, are not truly spiritual until they have been instructed in the truths of faith.

2869. The third class of the spiritual who are saved. Sig.

2928⁵. The reason truths are predicated of the spiritual, is that the spiritual are initiated into good through truths, that is, into charity through faith; and, as they do good from the affection of truth, not knowing that it is good from anything else than that they are so instructed, their conscience is founded in these truths of faith.

2930. But with the spiritual, or in the Spiritual Church, the Intellectual is separated from the Voluntary; and the man is reformed by the Lord as to the Intellectual, and in it is formed a new will and a new understanding.

2935². They who are being regenerated, and are becoming spiritual, are in the greatest obscurity as to truth. Good does indeed inflow with them from the Lord, but not so truth. Sig. and Ex.

2937. The spiritual are said to be 'bought with silver,' that is, redeemed through truth. For they are regenerated, that is, introduced to good, through the truth of faith; for the spiritual man has no perception of good . . .

2954². For the spiritual have nothing of the will of good, but instead of it are endowed with the faculty of understanding what good is . . . The spiritual, therefore, are introduced into . . . good through truth; but not into anything of the will of good from themselves, because the will of good with them has been lost; but into a new will, which they receive from the Lord; and, when they have received this will, they are called, in special, the redeemed.

2979². In the regeneration of the spiritual man, he is first instructed in truths, and is then kept by the Lord in the affection of truth. The good of faith . . . is at the same time insinuated into him, but so that he scarcely knows it; for it lies concealed in the affection of truth. Further ex.

2991. Natural things represent spiritual things. Ex.

3080². Thus it is the Spiritual in the Natural which affects.

3094^e. As the light of Heaven (comes) through the Divine truth in His Human, it penetrates not only to the celestial, but also to the spiritual . . .

3108. Those not in good, and thence in faith . . . do not know that there is what is spiritual . . .

3122². But the spiritual do think about the things of faith; and, when being reformed and regenerated, they are introduced into charity through them . . .

3166. Spiritual things thence for natural good. Sig. and Ex. (And for natural truth also. 3167.) 3168^e. 3171.

3167. The internal man is the same as the spiritual man. (See INTERNAL MAN, here, *et seq.*)

— . In Heaven there are none but spiritual things.

3187. 'Seed' = those who are called the spiritual. Des.

3240². As there are (these) two classes of the spiritual—those more in good, and those more in truth—they have two kinds of doctrinals—those of charity, and those of faith. Sig.

3246. 'The sons of the concubines' = the spiritual who are adopted by the Divine Human. These have allotments in the Spiritual Kingdom. Sig. and Ex.

—². The spiritual are from the same father (Divine good); but not from the same mother (Divine truth) as the celestial. Ex.

— . (Therefore) the spiritual do not know what truth is from any perception, but call that truth which has been told them by their teachers; and therefore in them there is not the marriage of good and truth; but still the truth which they thus believe is adopted by the Lord for truth when they are in the good of life.

3248. That the spiritual have life from the Divine Human. Refs.

—^e. Life is given to the spiritual through the good of faith. Tr.

3264. The birth of the spiritual man from the Divine influx into the affection of knowledges. Sig. and Ex.

—². For the Spiritual has no existence except in the Rational, and therefore the spiritual man and the rational man are almost the same. Ex.

3266. The qualities of the doctrinals of the spiritual. Sig. and Ex.

3293². The life of the Spiritual (of a Spirit) is terminated in the Natural . . . for man, immediately after death, cannot think spiritually, except from the things which are of his Natural.

3310. Without doctrinals, the good of life is not yet truly spiritual . . .

3325⁷. They are called spiritual from love to the neighbour.

3330. The reason why in the spiritual man truth dominates at first, is principally that in his first state there are delights of the love of self and of the world which he believes to be goods, and which apply themselves to his truths, and for the most part make the affection of truth with him . . . Intelligence and wisdom come in time; but in the meantime he is introduced through these things into good, that is, into charity; and, when he is in this, then for the first time he perceives what good is, and acts from good, and then judges and concludes about truths from this good, and calls falsities and rejects those things which do not accord with it; thus dominating over truths as a master does over his servants.

3332². In (these verses) is described . . . the progress with the spiritual man when being regenerated: he first learns the doctrinals of truth; then is affected with them . . . afterwards, by looking into doctrinals he is

affected with the truths which are in them . . . at last, he wills to live according to them. . . When he is in the good of life the order is inverted, and from this good he regards the good of truth; from this the good of doctrinals; and from this the doctrinals of truth. Thus does man, from being sensuous, become **spiritual**; and this is his quality when he becomes **spiritual**.

[A.] 3342. All **spiritual things** whatever can be representatively presented . . .

3343. **Spiritual things**, which are of truth, are expressed by modifications of heavenly light . . . and celestial things, which are of good, by variations of heavenly flame or heat.

3374. 'I will give all these lands' = **spiritual things** . . . for **spiritual things** are nothing else than truths from the Divine.

— . By the **Spiritual**, in the genuine sense, is meant the light itself of truth which is from the Lord . . . and as this light inflows into both the Rational and the Natural, the **Spiritual** is predicated of both. 4675^e.

3385. The first class of the **spiritual**. Tr. and Des.

3390. The reception of truth by the **spiritual**. Tr.

3394. As the **spiritual** have not perception . . . they do not know that Divine truth becomes rational truth with man when he is regenerate. They do indeed say that all good and truth is from the Lord; yet as these come forth in their Rational they suppose them to be their own . . . for they cannot be separated from their proprium, which wills it to be so. Sig. —³, Ex.

—³. It here treats of the regenerate **spiritual** man, who has received the Divine good in a new will, and the Divine truth in a new understanding.

3413. From these loves they cannot possibly see **spiritual things**, that is, the things which are of the light of truth from Him.

3424. Relatively to the **spiritual**, the Word is not a 'fountain,' but a 'well.'

3648. Unless the **Spiritual** from the Lord continually acted within . . .

3679¹. The man then thinks **spiritually** . . . He then cannot think **spiritually** . . .

3886. The pulsations of the **spiritual** are strong and vibratory, and are to those of the celestial as 2 to 5. (See BEAT, here.)

3906. **Spiritual** affection.

3909². The internal sense is accommodated to the apprehension of the **spiritual** man.

3913³. (The **spiritual** man contrasted with the natural man.)

—⁴. For man to become **spiritual**, the things of the external man must be reduced to compliance . . .

3921³. In these verses the regeneration of the **spiritual** man is treated of. (That is, the regeneration of man till he becomes **spiritual**. 3971.) 4402.

3923. 'Joseph' = the **spiritual** man himself. Ex. 3969³, Ex.

3951^e. He who is a **spiritual** man does not despise (riches, food, and its pleasures, etc.) Ex.

3969³. There are two things which constitute the **spiritual** man, namely, charity and faith . . . Charity from which is faith . . . is represented by Joseph; and faith in which is charity . . . by Benjamin . . .

—⁵. The **spiritual** man is in the good of faith, that is, in the good from which there is truth; but before he becomes **spiritual** he is in the truth of faith, that is, in truth in which there is good.

—¹⁰. The Salvation of the **spiritual**. Ill.

3971. The acknowledgment of the **Spiritual**. Sig. and Ex.

— . For the **Spiritual**, because it is from the Lord, is what makes the **spiritual** man, and the **Spiritual** Kingdom.

4015. The power and disposing of the **spiritual** man in the natural. Sig. and Ex.

4044. Representations are the images of **spiritual things** in natural ones. . . He who does not know what the **spiritual** is . . . would say, How can what is **spiritual** act into what is material? Ex. 4053^e.

4046³. See DURA MATER, here. D.1692.

4279². The Word in the Second Heaven is **spiritual** . . .

4286³. The celestial **spiritual** are those who above are called the **spiritual** . . .

—⁸. Temptations and victories in them are what make man **spiritual**, (or, what make the **spiritual** man).

4360². For **spiritual things** are founded upon natural ones, and are represented in them.

4366³. They separate **spiritual** life from civil . . . when yet no idea about **spiritual** life can be had except from the things which are in civil life.

4378. **Spiritual things** nascent in the Natural. Sig. . . . For in the state of infancy, when man is being regenerated, **spiritual things** are in potency; for **spiritual** life comes forth successively . . . as from an egg . . .

4402². The **spiritual** man is not the interior rational man, but the interior natural man. (4585⁴. —^e.) . . . Man becomes **spiritual** by this; that with him truths are conjoined with good, that is, the things of faith with the things of charity, and this in his Natural: there exterior truths are first conjoined with good, and afterwards interior truths.

—³. The **spiritual** man is so called from this: that the light of Heaven . . . inflows with him into the things which are of the light of the world, and causes the things of the former to be represented in the latter . . . For, regarded in itself, the **Spiritual** is the Divine light itself which is from the Lord, consequently, it is the intelligence of truth, and the derivative wisdom. But, with the **spiritual** man, this light falls into those things which are of faith with him, and which he believes to be truths . . .

4480. Everything in the Word is **spiritual**. Ex.

—^e. Thinking **spiritually**. Ex.

4630. Such are invisible where there is a **spiritual** sphere. Ex.

4669. The **Spiritual** in its essence is nothing else (than the Divine truth which is from Him in Heaven and the Church).

4944. Lot of those who have led a good moral life, but have cared little for **spiritual things**.

4946. There are some who have imbued [the notion] that man ought not to care about . . . **spiritual things** . . . because interior things disturb the delights of life. (The effect of this upon them.)

4982^e. See HOUSE.

5006². At the mere mention of **what is spiritual**, something of darkness and sadness comes over them, and excites nausea . . . 8783². 9109².

5008⁷. When this ultimate spiritual truth is withdrawn, the **spiritual** man has no longer anything with which to defend himself against the natural man. Sig. and Ex. 5022, Ex. 5025, Ex. 5028, Ex. 5036⁴.

—^e. For from natural light it is impossible to see the things of **spiritual light** . . .

5013. The **Spiritual** with man and in the Church is compared to 'heaven;' and the Natural to 'earth,' because the **Spiritual** is prior, interior, and higher, and nearer the Divine

5025². That the use and the end make a thing **spiritual**, or not **spiritual**. Ex.

5036². Temptations come forth especially when man is becoming **spiritual**; for he then **spiritually** apprehends the truths of doctrine. Ex. and Tr. —⁵, Examp.

—⁶. Such is the origin of **spiritual** anxieties.

5081^e. Those of the Internal Church are **spiritual** . . . and the truly **spiritual**, or internal, can exist only within the Church.

5113¹⁵. The Intellectual of the **spiritual** man is made new and regenerated by the truth which is solely from the Lord. Sig.

5114². From this, man has civil, moral, and **spiritual** life.

5117². See GRAPE.

5131. There is a correspondence of natural with **spiritual things**; and of **spiritual things** with celestial ones . . .

5150^e. Man is celestial if he receives Divine good in the will; **spiritual**, if in the understanding.

5173^e. This force, or conatus, in action, or motion, is **what is spiritual** in what is natural; for to think and will are **spiritual**, and to act and be moved are natural.

5196. Scientifics are the ultimates of the **spiritual things** of the Lord's Kingdom.

5208². How the correspondence between the **Spiritual** and the Natural with man is effected.

5223^e. **What is spiritual** is at this day denied, unless thereby is meant what is interiorly natural.

5232. (Thus) there are two things which make man **spiritual**, and consequently blessed (there): charity and faith.

5247. They who have become rational men, that is, **spiritual ones** . . .

5307². The Celestial is good from the Divine; the **spiritual** is truth from that good, thus it is the truth of good from His Divine Human. The Lord was this while He lived here.

5323. The intermediate where the **Spiritual** is conjoined with the Natural, thus where the knees are . . . 5328.

5326². But, with the man who is being regenerated, the **spiritual** becomes everything. (Continued under NATURAL.)

5328^e. By the **spiritual** is meant that in the Natural which is of the light of Heaven . . .

5344. The interior things of the interior Natural are those things there which are called **spiritual**; and the **spiritual things** there are those which are from the light of Heaven . . . In the **spiritual things** there, are stored up truths adjoined to good. The **spiritual things** there are those which correspond to the angelic Societies in the Second Heaven . . .

5459^e. **Spiritual** worship, and celestial worship.

5614^e. Thus does the Natural becloud the **Spiritual**.

5620⁴. 'Fine flour' = **what is spiritual**.

5637. **Spiritual things** in the Natural. Sig. and Ex.

5639². What the **spiritual** is relatively to the Natural Ex. . . In its essence, the **spiritual** with man is the affection itself of good and truth for the sake of good and truth, and not for the sake of self; and also the affection of what is just and fair for the sake of what is just and fair, and not for the sake of self. When a man feels in himself delight . . . from these things, that is the **Spiritual** with him . . . This, then, is the **Spiritual**, which, when it reigns with a man, affects and as it were tinges everything he thinks, wills, and does, and causes his thoughts and his acts from the will to partake of **what is spiritual**, until at last (as after death) these also become **spiritual** with him. In a word, the affection of charity and faith . . . and the delight . . . thence, which are felt interiorly with the man, and cause him to be a truly Christian man, are the **Spiritual**.

—³. The reason most in the Christian world are ignorant of what the **Spiritual** is, is that they make faith the essential of the Church, and not charity . . . and he who is not in the affection of charity can never know what the **Spiritual** is. Ex.

—^e. But . . . in the general sense, the **Spiritual** means the affection both of good and of truth. Hence Heaven is called the **Spiritual World**; and the internal sense . . . the **spiritual** sense; whereas, in special, that which is of the affection of good is called celestial, and that which is of the affection of truth, **spiritual**.

5682. The self-humiliation of the **spiritual**, and of the celestial, compared.

5965². That is called **spiritual** which is in the light of Heaven; for that which is in this light has in it the affection of good and the perception of truth . . .

6104. The inmost of the **Spiritual** in the natural mind. Sig.

6256. The **spiritual**, being in obscurity, put truth first. Sig. and Ex. 6269.

6289². That the **spiritual** are in obscurity. Ex.

6296. That the **spiritual** man will increase more (than the celestial). Sig. and Ex.

—². For the Voluntary of man has been continually

made depraved . . . and, lest man should perish, the Lord has provided that he may be regenerated as to the intellectual part . . . Hence there are few with whom there is anything entire in the voluntary part, thus few who can become celestial men, but many who can become **spiritual** men.

[A.] 6299. That the **Spiritual** may be in the truth of the Intellectual and the good of the Voluntary. Sig. and Ex.

6332. The Celestial Church of the **Spiritual**. Tr.

6361. Extermination from the **Spiritual**. Sig. and Ex.

6373². That the **spiritual** were saved by His advent. Ex. 6427².

6422. 'An archer' = the **spiritual** man; here, one who fights with the **spiritual** man.

6431. For scientifics with their delights are in the Natural, and make its life, especially with the **spiritual** man. Ex.

6685. The **Spiritual** in its first origin is the Divine truth proceeding from the Lord's Divine Human, which truth has Divine good in it . . . This Divine truth, in which is Divine good, is the **spiritual** itself in its origin, and is the life itself which infils . . . the universe . . . In the subjects which accord with good, it presents **spiritual** life; but in those which are discordant with good, it presents a life contrary to **spiritual** life.

6854². In this and the following verses is a still greater mystery . . . Those who are called the **spiritual**—who are those who cannot be regenerated except only as to the intellectual part, and not as to the voluntary part; and in whose intellectual part there is therefore implanted by the Lord a new will, which will is according to the doctrinals of faith which belong to their own Church—these, namely, such **spiritual ones**, have been saved solely by the advent of the Lord into the world. The reason is that the Divine which passes through Heaven . . . could not reach them, because the doctrinals of their Church were for the most part not truths, and therefore the good of their will was not good. As these could be saved solely by the advent of the Lord, they could not be any sooner elevated into Heaven, and therefore they were kept meanwhile in the Lower Earth, (where) they were much infested, yet were guarded by the Lord. But after the Lord came . . . and made the Human in Himself Divine, He delivered (them) and elevated them into Heaven, and of them formed the **Spiritual** Heaven. Sig.

—³. (Refs. to passages on the subject of the **spiritual**.)

6858. The region to which the **spiritual** were elevated. (See REGION.)

6915^e. Where there is **spiritual** neediness.

— . These (false scientifics) chiefly infest the **spiritual**; for their thought is within scientifics, and but little above them.

6943. The **spiritual** things which are of Heaven cannot otherwise be presented to men; for man does not apprehend naked **spiritual** things . . . and therefore **spiritual** things have been described by corresponding natural ones . . . 6948⁴.

6971. That instead of being a **spiritual** and rational

man, they would become non-**spiritual** and non-rational. Sig. and Ex.

— . For the acknowledgment and faith of truth, and the life of good, are the veriest **Spiritual** itself in the Rational; for these are from the Divine.

7016. Elevation to a more **spiritual** life in the Natural. Sig. and Ex. 7029.

7030. Mediums of power from the **Spiritual** then. Sig.

7223. That the **spiritual** ('the sons of Israel') have not received the things announced to them. Sig.

7231^e. Charity is the **Spiritual** itself of the Church; and is represented by 'Levi.' 7506².

7490. In proportion as man is in the loves of self and the world . . . he does not know what the **Spiritual** is . . .

7847. For all the **Spiritual** is alive, because it proceeds from the Lord.

8043. For the faith of charity makes the **Spiritual** of man . . .

8078⁴. These things make faith **spiritual**.

8106^e. The **Spiritual** rests on the Natural. (See NATURAL, here.)

8257. The **spiritual** or Christian life defined.

8352². The natural man contrasted with the **spiritual** man.

8399. The good of the **spiritual** man before and after regeneration. Sig. and Ex.

8400². 'Manna' = the good of truth, which is the life of the **spiritual** man.

8522^e. By these (natural delights) the **spiritual** man is introduced . . .

8680. The sacrifices = **spiritual** things, that is, those of the truth of faith; (the burnt-offerings, celestial things).

8676^e. They are then in **spiritual** delight.

8733. The speech of the **spiritual**. Des.

8794. Extension into Heaven no further than to the **spiritual** spheres of good. Sig. and Ex.

—⁴. For the **spiritual** cannot come to the first threshold of the good in which are the celestial. Refs.

8812². The heat and light which come forth from the Sun of Heaven are called **spiritual**, because they have life in them . . .

—^e. For natural things come forth from **spiritual ones** as effects from their causes.

8953. The intermediate between the **spiritual** and the natural sense.

8961. If good conquers (in temptations) the **spiritual** man dominates over the natural.

8981. Good from the **Spiritual** adjoined to truth when in combat. Sig. and Ex. 8983.

— . For all that is called good which comes from the **Spiritual**; because the **Spiritual** itself is the good of charity.

8995². And when the **spiritual** man dominates, the man looks upwards.

9152. See LIFE. 9188.

9383. Why the state of the internal man is called **Spiritual**.

9550. For all the **Spiritual** comes forth from the Celestial.

9551. **Spiritual things** in the Natural. Sig.

9554. From the **Spiritual** which is from celestial good. Sig.

9569. 'Its seven lamps'=the holy **spiritual things** thence.

9596^b. To form a new Intellectual in which is a new Voluntary, which is the Heaven itself of the **spiritual** man, in which the Lord dwells with that man. Sig.

9730². But with **spiritual** and celestial men the determination of the thoughts and affections is towards Heaven, and also alternately towards the world.

9918². When scientifics enter the memory which is in the **spiritual** man . . . they are called **spiritual**.

9942³. The **Spiritual** which is from the Celestial. Ill.

9993. See INTERNAL MAN, here.

10099⁴. They who think from the present erudition do not know what the **Spiritual** is, and that it is distinct from the Natural; for they who have an idea of successives as of what is continuous, cannot apprehend the **Spiritual** otherwise than as a purer Natural; when yet they are distinct from each other as prior and posterior; thus as that which begets and that which is begotten. Hence the difference between the internal or **spiritual** man and the external or natural man is not apprehended by such . . .

10156³. But when man becomes **spiritual**, his interiors, which see from the light of Heaven, are opened, and then the man looks upwards, which is effected by an elevation by the Lord . . .

10237. Man has an external and an internal . . . the internal is called the **Spiritual**, and also the **spiritual** man, for the reason that the internal of man is in the **Spiritual World** . . .

10296. For with the **spiritual** all the Voluntary has been destroyed; but the Intellectual is conserved entire by the Lord, and in it is implanted a new Voluntary through regeneration by the Lord. This Voluntary is conscience with them, which is a conscience of truth . . .

10604². The ideas of thought of the Angels are . . . **spiritual**. Ex.

— Interior ideas are called **spiritual**; and, by the learned, immaterial . . .

H. 87. For he who loves self and the world above all things . . . does not look to **spiritual things**, because these gratify the internal senses . . .

112^e. Therefore in proportion as a man is **spiritual**, he is a medium of conjunction (between the two worlds).

116. But the **Spiritual**, in which is Heaven, is above nature, and entirely distinct from the Natural; nor do they communicate together except through correspondences.

172. The things which come forth from the Sun of Heaven are called **spiritual** . . .

356². Man thinks both **spiritually** and naturally,

but does not apperceive the things he thinks **spiritually** . . . But when he comes into the **Spiritual World**, he perceives (only) the things he had thought **spiritually**. N. 39, Ex.

—³. (Thus) man becomes **spiritual** through Knowledges and knowledges . . .

461. When what is **spiritual** touches and sees what is **spiritual**, it is exactly as when what is natural touches and sees what is natural . . .

529. See LIFE, here. 531.

—^c. The will is the **Spiritual** itself of man.

530. Almost all exercise sincerity and justice in externals . . . and the **spiritual** man ought to live in the same way, which he can do as easily as the natural man; but with this difference only, that the **spiritual** man believes in the Divine, and acts sincerely and justly, not merely because it is according to civil and moral laws, but also because it is according to Divine laws. For, because when he acts he thinks about Divine things, the **spiritual** man communicates with the Angels, and is in the same proportion conjoined with them, and thus his internal man is opened, which, regarded in itself, is the **spiritual** man. (The effect upon him des.)

567³. For what is natural does not exist and subsist except from what is **spiritual**.

N. 38^e. The **spiritual** man is he who is called 'alive;' the natural 'dead.'

41. The interiors with those who are **spiritual** men have actually been elevated towards Heaven . . .

48. Refs. to passages on the subject of the Natural and the **Spiritual**.

112. To will truth because it is truth is the very **Spiritual** itself of man; for it is abstracted from what is natural, which is to will truth . . . for the sake of self-glory, etc. Truth abstractedly from such things is **spiritual**, because it is from the Divine; and that which proceeds from the Divine is **spiritual**; and this is conjoined with man through love; for love is **spiritual** conjunction. J. 36.

125. In proportion as a man loves what is good and true and what is just and sincere for their own sake, he is **spiritual**, and so also is his worship . . . But in proportion as he does not so love them, he is natural . . .

J. 24. Hence they knew not that the **spiritual** man which every man has in his natural one, is equally in the human form; (nor) that the natural man derives his human form from his **spiritual** man . . .

—². The **spiritual** man is he who thinks and wills; for the natural man cannot do this from himself; and thought and will are the all in all of the natural man; for the natural man is actuated as the **spiritual** man wills, and speaks as he thinks . . . (Thus) the **spiritual** man is truly the man, and is in each and all things of the natural man . . .

— But the **spiritual** man cannot appear before the natural man; for the Natural cannot see the **Spiritual**; but the **Spiritual** can see the Natural, because this is according to order . . . For there is an influx of the **Spiritual** into the Natural, and therefore a sight . . .

[J. 24²]. The **spiritual** man is what is called the spirit of man . . .

25. The **Spiritual** of every man is in conjunction with the Divine, because it can think about and love the Divine, and be affected with all things which are from the Divine . . . and that which can be thus conjoined with the Divine can never die, because the Divine is with it, and conjoins it with itself.

—³. The **Spiritual** of beasts cannot be separated from their Natural after death, so as to live by itself, as can the **Spiritual** of man.

27³. For **spiritual things** are there effigied . . . in an appearance as it were natural, each one with infinite variety; for the **Spiritual** so greatly surpasses the Natural that the things are but few which can be produced to natural sense; for natural sense does not apprehend one out of thousands which the **spiritual** mind apprehends; and all things which belong to the **spiritual** mind are also presented in forms before their sight. Hence it is that the **Spiritual World** cannot be described . . .

38. And truths which regard faith only, and not life, cannot make man **spiritual**.

65. The Word is **spiritual**, and therefore treats of **spiritual things**; and **spiritual things** are those of Heaven and the Church.

Life 15. The reason a man who is not **spiritual** can think and speak rationally, like a **spiritual** man, is that the understanding can be elevated . . . but not the will. Hence truth and love do not make a one with a man unless he is **spiritual**. . . It is through this (elevation) that man can be reformed and become **spiritual**; but he does not become **spiritual** until the will is elevated too.

16. In what follows . . . they who do what is good from the Lord will be called **spiritual** men, because with them what is moral and civil is **spiritual** as to its essence.

42. That in proportion as anyone shuns evils as sins . . . he is **spiritual**. Gen.art.

81. Cunning and deceit insinuate themselves even into the **spiritual** mind . . .

86. The natural mind and the **spiritual** mind. Ex. (See MIND, here; and at F.32. W.239, *et seq.*)

109. See MORAL, here.

F. 3. It is a common saying that no one can comprehend **spiritual** or theological things, because they are supernatural; but **spiritual** truths can be comprehended equally with natural ones; and, if not so clearly, still, when they are heard, they fall into the perception as to whether they are true or not, most especially so with those who are affected with truths. . . From these (experiences) many with me have been convinced that **spiritual things** can be comprehended equally with natural ones; but when they are heard, or read; but with difficulty by a man himself when he is thinking from himself. The reason **spiritual things** are comprehended, is that as to the understanding man can be elevated into the light of Heaven, in which light no other things appear than **spiritual** ones, which are the truths of faith.

W. 69. Man can (then) never perceive anything **spiritual**.

84^e. All the **Spiritual** which relates to good and truth, can arise from no other source than the Divine love and the Divine wisdom . . .

85. So that man does not know what the **Spiritual** is.

90. As the Angels are **spiritual**, they cannot live in any other heat or light than **spiritual** . . .

100. The heat and light which proceed from the Lord as a Sun are what are called, by eminence, the **Spiritual** . . . It is from this **Spiritual**, that that whole World is called **Spiritual** . . . The reason this heat and light are called the **Spiritual**, is that God is called a Spirit; and God as a Spirit is this Proceeding . . . 101. 102.

158². The earths are dead, yet all and each are encompassed with **spiritual things** which proceed from the **spiritual** Sun; (otherwise) they could not be actuated . . .

163. The men in the **Spiritual World** . . . are **spiritual**; and, being **spiritual**, they think **spiritually** and speak **spiritually** . . . and **spiritual** thought and speech have nothing in common with natural.

176^e. As the Angels are **spiritual** . . . it follows that those atmospheres are **spiritual**; and they are **spiritual** because they originate from the **spiritual** Sun . . .

185². Without a Knowledge of these degrees, nothing can be known about . . . the difference between the **Spiritual** and the Natural.

237. (The opening of the **spiritual** degree. See DEGREE, here, and at 238. 248. 252. 253. 254.)

248. That if the **spiritual** degree is not opened, man becomes natural and sensuous. Ex.

249². For the natural man is a servant, and the **spiritual** man a master.

251. What the natural man is, and what the **spiritual** man. Ex.

—². The **spiritual** man also loves the natural world, but only as a master loves his servant . . .

—³. The **spiritual** man loves **spiritual** truths . . . and the natural man loves to speak and do them . . . This subordination is from the conjunction of the (two worlds). . . Thus the **spiritual** man is quite distinct from the natural man; and there is no other communication between them than such as there is between cause and effect. 252.

260^e. (The **spiritual** man the same as the **spiritual** mind.)

295^e. Thus the **Spiritual** and the Natural differ according to degrees of height, and do not communicate together except through correspondences.

330. For a man cannot be conjoined with the Lord unless he is **spiritual**; and he cannot be **spiritual** unless he is rational; and he cannot be rational unless his body is in a sound state . . .

333. Uses for receiving the **Spiritual** from the Lord. Enum. 336.

334. The Angels have a body, a Rational, and a **Spiritual**, just like men . . .

340. It is the **spiritual** which derives its origin from

the Sun and proceeds to the ultimates of nature, which produces the forms of plants and animals . . . and packs them with matter . . . to give them fixity. 344^e.

343^e. A **Spiritual** is then present which gives a soul, and a **Material** which gives a body. Moreover in all the **Spiritual** there lies an endeavour to clothe itself with a body.

345. The ultimate **Spiritual** separated from its higher [degrees] operates these evil uses. Ex.

— Thus the ultimate **Spiritual**, which is called the **Spiritual Natural**, can be separated from its higher degrees; and it is so separated with the men from whom is Hell . . .

346^e. All animals derive their origin from the **Spiritual** in the ultimate degree, which is called natural: man alone from all the three degrees . . .

350. Hence they could not think otherwise than that the **Spiritual** is a purer Natural.

374. What the **Spiritual** is, and what its correspondence with the Natural, have not been known; but both could have been known. Ex.

416. There is natural love, and there is **spiritual** love. (Continued under LOVE.)

P. 83. From natural to become **spiritual** is to be regenerated. 84^e.

84^e. Yet he becomes **spiritual** only so far as he is in truths . . .

147. Then the Lord opens the **spiritual** mind . . .

189. Become **spiritual** by the acknowledgment of God . . .

222. That man can be let into the wisdom of **spiritual** things, and also into the love of them, and still not be reformed. Gen.art.

322. He who is civil and moral can also become **spiritual**; for the Civil and Moral is the receptacle of the **Spiritual**. Ex.

338^d. This . . . is from ignorance of the **spiritual** state, which is altogether different from the natural. Ex.

R. 1. It is known that there is the **Spiritual** and the Natural; and that the **Spiritual** inflows into the Natural, and presents itself to be seen and felt in the forms which fall into sight and touch; and that without these the **Spiritual** is not perceived otherwise than as affection and thought . . . (Thus) there is a perfect union of **spiritual** things and natural things in man. So is it in each and all things of the world. There is there the **Spiritual**, which is the inmost of the cause; and there is the Natural, which is its effect; and the two make a one; and the **Spiritual** does not appear in the Natural, because it is in it as the soul is in the body . . . So is it with the Word: interiorly, this is **spiritual**, because it is Divine . . . But as the **Spiritual** does not appear in the sense of the letter . . . the **spiritual** sense has been hitherto unknown . . .

7^e. And **spiritual** things are Things; and natural things are the forms of them.

168. That he who is reformed becomes **spiritual**. Sig.

— All those become **spiritual** who are in truths and a life according to them.

392. **Spiritual** worship. Sig. and Ex.

444². There are three things which make the man of the Church: the **Spiritual**, the Rational, and the Natural. . . The **Spiritual** of the Church was signified by Canaan and its rivers; the Rational, by Assyria and its river; and the Natural, by Egypt and its river.

721. Insane in **spiritual**, that is, in theological things. Sig.

M. 29^e. The state of (such) a man becomes more blessed and happy after death than before it, (because) the man is then **spiritual**; and a **spiritual** man feels and perceives **spiritual** delight, which surpasses natural delight a thousand times.

31. Man after death is not a natural man, but a **spiritual** man, and yet appears to himself exactly alike, inasmuch that he knows no otherwise than that he is still in the natural world. Des. . . He is indeed actually not alike, because he is **spiritual**, thus an interior man; but the difference does not appear to him, because he cannot compare his state with his previous natural state; for he has put off the latter, and is in the former; and therefore I have often heard them saying that they know no otherwise than that they are in the former world, with the sole difference that they no longer see those whom they have left behind there, but those who had departed out of that world. (For) a **spiritual** or substantial man sees a **spiritual** or substantial man just as a natural or material man sees a natural or material man . . .

—². The reason man after death is a **spiritual** or substantial man, is that this man had lain hidden in the natural or material man, which had been to it as a clothing, or exuviae, on the casting off of which the man comes forth **spiritual** or substantial, thus purer, more interior, and more perfect. That the **spiritual** man is still a perfect man, although he does not appear to the natural man, is plainly evident from the Lord as seen to the apostles after the resurrection, in that He appeared, and presently did not appear; and yet He was a man like Himself both when seen and when not seen. They said, moreover, that when they had seen Him their eyes had been opened.

37. That with those who come into Heaven—who are they who become **spiritual** on earth—conjugal love most especially remains. Ex.

38. The love of the sex is with the natural man; and conjugal love with the **spiritual** man. The natural man loves and longs only for external conjunctions, and the pleasures of the body from these; but the **spiritual** man loves and longs for an internal conjunction, and the blisses of the spirit from it . . .

48². But conjugal love is a **spiritual** love, and is proper to men because they have been created in order to become **spiritual**; and therefore, in proportion as a man becomes **spiritual**, he puts off the love of the sex, and puts on conjugal love.

52. The reason marriages in the Heavens are (attended with) **spiritual** procreation only . . . is that with those who are in the Spiritual World, the third [successive], which is the Natural, is lacking; and this is the containant of **spiritual** things, and **spiritual**

things without their containant have no consistence. Regarded in themselves, **spiritual things** relate to love and wisdom, and therefore these are what are born from their marriages. Ex.

[M.] 54². Consorts, of whom one is **spiritual** and the other natural, are separated after death, and to the **spiritual** one there is given a suitable consort, but the natural one is relegated to his like in the places of lasciviousness.

55⁷. A conjunction of minds, and not at the same time of bodies . . . is **spiritual** love, and thence is chaste love; and this love exists solely with those who are in love truly conjugal . . . Hence they have the chaste love of the sex, which, regarded in itself, is interior **spiritual** friendship . . .

59^e. But with those who are **spiritual**, the first state of marriage is an initiament to perpetual blisses, which advance in proportion as the **Spiritual** Rational of the mind, and, from this, the Natural Sensuous of the body, of the one, conjoin and unite themselves with those of the other. But these are rare.

78². These (wild beasts) rush at all who are **spiritual**, because the inhabitants are natural.

94. Every man is born corporeal, and becomes more and more interiorly natural; and, in proportion as he loves intelligence, he becomes rational; and afterwards, if he loves wisdom, he becomes **spiritual**. Ex.

130². The things of the Church, which are called **spiritual things**, reside in the inmosts with man . . . because they conjoin themselves with Heaven, and through Heaven with the Lord . . . These make the head, and the sequents under them, called civil things, the body; and the ultimates, called natural things, the feet . . . Thus **spiritual things** inflow into civil ones, and, through civil ones, into natural ones; and, as **spiritual things** are in the light of Heaven, they illustrate the sequents in order with their light, and animate them with their heat . . .

—⁴. In proportion as man becomes **spiritual**, he is in love truly conjugal; for he becomes **spiritual** through the **spiritual things** of the Church.

145. The reasons why, with those who become **spiritual** from the Lord, conjugal love is more and more purified, are . . . 2. Because man from natural successively becomes **spiritual**; for he becomes **spiritual** in proportion as the Rational—which is the medium between Heaven and the world—begins to derive a soul from the influx from Heaven, which takes place in proportion as it is effected and gladdened with wisdom . . .

148. The internal (Conjugal) is **spiritual**, and the external, natural. Man first comes into the latter; and, as he becomes **spiritual**, he comes into the former. Des.

149. For, without religion, man does not become **spiritual**, but remains natural.

164. (**Spiritual** virtues as distinguished from moral. Enumm.)

233⁶. Into such, heavenly light cannot inflow, but only something **spiritual** through the world, whence they have the faculty of confirming.

240. The evils which reside within them . . . are, in general, hatreds, and the consequent intestine combats against everything **spiritual**; for all the things of the Church, which they reject, are in themselves **spiritual**; and, as love truly conjugal is the fundamental love of all **spiritual** loves, they feel an internal hatred against it . . .

280. These conjugal simulations, with a **spiritual** man conjoined with a natural one, savour of justice and judgment. Ex.

281. See MARRIAGE LOVE here.

— . By a consort who is **spiritual**, is meant one who loves **spiritual things**, and thus is wise from the Lord . . .

282. For a **spiritual** man who is (married) to a natural one, intends nothing else than amendment of life. Ex.

294³. For in every man who is not **spiritually**, but only naturally, rational and moral, there is cold to his wife . . .

—⁴. This cold is from the insanity of the men in **spiritual things**; and everyone who is insane in **spiritual things**, is inmostly cold to his wife, and inmostly warm to harlots.

313³. The reason a different state (of marriage), from a different order, is formed with the **spiritual** . . . is that the **spiritual** proceed in a just order, and the natural in an unjust one; for the **spiritual** look to the Lord . . . whereas the natural look to themselves . . .

326. (I said) I am in a natural state, and at the same time in a **spiritual** state—in a natural state with the men of the Earth, and in a **spiritual** state with you; and, when I am in a natural state, I do not see you; and, when I am in a **spiritual** state, I do see you . . . T.280.

—³. When he heard of the difference between the **Spiritual** and the Natural, he said, What is this difference? Is it not like that between what is more pure and less so? What is the **Spiritual** unless it is a purer Natural? I replied, The difference is not such; but is like that which there is between what is prior and what is posterior, between which no finite ratio is possible; for the prior is in the posterior as a cause is in its effect; and the posterior is from the prior as an effect is from its cause. Hence it is that the one does not appear to the other . . . You are in a **spiritual** state when with your associates, but in a natural state when with me; for you speak with them in the **spiritual** language . . . and with me in my vernacular . . . In order, therefore, that you may know the difference between the **Spiritual** and the Natural in respect to languages . . . withdraw to your associates, and speak something there, and retain the words, and, with these in your memory, come back, and utter them before me. He did this . . . and he did not understand one word. (Continued under TONGUE.)

—⁵. (A similar experiment made with writing, which showed that) the **spiritual** man thinks things which are incomprehensible and ineffable to the natural man, and that these things cannot be put into any but **spiritual** writing.

—⁶. As the bystanders did not want to comprehend that **spiritual** thought so far surpasses natural as to be

relatively ineffable, I said, Withdraw into your spiritual Society, and think some Thing, and retain it, and come back and bring it forth before me. They did so . . . but could not bring it forth ; for they did not find any idea of natural thought adequate to any idea of spiritual thought. (Continued under IDEA.)

—7. (Thus) spiritual wisdom is the wisdom of wisdom, and is therefore imperceptible to any wise man in the natural world. (Continued under CELESTIAL.)

327. I said, From these three experimental proofs, you see what is the difference between the Spiritual and the Natural ; and also the reason why a natural man does not appear to a spiritual one, nor a spiritual man to a natural one ; although they are consociated as to the affections and thoughts and the derivative presences.

— The Angels, also, had not previously known the differences between the Spiritual and the Natural, because there had been no opportunity before of comparing them together, by any man's being in both worlds at the same time ; and without a comparison these differences are not known.

328. (I continued,) These differences come forth, because you who are in the Spiritual World, and are thence spiritual, are in substantial things, and not in material ones ; and substantial things are the beginnings of material ones. You are in beginnings, and thus in singulars ; but we are in derivatives and composites. You are in particulars ; but we are in generals ; and, as generals cannot enter into particulars, so neither can natural things, which are material, enter into spiritual things which are substantial, any more than . . . a nerve can enter into one of the fibres of which it is composed . . . This is known in the world ; and therefore the learned are agreed that there is no influx of the Natural into the Spiritual ; but of the Spiritual into the Natural. This, then, is the reason why a natural man cannot think the things which a spiritual man thinks . . . and therefore Paul calls the things he heard from the Third Heaven unspeakable (2 Cor. xii. 2, 4).

— Add to this that to think spiritually is devoid of time and space . . .

345^e. (There is no hereditary evil) in the spiritual man ; because man is born into this man from the Lord.

347. That a polygamist . . . cannot become spiritual. — To become spiritual is to be elevated from what is natural ; that is, from the light and heat of the world into the light and heat of Heaven. (Continued under NATURAL.)

380^h. The things which are of life are called spiritual ; whereas the things which proceed from the natural sun are containants of life, and are called natural.

405. The love of children with spiritual consorts and with natural. (Fully quoted under CHILDREN.) 408, Ex.

— For the spiritual are spiritual in proportion as they partake of innocence.

426. What it is which discriminates the spiritual man from the natural, and which excites the latter against the former. Ex.

— The spiritual man is that into which everyone

is introduced through the love of doing uses, which love is also called charity ; and therefore in proportion as anyone is in this, he is spiritual ; but in proportion as he is not in this, he is natural . . .

432. He who is in love truly conjugal becomes more and more spiritual ; and in proportion as anyone is more spiritual he is more a man.

443. For no others than spiritual men are in conjugal love ; and the spiritual man is in wisdom ; and he therefore embraces no other delights than those which accord with spiritual wisdom.

482². Conjugal love . . . with those who are made spiritual by the Lord. Des.

532⁵. (From these two suns) comes the difference between the Spiritual and the Natural.

I. 1². Spiritual influx. Ex. (See INFLUX, here.)

5. Spiritual things cannot proceed from any other source than love . . .

9⁴. They who know nothing about the origin of spiritual things from their own Sun . . . can scarcely do otherwise than confound spiritual and natural things, and conclude that spiritual things are nothing but pure natural ones . . .

11. That the Spiritual clothes itself with the Natural, as a man clothes himself with a garment. Ex.

— The Spiritual, being a living force, is an active ; and the Natural, being a dead force, is a passive. It follows that whatever from the beginning has come forth in this solar world . . . is from the Spiritual through the Natural . . .

—². (As) the principal cause and the instrumental cause together make one cause, so do the Spiritual and the Natural. The reason why in producing effects these two appear as a one, is that the Spiritual is within the Natural as the fibre is within the muscle, and the blood within the arteries ; or as thought is within speech, and affection in tones ; and through these, it causes itself to be felt through the Natural.

12. That spiritual things, thus clothed in man, enable him to live rational and moral ; thus spiritually natural. Ex. —⁴.

17². (The notion that the Spiritual is a thin Natural.)

T. 103^e. For the soul is spiritual from its origin ; and the Spiritual has nothing in common with space ; and therefore it is like itself in a small volume as in a great one.

147². As from infancy they have learned the spiritual things of the Church . . . but put them below natural things . . . and as they have a seat in the mind nearest to speech, they can speak from them . . .

200^e. That at the time of the Lord's advent, the Scientific, the Rational, and the Spiritual would make a one, and that both (the latter) would serve the Spiritual. Sig.

280². The Natural can never by subtilization approach the Spiritual so as to become it. Ex.

339. For faith in its essence is spiritual, but in its form natural ; and therefore with man it becomes

spiritual natural ; for everything spiritual is received in what is natural in order to be anything with man. The naked Spiritual does indeed enter into man, but is not received . . .

[T.] 360. The difference between natural and spiritual faith and charity. Ex.

— . The heat and light from the spiritual Sun are the things from which are all spiritual things . . .

—². Thus as spiritual light is within natural light . . . and spiritual heat within natural heat, so is spiritual faith within natural faith, and spiritual charity within natural charity . . .

—³. Thus when man is in spiritual faith, he is also in natural faith . . .

— . The contrary happens if the Spiritual is not within the Natural, but the Natural is within the Spiritual. Ex. 361, Ex.

381⁵. With consummate hypocrites there is intestine enmity against truly spiritual men . . .

420. The Spiritual mind and the natural mind. Ex. (See MIND, here, and at 603.)

—². (Thus) the man who primarily regards the world and self is an external man, because he is natural not only as to body but also as to mind ; and the man who primarily regards the things of Heaven and the Church is an internal man, because he is spiritual in both mind and body. The reason he is spiritual as to the body also, is that his actions and speech proceed from the higher mind which is spiritual, through the lower mind which is natural . . .

479. That man has free will in spiritual things. Gen. art. 483. 485. 615.

494. The spiritual things of the Word and the Church which a man imbibes from love, and which his understanding confirms, remain with him ; but not in like manner civil and political things ; because spiritual things climb into the highest region of the mind, and form themselves there. Ex.

501. All in the Christian world since the advent of the Lord can become spiritual ; and one becomes spiritual solely from Him through the Word ; (whereas) miracles deprive man of free will in spiritual things ; and everything compulsory in such things betakes itself into the natural man, and shuts up the spiritual man as with a door, and bereaves this of all power to see any truth in light ; and therefore he would afterwards reason about spiritual things from the natural man alone, who sees everything truly spiritual inversely. (Continued under MIRACLE.)

503⁵. They replied, In our universal theology there is not anything spiritual which reason apprehends. (Continued under FAITH ALONE.)

571. In the second state (of regeneration) man becomes spiritual natural . . . and in proportion as the good of love then acts the first part, and the truths of faith the second, the man is spiritual, and a new creature.

597. Besides, through victory over the external man, man becomes spiritual, and he is then consociated by the Lord with the Angels, who are all spiritual. 599.

604. The new will is above the old one, in the

spiritual region ; and in like manner the new understanding.

607. For man was born to become spiritual . . .

—². When it is said that through regeneration man becomes spiritual, it is not meant that he becomes spiritual as an Angel is in himself : but that he becomes spiritual natural, that is, that inwardly in his Natural is the Spiritual, as thought is in speech . . .

— . The Natural, regarded in itself, is passive, or is a dead force ; but the Spiritual is active, or a living force . . .

612^e. As man, as to the interiors of his mind, has been born spiritual . . .

695³. But by the Spiritual they mean a purer Natural.

—^c. The several things of nature are like tunics, sheaths, and clothings, which engird spiritual things . . .

774. The Lord's perpetual presence . . . renders men able to become spiritual . . .

796⁵. Confirm themselves against the spirituality of charity. See T. 361².

Ad. 246. The Spiritual and the Natural in man. Ex. 642.

2/1281. How dangerous it is to explore spiritual and celestial things through natural knowledges. Of the Divine mercy it has been given to me that I dare do these things. Ex.

3/5525. The Celestial cannot be conjoined with the Natural except through the Spiritual . . .

D. 241⁴. Nay, the Spiritual itself, without the inmost as it were infilling it, is broken . . .

1057. Spiritual things (as distinguished from celestial) are represented by sharp and vibrating things ; by fluxions as it were lineal and reciprocal ; by striate things ; and also by dead white, and bright white things . . .

1058. In the human body . . . spiritual things are represented by the striated bodies, the as it were medullary ones, which are especially of a dead white ; and the grossly spiritual things, by the more visible ducts so conjoined and placed as to relate to a striated body ; thus by all the ducts . . . in which any liquid is secreted . . . 1075, Ex.

1059. Cortical substances relate to celestial things . . . Spiritual things relate to these, and flow forth thence. They are the beginnings of spiritual things . . . and they are of a different colour . . . bright white, or red. 1075, Ex.

1060. Thus the membranes, and also the muscular textures, are to be referred to the class of spiritual things.

1061. In like manner are spiritual and celestial things distinguished in Heaven . . . The male sex pertains to the classes of spiritual things, and the female to those of celestial things . . .

1106. The time when a newly resuscitated Soul comes among the spiritual. Ex.

1159. The infernals who pertain to the class of the **spiritual**. Ex.

1161. That the **spiritual** are averse to butter. Ex.

1163. But the **spiritual** are exceedingly delighted with milk, especially when uncooked . . .

1394. That there is a **Spiritual** in the Natural; and the Natural appears as nothing. Ex.

1734. For, as the fibres originate from their organic beginning, so do **spiritual things** from celestial ones.

2299. When there was discourse about **spiritual things**, a certain Spirit perceived (them) materially as small dead white lines, which is a sign that **spiritual things** are conceived of materially; which yet are not material, because they are forces from substances. When, therefore, those who, from physical things or the derivative philosophy, want to enter into things which are **spiritual**, and of faith, their material ideas remain, and are thus represented.

2301. But it is never forbidden to confirm . . . **spiritual things** by the Things in nature . . . For no one can have any idea of purely **spiritual things**, except through the things which are in the world . . .

—e. But such want to see **spiritual** and celestial things from natural ones, which is impossible; for how can that which is composite, so to speak, enter and penetrate the things which are component . . . 4758², Ex.

2476. Those who want to deduce **spiritual things** from things they have collected together, confuse themselves . . .

2635. Neither can **spiritual things** be translucent except from celestial ones; nor are celestial things celestial, except from the Lord.

3118. That natural things come forth from **spiritual things**. Ex.

3544. The infants who are **spiritual** are Known by . . .

3839^e. He inspired another person not to care for **spiritual things**, nor for confirmatory natural ones.

3856. Those who care for **spiritual things** only. Rep.

3863. It is not allowable to proceed from **spiritual things** to celestial ones. (See FACE, here.)

4066. As the **Spiritual** is the beginning and origin of natural things, natural things cannot possibly come forth, nor subsist, without the influx of **spiritual things** . . . Thus there must necessarily be **spiritual things** with which natural ones may correspond.

4136. The pulsation of the **spiritual**.

4522. The **spiritual** are such that the Involuntary continually draws them down every moment; but the Lord continually elevates them . . .

4719. With the **spiritual**, conjugal love begins from externals, thus from a certain lasciviousness. (Continued under MARRIAGE LOVE, and also under CELESTIAL.)

5163^e. (After death) the man comes successively into such things as are of the other life, and are called **spiritual**.

5519. (The celestial said) that they could not express the thousandth part by **spiritual** ideas.

5555. The **spiritual** apprehended these things well, and with delectation, because they are intelligences; but the celestial not so well, until something from a **spiritual** idea came into their idea, which is interior, and yet founded upon a **spiritual** idea: it is more general . . .

5574². They who are such become Genii, and lead any of the **spiritual** by their thought; for the **spiritual** are bent hither and thither according to various things . . .

5580. The celestial Angels saw and understood the **spiritual** writing . . .

5588^e. For the internals which are with the **spiritual** are closed, and therefore they speak about truths and goods.

5591. Through the common speech of Spirits, all can be together and speak, both the celestial with the **spiritual**, and the **spiritual** with Spirits of any kind . . .

5597. The celestial do not see rational things within themselves, as the **spiritual** do. (See CELESTIAL, here.)

5603. The **spiritual** are exceedingly delighted with songs.

5620. All harsh-*aspera*-letters pertain to **spiritual things**.

5626. **Spiritual** wisdom increases in proportion as one is removed from a material notion. Ex.

5851. Otherwise with the **spiritual**: the things they hear enter into the memory . . .

5905. Many of the **spiritual** cannot see those in the interior Heaven, or they see them in obscurity. (They see like birds of night, such as the nightingale. 5906.)

5933. How man becomes **spiritual**. Ex.

6049. Thinking **spiritually**. Ex.

6069. The **Spiritual** thinks of quality, and the Natural of quantity; thus the **Spiritual** is not bounded and terminated as is the Natural . . .

—, What is **spiritual** cannot by any method be thought naturally; but still it inflows into the Rational Natural as a cause does into an effect. See 6035.

D. Min. 4644. These are called the **spiritual**.

4714. The Spirits of the provinces of the cerebellum and cerebrum are completely separated from each other for the sake of the **spiritual**. Ex.

E. 30². For all **spiritual things** cease in natural ones; and in these have their ultimate plane.

92². Man becomes **spiritual** when he acknowledges the Divine, and, in special, the Lord, and loves to live according to the precepts in the Word; for, when he does this, he is conjoined with Heaven; and then there is a correspondence of the **Spiritual** with the Natural with him.

112⁴. Charity is the only source to man of what is **spiritual**.

116². Therefore the will is the **Spiritual** itself of man . . .

126². (Thus) Knowledges from the Word, and a life according to them, alone make man **spiritual** . . . 193^e. 195². 196.

148. With those who live according to the Lord's

precepts, and acknowledge the Divine in His Human, the interior mind is opened, and the man then becomes spiritual.

[E.] 150. 'Thyatira' = those of the Church with whom . . . the spiritual and the natural man make a one. Ex.

182³. Spiritual life distinguished from moral life. 187. 189. 195².

183². Good and truth united in a man make his life spiritual.

189^e. The proceeding Divine is called the **Spiritual**; and it is the Divine truth in Heaven; and, as all the Angels are receptions of it, they are **spiritual**; and so are men who receive the Divine truth in faith and life.

190². For to become **spiritual** is to imbue one's own spirit with truths from the Word. Ex.

274³. When the understanding of truth is from the good of the will, the whole man is **spiritual**. Sig.

275²¹. What is in the **spiritual** man does not come to the perception of the natural man, until he comes into the Spiritual World . . .

356⁴. No one can become **spiritual** without doctrine from the Word. Ex.

— . For man becomes **spiritual** through a life according to Divine truths . . . and through the removal of evils and falsities . . . Man becomes **spiritual** through regeneration, which is effected through truths and a life according to them.

404. That the **spiritual** man has been closed. Sig. and Ex.

409. 'Every bondman, and every freeman' = the natural man and the **spiritual** man (were destroyed).

—⁷. With those who love the Lord and Heaven above all things, the internal or **spiritual** man is open, and the external or natural man serves it . . . But with those who love themselves and the world above all things, the **spiritual** man is closed, and the natural man is open . . .

475⁴. To purify the **spiritual** man. Sig.

483^e. For the Divine inflows through the **spiritual** man into the natural man; but not into the natural man when the **spiritual** man over it is closed; and the **spiritual** man is opened through truths and a life according to them.

513¹⁶. At that time there were not any **spiritual** men . . .

—²⁰. Then the **spiritual** mind, which is called the **spiritual** man, is closed . . .

543⁴. The **spiritual** man is closed from infancy, and it is opened and formed only through Divine truths received in the understanding and will; and, as it is opened and formed, so are the evils of the natural man removed, and goods are implanted in their place . . . But in proportion as man commits and confirms himself in evils, the **spiritual** man is kept closed; and, when it is closed, the natural and sensuous man denies the Divine things of Heaven and the Church . . .

559². If a man is **spiritual**, all things of his understanding and will become **spiritual**; if a man is only natural, they all become natural and not **spiritual**; if sensuous, they all become sensuous.

—³. Hence **spiritual** men rarely think from sensuous things; for they think from rational and intellectual things.

569⁷. It is one thing to be rational, and another to be **spiritual**. Ex.

—⁸. The Rational does not introduce anyone into the **Spiritual** . . . for the **spiritual** inflows into the Natural by the mediumship of the Rational, and thus introduces. For the **Spiritual** is the Divine inflowing; for it is the light of Heaven, which is the Divine truth proceeding through the **spiritual** mind . . . into the natural mind, and it conjoins this with itself; and, through this conjunction, causes the natural mind to make a one with the **spiritual** mind.

— . As it is contrary to Divine order for man to enter into the **Spiritual** through the Rational, in the **Spiritual** World there are Angel guards to prevent this being done. Sig. and Ex.

—¹². The influx of **spiritual** things into rational things; and that of rational things into natural things. Sig.

582^e. In the **Spiritual** World there are both interior and exterior **spiritual** things. Interior **spiritual** things are all these which are of affection and the derivative thought . . . and exterior **spiritual** things have been so created that they may clothe interior **spiritual** things . . .

585^e. The **Spiritual** (that is, the Lord through **spiritual** influx), which regenerates, inflows through the Rational into the Natural, and so the latter is regenerated. Sig.

617¹⁵. With the Most Ancients there was **spiritual** influx, from the **spiritual** mind into the natural . . . **Spiritual** things with them were quite distinct from natural ones; **spiritual** things resided in their **spiritual** mind, and natural things in their natural mind, so that they did not immerse anything **spiritual** in their natural mind, as **spiritual** natural men are wont to do; and therefore if they had committed **spiritual** things to the natural memory . . . they would have begun to reason from the natural man about **spiritual** things, and to infer **spiritual** things thence, which [such] never do . . . They would have extinguished all their celestial life, and would have formed natural ideas about **spiritual** things. Sig. (by eating of the tree of knowledge).

619¹⁰. For all good inflows through the **spiritual** man, or mind, into the natural . . .

650¹⁹. For from creation it has been given to the **spiritual** man to see all things of the natural man, and at the same time to perceive the agreement or disagreement thereof with the **spiritual**, in order that he may be able to rule him . . . and thus to become **spiritual** even as to effects . . .

654². Man's **spiritual** thought, which is conjoined with the affection of truth, or of falsity, does not appear until man has put off the natural body . . . He then thinks **spiritually**, and speaks **spiritually** . . . Thought with the merely natural man after death is still **spiritual**, but gross, without intelligence of truth and affection of good; for it consists of ideas which correspond, which indeed appear like material ones, but are not so.

—⁴. Every man has an Internal, which sees from

the light of Heaven, and which is called the internal **spiritual** man, or the internal **spiritual** mind; and an External, which sees from the light of the world, and which is called the external natural man, or the external natural mind. With every man of the Church . . . the internal **spiritual** man must be conjoined with the external natural man; and, when they have been conjoined, the **spiritual** man, being in the light of Heaven, dominates over the natural man who is in the light of the world . . . But when the natural man is not conjoined with the **spiritual**, nor subordinate thereto—which is especially the case when the **spiritual** man has been closed, as it is with those who deny the Divine things of the Word and of the Church, for they then see nothing from the light of Heaven—then the natural man is in blindness as to **spiritual** things, and by his Rational perverts all the truths of the Church. Tr.

—¹⁵. And if man does not become rational he cannot become **spiritual**. Ex.

—³³. As every man of the Church has a **Spiritual**, a Rational, and a Natural, Solomon built three houses: the temple for the **Spiritual**; the house of the forest of Lebanon for the Rational; and the house of the daughter of Pharaoh for the Natural.

—⁵⁷. When man is natural, he is in Egypt; when he becomes rational, he is in Assyria; and when he becomes **spiritual**, he is in the land of Canaan, thus in the Church.

—⁶². Every man is born natural, and therefore the natural man is first to be cultivated, to the end that he may at last serve as a basis for the man's intelligence and wisdom. And then, through the knowledges which have been implanted in the natural man, the Intellectual is formed, in order that the man may become rational. But in order that from rational he may become **spiritual**, he must undergo temptations; for through these the Rational is mastered . . . Finally . . . he becomes **spiritual**; for the Rational is the intermediate between the **Spiritual** and the Natural; and therefore the **Spiritual** inflows into the Rational, and through this into the Natural . . . Memory is of the natural man; understanding, of the rational; and will of the **spiritual** . . . Rep. (by Israel in Egypt, in the wilderness, and in Canaan).

677². These were not merely natural, but were also somewhat **spiritual**. Sig. and Ex.

70S. In the body of the Grand Man, from the breast to the loins, are those in love towards the neighbour: these are called **spiritual** . . .

714². Every man is born sensuous, and through life in the world becomes natural more and more interiorly, that is, rational, according to moral and civil life, and he thence acquires a lumen. But afterwards this man becomes **spiritual** through truths from the Word, or from doctrine from the Word, and through a life according to them.

— For knowledge, and the faculty of reasoning, do not make man **spiritual**; but the life itself. Ex.

724⁴. The goods and truths which procreate are in the **spiritual** man, and the truths and goods procreated are in the natural man . . .

— Thus the **spiritual** man is continually enriched

by the elevation of truths and goods out of the natural man, which will procreate anew as parents.

730³¹. When man has become rational, he can be led by the Lord and become **spiritual**, which is done through the implantation of the Knowledges of truth from the Word, and at the same time through the opening of the **spiritual** mind, which receives the things which are of Heaven, and through the calling out and elevation of those Knowledges from the natural man, and through conjunction with the **spiritual** affection of truth. This opening and conjunction are not possible without temptations . . . —³⁶, Rep.

739³. If he advances further . . . the interior degree is opened, and he becomes **spiritual**; but no further than in so far as he is affected with truths, understands them, wills them, and does them . . . For the **spiritual** man is in Heaven. Ex.

754. For all that which proceeds from the Lord is called **spiritual** . . .

763³. But no one thinks and reasons **spiritually** unless he is in illustration from the Lord, and thence in the affection of **spiritual** truth; for these are in the light of truth . . . which is called **spiritual** light; and consequently they who are in this light are **spiritual**. But those who are in falsities, however acutely they may think and reason, are not **spiritual**, but natural . . .

790⁶. The **spiritual** mind is primarily opened by the man's abstaining from doing evils because they are contrary to the Divine precepts. Ex. 798⁶.

—⁸. So much for the opening of the **spiritual** mind; now, as to its formation: it is formed from the things which are in the man's memory from the Word. Ex. . . The **spiritual** mind can be formed from *genuine* truths only . . . The truths elevated into the **spiritual** mind are not in a natural form, but in a **spiritual** one. Truths in a **spiritual** form are such as are in the **spiritual** sense . . . Hence, after death, when the **spiritual** mind is opened, the man no longer thinks and speaks naturally, but **spiritually**. But while he lives (here) he does not know what he thinks in his **spiritual** mind, but only what he thinks from that mind in the natural one. (Fully quoted under MIND.)

798⁴. Then faith is **spiritual**. 800², Ex.

832³. All love becomes **spiritual** through truths from the Word . . .

846⁶. For the Natural cannot enter into the **Spiritual**; but the **Spiritual** can enter into the Natural . . .

902. How **spiritual** life is acquired. Ex.

1196². All that proceeds from the Sun which is Divine love is called **spiritual**; and all that proceeds from the sun which is fire is called natural. The **Spiritual**, from its origin, has life in it; but the Natural, from its origin, has nothing of life in it. And as, from these two fountains of the universe, all things in both worlds have come forth and subsist, it follows that there is a **Spiritual** and a Natural in every created thing: a **Spiritual** as a soul, and a Natural as a body . . . or a **Spiritual** as a cause, and a Natural as an effect. Ex. 1197², Ex. D. Wis. xii. 1.

1203². The soul of plants also is **spiritual**. Ex.

[E.] 1206². That nothing in nature comes forth except from the **Spiritual**, and through it. Ex.

1207². That nature . . . has been created in order that the **Spiritual** may be clothed from it, and be terminated in it. Ex.

1208². That there are two general forms . . . a **spiritual** form such as is that of animals, and a natural one such as is that of plants. Ex.

1209². That there are three forces in everything **spiritual**; a force of acting, a force of creating, and a force of forming. Ex. 1211⁴.

1210². That from the **Spiritual**, through these forces, come forth plants, and also animals, both those which appear in Heaven, and those which appear in the world. Ex.

—^e. This ultimate of the **Spiritual** is in the Earth, in its earths and waters; and from this ultimate the **Spiritual** produces plants of every kind . . . in which the remaining **Spiritual** manifests itself only in a certain likeness to animals.

1211^e. The difference is, that the earths *there* are **spiritual** from their origin, but here they are natural; and that the productions from our earths are effected from the **Spiritual** by means of nature, but in those earths, without nature.

1212². Affections appear formed into animals by the **Spiritual** in its mediates; and into plants by the **Spiritual** in its ultimates, which are earths there; for the **Spiritual** from which [they are], in its mediates is alive, but in its ultimates is not alive. In its ultimates, the **Spiritual** retains no more of what is alive than is sufficient to produce a likeness of what is alive . . .

1214². (**Spiritual** uses, and natural uses.)

1215³. Nature merely serves the **Spiritual** which proceeds from the Sun as a producing means . . .

J. (Post.) 249. Those in the delight of the love of commanding cannot become **spiritual** . . .

271. They speak **spiritually**, write **spiritually**, and think **spiritually**; but they are not aware that they do not do all naturally; and therefore they were instructed that there is no ratio between the **Spiritual** and the Natural, thus no conjunction by continuity, but by what is discrete, which is by correspondences . . . They were further shown by ascent to the Third Heaven that there is a like [relation] between the Celestial and the **Spiritual** as there is between the **Spiritual** and the Natural—that there is no ratio, that is, that the Natural cannot by continual purification become **spiritual**, nor the **Spiritual** celestial . . . but it is as between cause and effect . . . De Verbo 3².

De Verbo 6³. Everyone has some natural idea about **spiritual** things . . .

—⁴. (**Spiritual** theology, and natural theology.)

19. For natural things are effects from **spiritual** things; and **spiritual** things are effects from celestial ones. —³, Ex.

D. Love iv². Uses . . . are **spiritual**; and the forms of uses . . . are natural.

xvii^e. If a man, by combat against evils as sins, has

procured for himself anything **spiritual**, although it is a very little, he is saved. Sig.

xxi³. That the Lord . . . formed these things from His own **Spiritual**, which proceeds from Him as a Sun . . .

D. Wis. i. For what is Divine is **spiritual**, and not natural.

vii. 1. All the **Spiritual** in its essence is a man, thus everything of love and wisdom which proceeds from the Lord, for this is the **Spiritual**. Ex.

5. That then man from natural becomes **spiritual**. Ex.

—³. Hence it is that thoughts of **spiritual** things are quite different from thoughts of natural things, in like manner affections, and so different, that they transcend and do not fall into natural ideas, except a little into the interior rational sight . . .

—⁴. (Thus) the Natural and the **Spiritual** differ like shade and light.

— . For there are the **spiritual** sensuous, the **spiritual** rational, and the **spiritual** celestial; and there are the **spiritual** evil and the **spiritual** good . . .

—^e. Thus man from natural becomes **spiritual** as soon as the lungs and heart cease to be moved; and thereby the material body is removed from the **spiritual** body.

viii⁵. The first of an animal and a plant is natural . . . whereas the first of a man is **spiritual** . . .

—⁷. An Angel and a Spirit . . . takes with him from the inmost things of nature a medium between the **Spiritual** and the Natural . . .

xi. 5a². That a **spiritual** man is also a moral and civil man. Ex.

— . Many believe that those are **spiritual** who know **spiritual** truths, still more those who speak them, and still more those who perceive them with some understanding; yet they are not **spiritual** . . . These alone do not make man **spiritual**, for love from the Lord is lacking in them. which love is the love of uses, called charity: in this the Lord conjoins Himself with man, and makes him **spiritual**; for he then does uses from the Lord, and not from himself. Ill.

— . (The **Spiritual**, the Moral, and the Civil in the various commandments. Ex.)

—³. Then is the **Spiritual** in the Moral and Civil.

—⁴. (Thus) he who separates the **Spiritual** from the Moral and the Civil is not a **spiritual** man, nor a moral and civil one.

xii. 1. A **Spiritual** from their Sun is adjoined to the natural essence from our sun . . .

3. And **spiritual** things are those from which are natural things.

4. There is no ratio between the Natural and the **Spiritual**, but there is a conjunction by correspondences . . .

Coro. 30. A **spiritual** man is an erect man . . . (Further des. by comparisons.) Inv. 20.

Docu. 302. A^e. All things of nature are like sheaths around **spiritual** things . . . This is the cause of all the wonders in nature.

Spiritual Angel. *Angelus Spiritualis.*

See under SECOND HEAVEN, and SPIRITUAL KINGDOM.

A. 178. (The resuscitated) are then left to the **Spiritual Angels**. 181. 2119.

182. See CELESTIAL ANGEL, here. 418². 1013⁴. 1042. 1525^e. 2157. 3839². 3886. 6600². 9809. 10608². H.21. S.74. R.231. 896. M.64². E.240². 831². 1215. D. Wis. i².

201^e. The **Angels** and angelic Spirits who are called **Spiritual** are of a similar nature to the people after the Flood who were regenerated.

203. But the **Spiritual Angels** speak about faith, and also confirm the things of faith by intellectual, rational, and scientific things; but never form conclusions from them about faith . . . for these **Angels** also have a perception from the Lord of all things which are of faith, but not such a perception as the celestial **Angels** have. The perception of the **Spiritual Angels** is a kind of conscience . . . 393^e. 1384^e, Ex.

314. The **Spiritual Angels**, after light has been given to one resuscitated, perform for him all the kind offices he can ever desire in that state, and instruct him about the things in the other life . . . If he has been in faith, and longs for it, they also show him the wonderful and magnificent things of Heaven.

1042. The **Spiritual Angels**, who have all been regenerated men of the **Spiritual Church**, when presented to sight as such, appear with a rainbow about the head. Ex.

1273. When the Souls are about to leave the company of the **Spiritual Angels** . . . they are led about by the **Angels** to many Societies . . .

1529. The Lord appears to the **Spiritual Angels** as a Moon. 1531. 1861¹⁵. 2069^e. 2776.

2069³. **Spiritual truth** is that which there is with the **Spiritual Angels** . . . and also love towards the neighbour.

2089. The **Spiritual Angels**, because in truths, are called 'Principalities.'

2249^e. This (purification of the ideas by the reading of the Word on earth) takes place more with the **Spiritual Angels** than with the celestial: for, according to the purification of their ideas they are perfected for the reception of celestial things.

2776³. If the Lord had not united the Human essence to the Divine . . . no **Spiritual Angel** would have had any capacity to understand and perceive good and truth, thus nothing of happiness, and consequently nothing of salvation.

3691⁴. They who are in charity towards the neighbour, so as to have a perception of charity, and not so much a perception of love to the Lord, are in a lower degree of good and truth, are in the interior or Second Heaven, and are thus more remote from the Lord, and are called **Spiritual Angels**.

3735³. The Lord's 'blood' = His Divine love, and the reciprocal with man, such as is the love with the **Spiritual Angels**.

3886^e. The **Spiritual Angels** belong to the province of the lungs.

4286². See SECOND HEAVEN, here. 5145². 8827. 9741. H.31.

5145⁴. With those who have conscience, as the **Spiritual Angels**, there are also terminations, but from the second or third degree to the ultimate; the first degree with them is closed. It is said, from the second or third degree, because conscience is interior and exterior. Ex.

5342². When the age of childhood begins . . . he is kept in a state of charity . . . which state lasts with many until adolescence: he is then among the **Spiritual Angels**.

8261³. The **Spiritual Angels** especially are affected with songs which treat of the Lord, His Kingdom, and of the Church.

H. 21. See CELESTIAL KINGDOM here. —(e). 25.

25(i). The difference between the **Celestial Angels** and the **Spiritual Angels**. Refs.

—(k). That the **Spiritual Angels** reason about the truths of faith, as to whether it is so, or not. Refs.

241. The speech of the **Spiritual Angels** des. (See SPEAK, here.) D.5112.

251. The influx of the **Spiritual Angels** with man is into his head from the forehead and temples to every part beneath which is the cerebrum, because this region of the head corresponds to intelligence.

N. 4. In the expanses under these are those who are called **Spiritual Angels**, many of whom are from the Ancient Church. Those who are there are called **Spiritual Angels** from spiritual love, which is charity towards the neighbour.

S. 64. The **Spiritual Angels**, that is, the **Angels** of the **Spiritual Kingdom** (see S. 63) are in the spiritual sense of the Word. (From experience.) 67, Ill.

R. 616. Confession of the Lord from joy of heart by the **Spiritual Angels** in the lower Heavens. Sig. and Ex.

T. 686. They who have been regenerated through the Divine truth of faith, go dressed in garments of white fine linen, and are called **Spiritual Angels**.

D. 5121. When the **Spiritual Angels** enter into the celestial sphere, they become as it were insane, and are affected with pain, and at once cast themselves out of it.

D. Min. 4711. But the **Spiritual Angels**, or the **Spiritual Heaven**, in which are the men of the Ancient and the present Church, have the Voluntary completely destroyed, and cannot be regenerated except only as to the Intellectual, in which a new will is formed by the Lord, and from which the will proper to them is completely separated.

E. 831³. The reason the **Spiritual Angels**, from the spiritual love which makes their life, are affections of truth, and not affections of good, is that they are . . . regenerated in a different way from the **Celestial Angels**. For the **Spiritual Angels** first admit truths into the memory, and thence into the understanding, which is thereby formed; and then, in so far as they are spiritually affected with Divine truths . . . they are perfected.

—⁴. But the **Spiritual Angels** do not admit any truth . . . unless they see it; for the **Angels** in that

Heaven see truth from the light of truth . . . These Angels are perfected in understanding in so far as they are in the love of truth for the sake of life . . .

[E. S31]⁵. As their love is the love of truth, they acknowledge as the neighbour truth in act, which is called spiritual good, thus the good of the Church, the good of the society in which they are, the good of their fellow citizens in the society, consequently the moral good which is called sincerity, and the civil good which is called justice; and therefore their love towards the neighbour consists also in the exercises of it, which are works. All there love uses, and are intent on works, whereby they keep their thoughts as it were at home, and withhold them from idleness . . . They know that none can be kept in spiritual love except those who perceive delight in works . . . (Continued under SECOND HEAVEN.)

1042³. But the Angels who receive the Lord's Divine truth more than His Divine good are called **Spiritual Angels**, because the Spiritual Kingdom is of them. 1228².

De Verbo 3². I have often been sent among the **Spiritual Angels**, and have spoken with them spiritually. (Continued under SPEAK.)

—7. The writing of the **Spiritual Angels** is, as to the letters, like the writing of men; but each letter signifies a Thing. (Continued under WRITE.)

8². When man is reading the Word holily, the **Spiritual Angels** perceive the truths therein according to the correspondences, and the Celestial Angels the goods; but . . . the Celestial Angels do not perceive the goods there immediately from the man, but mediately through the **Spiritual Angels**. Ex.

26. See SPEAK, here.

Spiritual Celestial. *Spiritualis Coelestis.*
Spiritual of the Celestial. *Spirituale Coelestis.*

See under BENJAMIN.

A. 3969³. 'Benjamin'=the spiritual celestial man. Ex.

4585. That now there was the **Spiritual of the Celestial**. Sig. and Ex.

—'. 'Ephrath'=the **Spiritual of the Celestial** in a former state; and 'Bethlehem'=the **Spiritual of the Celestial** in a new state. 4594³. 6245. 6247.

—⁵. The intermediate between the internal of the Natural and the external of the Rational is what is meant by the **Spiritual of the Celestial**, which is signified by 'Ephrath' and 'Bethlehem,' and is represented by 'Benjamin.' This intermediate derives something from the internal of the Natural, which is 'Israel,' and the external of the Rational, which is 'Joseph' . . . In order that anyone from being spiritual may become celestial, he must necessarily advance through this intermediate . . . and the nature of the advance through this intermediate is here described by Jacob's coming to Ephrath, and Rachel's bringing forth Benjamin there . . . The **Spiritual of the Celestial** is this intermediate; which is called spiritual from the spiritual man—who, regarded in himself, is the interior

of the Natural—and celestial from the celestial man—who, regarded in himself is [the exterior] of the Rational. 4592.

4592³. The Lord alone was born **spiritual celestial**, and therefore He was born at Bethlehem . . . The reason He alone was born **spiritual celestial** is that the Divine was in Him. 4594².

4594. The resurrection of a new **Spiritual of the Celestial**. Sig. and Ex.

—². The reason the Lord was born a **spiritual celestial** man, was that He might be able to make His Human Divine, and this according to order, from the lowest degree to the highest . . . for the **Spiritual of the Celestial** is intermediate between the natural or external man, and the rational or internal man; thus below it was the Natural or external, and above it the Rational or internal.

5689. That the Divine is with the **Spiritual of the Celestial** also, which is the medium, because it proceeds from the Celestial of the Spiritual, which is truth from the Divine. Sig. and Ex.

6247. For the **Spiritual of the Celestial** is the truth of good, thus the affection of truth from good.

6372. 'A lawgiver from between his feet' is mentioned, in order that there may be signified the **Spiritual of the Celestial**, or the truth which is from good; for at that time the Spiritual Kingdom was not distinct from the Celestial Kingdom . . .

9406⁴. 'To find Him at Ephrata'=in the **spiritual celestial** sense of the Word.

D. 4627³. The medium between the external and the internal man is called the **Spiritual of the Celestial**.

E. 322². The Third Heaven is conjoined with the Second through intermediate Angels, who are called celestial spiritual and **spiritual celestial** Angels. These, together with the Angels of the Third Heaven, constitute the higher Heavens . . .

J.(Post.) 132. Evil Spirits cannot approach the Chinese (there), because they are of a **spiritual celestial** genius.

Spiritual Church.* *Ecclesia Spiritualis.*

See under ANCIENT CHURCH, CELESTIAL CHURCH, ISRAEL, JERUSALEM, SAMARIA, VINE, and VINEYARD.

A. 870³. The regeneration of the **Spiritual Church**. Tr.

895². Men now have to learn these things . . . for the man of the **Spiritual Church** knows nothing but what he learns . . . and if he learns what is false . . . he believes it, because he has no other perception than that it is so . . .

916². It is called the **Spiritual Church** when it acts from charity . . .

1013². After this Church perished the Lord created a new Church, which was not a Celestial Church, but

* For those passages which treat of the members of the Spiritual Church under the name of *the spiritual*, see under SPIRITUAL, from beginning to end. They are also treated of in many passages quoted under SPIRITUAL KINGDOM, and CELESTIAL CHURCH.

a **Spiritual Church**. This was not 'a likeness,' but 'an image,' of the Lord, (which)=spiritual love, that is, love towards the neighbour, or charity. Ex.

1043^d. When the Voluntary is wholly corrupt, a new will is formed in the Intellectual, as was done with the man of the Ancient Church, and as is done with every regenerated man of the **Spiritual Church**; and then his cloud is dense, for he has to learn what is good and true . . .

1062. Besides these three kinds of men (signified by Shem, Ham, and Japheth) there are no others who are to be called men of the **Spiritual Church**.

1069. 'A vineyard' (as that planted by Noah)=the **Spiritual Church**. Ex. and Ill.

—². 'Israel' in the Word, = the **Spiritual Church**.

—⁴. 'A vine,' also, = the **Spiritual Church**. Ill.

1071.

—⁵. The parables of the labourers in the vineyards = **Spiritual Churches**.

— . As the primary thing of the **Spiritual Church** is charity . . . the Lord describes the **Spiritual Church** in (the passage beginning), 'I am the true Vine' (John xv. 1-5, 12). From this it is evident what the **Spiritual Church** is.

1186⁷. In Is. xix. 23-25, it treats of the **Spiritual Church**, which is 'Israel;' its reason, 'Assyria;' and its knowledge, 'Egypt.' These three constitute the intellectual things of the man of the **Spiritual Church**, which succeed one another in the order indicated (in the words) 'A highway from Egypt to Assyria . . . ' 25SS¹³.

1949^e. 'Ephraim'=the Intellectual of the **Spiritual Church**.

2001. When the **Spiritual Church** is treated of, 'God' is mentioned.

2039⁵. 'Jerusalem'=the **Spiritual Church**. 2761⁵. 2781³.

2177. See MEAT-OFFERING, here.

2220². 'Samaria'=the perverted **Spiritual Church**, which, as to evils in general contrary to the good of charity, is called 'Sodom;' and as to falsities in general contrary to the truths of faith, is called 'Gomorrhah' . . .

2312. In Gen. xix., by 'Lot' is described the state of the **Spiritual Church** which is in the good of charity, but in external worship—how **this Church** decreases in course of time. (These states of decrease enum. 2313.)

2314. By the inhabitants of Sodom is described the state of those within the **same Church** who are against the good of charity. (Their successive states enum. 2315.)

2362. The affection of truth constitutes the **Spiritual Church**.

2454⁴. 'He who is in the field'=those in the **Spiritual Church**: 'let him not turn back to take his clothes'=not to turn away from good to truth . . .

2588¹³. 'The garden of God'=the **Spiritual Church**.

2612. The **Spiritual Church** is (now) represented by (Hagar) and her son. 2661, Ex. 2667^e. 2719.

2669. 'The son of the handmaid will I make a great

nation'=the **Spiritual Church**, which should receive the good of faith . . . that is, charity. . . The Lord's Kingdom is celestial and spiritual. Ex. 2699.

—^e. The good of faith is what makes the **Spiritual Church**; the truth of faith (only) introduces to it.

2697. For the man of the **Spiritual Church** seems to be regenerated through the truths of faith, and is not aware that it is through the good of truth . . .

2702. As the **Spiritual Church** is treated of, the Word is called 'a well;' not 'a fountain.'

2708. See CELESTIAL, here. 3240.

—^d. The **Spiritual Church** is here treated of, which, however much inhabited and cultivated, is called 'a wilderness,' relatively.

2709. 'He was an archer'=the man of the **Spiritual Church** . . . because he defends himself by truths, and disputes about them. Ill.

2710. See CELESTIAL CHURCH, here. 2954. 3118^e. 3246³. 5120⁵. 5733. 7120. E. 154².

2717. As the **Spiritual Church** is in the affection of truth, and is a Church from this affection, this affection is here signified by his 'mother.'

2718. 'A wife from the land of Egypt'=the affection of knowledges which appertains to the man of the **Spiritual Church**.

— . In this verse is described the man of the **Spiritual Church**, what his quality is as to good, that is, as to the essence of his life, namely, that the good with him is obscure, but that it is illuminated by the Lord's Divine Human; from which illumination there comes forth in his Rational the affection of truth, and in his Natural the affection of knowledges. (Continued under AFFECTION OF GOOD.)

—^e. (How the men of the **Spiritual Church** can come from obscurity into light.)

2719. These rational things are appearances, not from a Divine origin but from a human one, which are adjoined for the reason that without them the **Spiritual Church** would not comprehend doctrine, and thus would not receive it. For the man of the **Spiritual Church** is relatively in obscurity, and therefore doctrine must be clothed with such appearances as are of human thought and affection, but are not discrepant to such a degree that the Divine good cannot have in them some kind of a receptacle. Tr.

2764. In Gen. xxii. it treats of the Salvation of those who constitute the Lord's **Spiritual Church**, through the union of His human to His Divine essence. 2805^e. 2807².

2805^e. See RAM, here. 2830⁶.

2832. Both these classes are indeed in the Lord's **Spiritual Church**, but they are not of the Church.

—⁵. To multiply the truths of the **Spiritual Church**. Sig.

2861^e. The things which follow regard in a series the Lord's **Spiritual Church**, but that which is among the gentiles.

2901. In Gen. xxiii. a new **Spiritual Church** is treated of, which was raised up by the Lord after the former one had quite expired.

[A.] 2909⁴. See **HEBRON**, here.

2913. 'The sons of Heth'=those with whom there was to be a new **Spiritual Church**. Ex.

—³. It does not treat of any Church among the sons of Heth; but in general concerning the resuscitation of the **Spiritual Church** by the Lord, after a former one is consummated.

2930. With the spiritual, or in the **Spiritual Church**, the Intellectual is separated from the Voluntary, and the man is reformed as to the Intellectual, and therein is formed a new will and a new understanding. Refs.

2950. The Lord's joy on account of the good will of those who are of the new **Spiritual Church**. Sig. and Ex. 2952.

2959^e. For the **Spiritual Church** is reformed and regenerated through truth.

2960^e. (Thus) there is here described the man of the **Spiritual Church**, and the quality of his state while he is as yet immature; also what its quality is when he begins to be mature; and, finally, when he has matured.

3231. In Gen.xxv. it treats, secondly, of the **Spiritual Church**, which is represented by 'Ishmael,' and of its derivations. 3240. 3263.

3240. How the celestial Church differs from the **Spiritual Church**. Ex. . . Those who are of the **Spiritual Church**, and are called the Spiritual, are in faith, namely, in the good and truth of it. . . The good which is with the spiritual is charity towards the neighbour, and the truth which is with them is of faith. . . As there are two classes of the spiritual—those more in good, and those more in truth—they have two kinds of doctrinals. Sig. and Ex.

—⁵. In Jer.xxv.17-26 the desolation of the **Spiritual Church** is treated of; and the different classes of this **Church** are enumerated in order.

3241³. As those of the **Spiritual Church** have no perception—as have those of the Celestial Church—of what is good and true, but acknowledge as truths the things they have learned, and are on that account continually in dispute about them, and reasoning whether it is so, and each one remains in that doctrinal teaching, and calls it true, which is of his own Church, there are so many differences. Des. . . Still, they together form one Church, when all acknowledge charity as the essential. . .

3263². The Lord's **Spiritual Church** is throughout the whole world; for it is not confined to those who have the Word. . . but is also with those who have not the Word, and therefore are altogether ignorant of the Lord, and consequently know no truths of faith. . . For there are many among the gentiles who know, from rational light, that there is one God. (Continued under **NATION**.)

—³. (Thus) 'Ishmael,' and 'the Ishmaelites'=those of the Lord's **Spiritual Church** who as to life are in simple good, and therefore as to doctrine are in natural truth.

3267². The Lord's **Spiritual Church** is scattered through the whole world, and is everywhere various as to. . . the truths of faith. Sig. . . It is the same with

the **Spiritual Kingdom** in the Heavens. . . Yet it is one, because charity is the principal thing with all; for charity makes the **Spiritual Church**, and not faith, unless you call charity faith. (Continued under **CHARITY**.)

3268. (The twelve sons of Ishmael)=all things which are of the **Spiritual Church**, especially with the gentiles. Ill.

3272. The primary things of this **Spiritual Church**. Sig. and Ex.

3289. The struggle in the **Spiritual Church** as to the priority of good or truth. Sig.

3325³. (This dispute has existed) because the **Spiritual Church** is such that it must be introduced into good through truth, without having a perception of good, except such as lies concealed in the affection of truth, at which time it cannot be discriminated from the delight of the love of self and of the world. . .

—¹¹. See **FIRST-BORN**, here.

3391³. The prophecy of Deborah and Barak concerning the resuscitation of the **Spiritual Church**. Ex.

3399². They who are of the **Spiritual Church** cannot adulterate good so far as to profane it, because they cannot receive good so far as to have a perception of it. . . But they can profane truth, because this they can acknowledge. Yet in the last time of the Church they cannot acknowledge truth. . . 3402.

3401. A decree from the Lord in the **Spiritual Church**. Sig. and Ex.

3571². **Spiritual Churches**. Sig.

3580³. The vastation of the **Spiritual Church**. Sig.

3654⁴. These truths are called spiritual goods, and make the **Spiritual Church**. . .

3686. 'The Hittites'=the Lord's **Spiritual Church** with the gentiles.

3708⁴. A new **Spiritual Church**. Tr.

3720. By 'the temple' is signified the Lord's **Spiritual Church**. . .

3963². Whether you say the Church of faith in which is good, or the **Spiritual Church**, it is the same.

3969⁸. For there are two things which constitute the **Spiritual Church**: the Intellectual, and the Voluntary. (Rep. by Ephraim and Manasseh.)

—¹². 'Joseph'=the good of the **Spiritual Church**. (=the **Spiritual Church**. —¹⁴.)

4014^e. The scientific and rational things with the man of the **Spiritual Church**. Sig.

4292. Whether you say the spiritual man, or the **Spiritual Church**, it is the same. . .

4328. The Ancients, who formed the Lord's **Spiritual Church**, had the Voluntary completely destroyed, but the Intellectual entire, in which the Lord, by regeneration, formed a new Voluntary, and, through it, a new Intellectual. Refs. and Rep. 4601³.

4333². (There was a Last Judgment) when the **Spiritual Church**, which was after the Flood, and is called the Ancient, ceased.

4434⁹. In the **Spiritual Church**, the wife represents good; and the man, truth. . . S647.

4545². As 'Jerusalem' = the **Spiritual Church** . . . and the **Spiritual Church** is that which is in truth from faith and from charity, therefore . . . of Jerusalem is predicated 'garments.'

4823². In the **Spiritual Church**, the man is in truth, and the wife in the good of that truth. They are so actually, for man's interiors have undergone this reversal (from the state in the **Celestial Church**).

5113. The Intellectual of the **Spiritual Church**. Sig. . . . Where the **Spiritual Church** is treated of, its Intellectual is treated of, because with the man of that **Church** it is the intellectual part which is regenerated and made a **Church**.

—². That the intellectual part is regenerated with those of the **Spiritual Church**, may be evident from the fact that the man of that **Church** has no perception of truth from good—as had those who were of the **Celestial Church**—but he must first learn the truth which is of faith, and imbue his Intellectual with it, and thus, from truth, Know what is good; and, after he has thus got to Know it, he can think it, then will it, and at last do it, and then a new will is formed by the Lord in his intellectual part. Through this new will, the spiritual man is elevated by the Lord into Heaven, evil still remaining in his Own will, which will is then miraculously separated, by a higher force, whereby he is withheld from evil, and kept in good. (Continued under **CELESTIAL CHURCH**.)

5117⁷. The instauration of the **Spiritual Church**. Tr.

—³. 'Wine' is predicated of the **Spiritual Church**, (and therefore) wine was commanded for the Holy Supper. 5120⁵, Ex.

5620⁵. 'Tyre' = the **Spiritual Church** such as it was in its beginning, and such as it afterwards became; but as to the Knowledges of good and truth.

5622². The tribe of Levi was chosen for the priesthood, because by it was signified charity, which is the essential of the **Spiritual Church**.

5803. See **ISRAEL**, here. 5837. 6277².

5922¹². 'Lebanon' = the **Spiritual Church**.

6240². The reason those of the Lord's **Spiritual Church** are interiorly natural, is that they acknowledge as truth only that which they have imbibed from parents and teachers, and have afterwards confirmed with themselves; and they do not inwardly see and perceive whether it is true from any other source than from the fact that they have confirmed it with themselves. It is otherwise with the celestial; and hence it is that these are rational, but the former interiorly natural. . . **Spiritual good**, which is represented by 'Israel,' is in the interior Natural.

6296. See **EPHRAIM**, here.

6384². Hence (those represented by Zebulon) are in obscurity more than all others in the **Spiritual Church**. Ex.

6417. 'Joseph the son of a fruitful one' = the **Spiritual Church**. Ex.

6418². They who are of the Lord's **Spiritual Church**, which **Church** is here represented by 'Joseph,' from truth from the Word learn to know what is good, and thus through truth are initiated into good. Hence

their fructification, which is signified by 'a fruitful one.'

6419². For the **Spiritual Church**, which is represented by 'Joseph,' is continually being attacked, but the Lord is continually protecting it. Hence, in the Word, the things which are of that **Church** are compared to a city which has a wall, outworks, gates, bolts. Ill.

6422². That those who are in falsities persecute with all hostility the man of the **Spiritual Church**. Sig.

6423. That (the man of the **Spiritual Church**) is safe by the combating truth of doctrine. Sig. and Ex.

6426. As the good of truth is the very essential itself of the **Spiritual Church** . . .

6427. The truth of faith in the Lord's **Spiritual Church** is various: for in one **Church** that is said to be truth which in another is said not to be truth, and this according to the doctrine of each. Thus doctrinals are what are called truths. These truths are what are conjoined with good, and make the good of the **Spiritual Church**; and hence the good becomes such as the truth is; for good has its quality from truths. (Thus) the good of the **Spiritual Church** is impure, and, being impure, the spiritual cannot be admitted into Heaven except through Divine means, the veriest of which is that the Lord came into the world, and made the Human in Himself Divine. Through this, the spiritual have been saved. But, as the good with them is impure, they cannot but be infested by evils and falsities, and thus be in combat; but the Lord provides that through these combats what is impure with them is gradually purified; for the Lord fights for them. Sig.

6434. That the **Spiritual Church** has spiritual good from the Natural. Sig. and Ex.

—^e. The **Spiritual Church** will have good from the natural or external man, but not from the rational or internal man; for the good of the man of the **Spiritual Church** is in the natural; it does not advance any further; whereas the good of the **Celestial Church** is in the rational man.

6435. That the **Spiritual Church** may come to celestial mutual love. Sig. and Ex.

— . What is meant by the mutual love, to which the man of the **Spiritual Church**, which is represented by 'Joseph,' will have enough to do to arrive at. (Fully quoted under **MUTUAL LOVE**.)

6437. For the man of the **Spiritual Church** is in the good of truth; and this good is interior, because it is in the interior Natural.

6440. 'Benjamin' = the truth of the good of the **Spiritual Church** which is 'Joseph.' Ex.

6461. 'The sons of Heth' = the **Spiritual Church** which was from the Ancient, (thus) those who receive truth, and, through truth, good; for thence is the **Spiritual Church**.

6497. In Gen. I. it treats of the **Church**: that after the **Celestial Church** had perished, a **Spiritual Church** was instituted by the Lord: its beginning and progress are described; and, at the end of the chapter, the end of that **Church**: and that in place of it a **Church** merely representative was instituted among the descendants of Jacob. 6499.

[A.] 6499². 'Israel' = the good of truth, or spiritual good, and this good makes the **Spiritual Church**; and therefore this Church also is signified by 'Israel.' For this good to come forth there must be an influx from the Celestial Internal, which is represented by 'Joseph.' Ex.

6500. (Joseph's weeping over his father) = sorrow on account of the good of the **Spiritual Church**, because it cannot be elevated above the Natural. For the Lord inflowing through the Internal continually wills to perfect that good, and draw it towards Himself, but still it cannot be elevated to the first degree of the good which is of the Celestial Church; for the man of the **Spiritual Church** is relatively in what is obscure, and reasons about truths as to whether they are true, or confirms those things which are called doctrine, and this without a perception as to whether what he confirms is true or not; and, when he has confirmed it with himself, he fully believes that it is true, although it may be false. For there is nothing which cannot be confirmed . . . and what is false more easily than what is true . . . As the man of the **Spiritual Church** is such, he cannot possibly be elevated above the Natural. (See 6501. 6502.)

6503. (Joseph's embalming his father) = a means of preservation, lest the good which is of the **Spiritual Church** should be infected with any contagion.

6507. (The Egyptians weeping for Israel) = sadness because the good of the (**Spiritual Church**) had left the scientifics which are the externals of the Church, when it ascended from them to the internal of the Church, which is the good of truth; for it then no longer regards scientifics as with itself, as previously, but below itself. For when the truth of the **Spiritual Church** becomes good, a reversal takes place, and it then no longer regards truths from truths, but from good.

6534². 'Ohola' = the perverted **Spiritual Church**.

6551^e. As these words =, in a summary form, the instauration of the **Spiritual Church**, they are so often repeated.

6567. It treats in this chapter about the instauration of the **Spiritual Church**; and, here, about the submission under the Internal of those things which are in the Natural; concerning which submission it is to be known that the **Spiritual Church** cannot possibly be instituted with anyone unless the things which are of the natural or external man have been submitted to the spiritual or internal man. So long as the mere truth which is of faith predominates with a man, and not the good which is of charity, so long the external man has not been submitted to the internal; but as soon as good dominates, the natural man submits himself, and then that man becomes a **Spiritual Church**. (Further des.) (This is signified by Joseph's brethren falling down before him.)

6580. In the preceding verses of this chapter it treats of the **Spiritual Church** to be instaured; and, after the External or Natural has been completely submitted to the Internal or Spiritual . . . it now treats of that **Church** as instaured, which is described in these verses by Joseph's dwelling in Egypt, and by sons being born of Ephraim, and of Machir the son of Manasseh. With the man who is a **Spiritual Church**, there is life

from the Internal in the scientifics of the Church. Ex. 6643.

6589². That (there will come to the state of the Church in which the Ancients were) those who are signified by 'the sons of Israel,' who are all who are of the **Spiritual Church**, both those who have been, and those who are to come. Sig.

6641. 'The souls who come forth from the thigh of Jacob' = in the general sense, the men of the **Spiritual Church**.

—^e. The reason 'Jacob' here represents truths in general, is that it treats of the **Spiritual Church**; for this Church begins from truths in general, and, through them, is introduced to its good; for, with the man of the **Spiritual Church**, it is not known what spiritual good is, thus neither is it acknowledged, except through truth; for he has no perception from good of truth, as has the man of the Celestial Church. 6647.

6647². Therefore, when the man of the **Spiritual Church** is being regenerated, truths are excited by the Lord through the Angels who are with him, and he is thus led into good. But when this man has been regenerated, both truth and good are excited together, and he is so led. But, with the man of the **Spiritual Church**, the good is such as is the truth, and therefore such is the conscience—which to him is like perception—according to which he lives.

6649^e. By the land of Goshen is signified the middle or inmost in the Natural, thus the Church; for the **Spiritual Church** is in the inmost of the Natural.

6742. 'Damsel' = the truth of good, which is of the **Spiritual Church**. Ill.

6745⁴. When 'Jerusalem' is mentioned without 'Zion,' there is for the most part signified the **Spiritual Church**.

6851. Mercy towards those of the **Spiritual Church** after infestations by falsities. Sig. and Ex. 6862.

—^e. 'People' = those of the **Spiritual Church**.

6854. The Lord is said to 'descend' . . . when He comes to lower things, here, to those of the **Spiritual Church**, who are signified by 'the sons of Israel;' for the internal sense treats of them, how they are infested by falsities, and, then, undergo temptations; and how they are afterwards delivered, in order to be introduced into Heaven. (Continued under SPIRITUAL.) 6864². 6865.

6865². It is false knowledge—*scientificum*—which most infests those who are of the **Spiritual Church**. The reason is that they have no perception from good of truth; but only the Knowledge of truth from doctrine. They who are such are very much infested by scientifics. Ex. 6915.

6876. That the Divine of the Ancient Church should be with those who are of the **Spiritual Church**. Sig. and Ex. 6886.

6890. 'Gather together the elders of Israel' = the intelligent in the **Spiritual Church**.

6895. His advent to those of the **Spiritual Church**. Sig. and Ex.

6904². It treats here of the instauration of the

Spiritual Church, which is signified by 'the sons of Israel.' They who are of that Church are relatively in obscurity as to the good and truth of faith. Refs. The life of truth is the life which those of the **Spiritual Church** live; for the truth which they know from the Word, or from the doctrine of their Church, when made of the life, is called good; but it is truth in act.

6908. That the power of those who are of the **Spiritual Church** would not prevail against those (in falsities). Sig.

6914. A fear of those of the **Spiritual Church** felt by those in falsities. Sig. and Ex.

—⁴. After the Lord's advent . . . the evil Genii and Spirits who had occupied the lower region of Heaven were cast down, and, in their place, those of the **Spiritual Church** were elevated thither.

— . These simple good Spirits, who were separated from the evil, were adjoined to those who were of the **Spiritual Church** . . .

6939. In Ex. iv. it continues to treat of the deliverance of those who are of the **Spiritual Church** . . . that if they have not hope and faith they will be dragged down by falsities, evils, and profane things. These are the things signified by the three signs.

6941. Finally, it treats of that people—that they only represented the **Spiritual Church**.

6945². As to the fact that those of the **Spiritual Church** would not have faith, nor receive what the Word says, unless they saw signs, the case is this. Those who are of the **Spiritual Church** have no perception from good of truth . . . but acknowledge as truth all the doctrine of their Church which they have confirmed with themselves, and therefore they are relatively in obscurity. Refs. This may be evident from the fact that they do not at all apprehend how the Human of the Lord can be Divine. Ex. . . It may also be evident from the fact that they do not apprehend how man can live after death, and have senses . . . This shows in how much obscurity they are . . . And hence it is that no faith can ever be implanted in them, unless with a mighty force they are withheld by the Lord from falsities; and, as before His advent there was no such force . . . they could not be taken out of the Lower Earth, where they were infested by falsities, and be elevated into Heaven, until after His resurrection.

6949². This sign describes the state of those of the **Spiritual Church** if they have not faith; for then their internal will be closed, and no more of light will inflow, than to enable them to think, and thereby to speak, from a separated Sensuous.

6959. (The second sign describes) the further character of those of the **Spiritual Church** if they have not faith—that they would become profaners of truth.

—². They who are of the **Spiritual Church**, in their childhood, and afterwards in their adolescence, have faith in the doctrinal things of their Church, but they have faith then from their parents and teachers, and not from themselves; and therefore if they afterwards recede from faith, they do not profane truth except slightly. (Continued under PROFANE.)

— . Those of the Lord's **Spiritual Church** can profane truth, but not so much good.

6964. What would be the quality of those of the **Spiritual Church** if they had faith. Sig. and Ex.

6968^e. But with those who are of the **Spiritual Church**, 'flesh'=the good of truth (and not the good of love), for the good with them is from truth, and is according to the truth of the doctrine of their Church . . .

7008. 'Aaron shall speak for thee to the people'=that he will be doctrine for the **Spiritual Church**. 'Aaron'=the doctrine of good and truth.

7016^e. To dwell with the sons of Israel=life with those who are in the truth and good of the **Spiritual Church**; which life is a more interior and more spiritual (life in the Natural) than the previous one (with those in simple good). Sig.

7024. A new intelligence, which will be that of the life, among those who are in the **Spiritual Church**. Sig. and Ex.

7035. That those in spiritual truth and good—that is, those who are of the **Spiritual Church**—have been adopted. Sig. and Ex.

7038. As it treats of those of the **Spiritual Church**, who have been saved through the advent of the Lord, and of those of them who before His advent were in the Lower Earth, and were afterwards elevated into Heaven, and thus came into a state of the performance of uses, the words 'they shall serve Me'=elevation into Heaven to perform uses.

7066. 'That Jehovah had visited the sons of Israel'=those who are of the **Spiritual Church**—that they should be delivered and saved through the advent of the Lord; (for) those of the **Spiritual Church** have been adopted and saved through the advent of the Lord into the world. Refs.

7087. In Ex. v. it continues to treat of the infestation of those who are of the **Spiritual Church** by falsities.

7090. Here, and in what follows, it treats of those who being of the **Spiritual Church** have been saved through the advent of the Lord into the world, and who, before His advent, had been kept in the Lower Earth, and there had been harassed by falsities, that is, by infernals who are in falsities from evil. (Continued under LOWER EARTH.)

—². 'Jacob,' and 'Israel'=the **Spiritual Church**; 'Jacob,' the external, and 'Israel' the internal.

—⁴. Hence it is that the **Spiritual Church** is to be called militant.

7091. The reason 'the God of Israel'=the Lord as to the Divine Human, is that those who are of the **Spiritual Church** have natural ideas about everything spiritual and celestial, and also about what is Divine; and therefore unless they were to think about the Divine as a Natural Man, they could not be conjoined with the Divine by anything of affection . . .

7093. 'That they may hold a feast unto Me in the wilderness'=that from a glad mind they may worship the Lord in the obscurity of faith in which they are. . . That those of the **Spiritual Church** are relatively in obscurity of faith. Refs. 7313.

7097³. They who are in the Hells, and infest those of

the **Spiritual Church**, are most of them from such as have said that faith alone saves, and yet have lived a life contrary to faith . . .

[A.]7107. For those of the **Spiritual Church** are said to be in the truths of the Church.

7108. The multitude of those who are of the **Spiritual Church**. Sig.

7127². Such are the things which they object, and through which they infest those of the **Spiritual Church**.

7162. For the essentials of the **Spiritual Church** which is signified by 'the sons of Israel,' are charity and faith.

7186². Concerning this Divine law those of the **Spiritual Church** are now instructed, and that they will certainly be delivered by it when the time and state according to order has arrived.

7194. That those of the **Spiritual Church**, when in a state of temptations, did not think about the Divine things of the Church. Sig. and Ex.

7207. That those of the **Spiritual Church** will be added to those in Heaven who serve the Lord there. Sig.

7221. 'To let the sons of Israel go' = that they should leave those who are of the **Spiritual Church**, and not infest them.

7231. The reason why Reuben, Simeon, and Levi, with their sons, are here mentioned, and not the rest of the fathers of the tribes . . . is that it treats of the **Spiritual Church** . . . which **Church** begins with man through faith in knowledge and afterwards in understanding (Reuben); afterwards, when the Church grows with the man, that faith passes into the will, and from the will into act, and then the man wills the truth which is of faith, and does it, because it has been so commanded in the Word (Simeon); finally, in his will, which is new, there is apperceived the affection of charity, so that he wills to do what is good, not, as before, from faith, but from charity towards the neighbour. For, when the man is being regenerated so far as this, he is then a man of the **Spiritual Church**; for the **Church** is then in him; and this charity with its affection is represented by Levi. . . Aaron represents the external of **that Church**, and Moses the internal of it; this latter is called the law from the Divine, and the former the derivative doctrine. The law from the Divine . . . is also the Word in the internal sense; and the derivative doctrine is the Word in the external sense.

7233. The law Divine and doctrine, with those of the **Spiritual Church**, comes forth principally from the Word, but still with application to the faith and charity which existed with its founders. . . It is to be known that the doctrine of the **Spiritual Church** is not the doctrine of truth Divine itself, for the reason that those of the **Spiritual Church** have no perception of truth Divine, as have those of the **Celestial Church**; but instead of this perception they have conscience, which is formed from the truth and good, of whatever kind these are, which they have acknowledged within their own Church. Hence it is that everyone within the **Spiritual**

Church acknowledges as the truth of faith that which their founders have laid down, without inquiring further from the Word whether it is the truth itself. And even if they did inquire, unless they were regenerate and at the same time peculiarly illustrated, they would not find it. Ex.

—³. As the case is so with the **Spiritual Church**, it is not surprising that with most of them faith is the essential of the Church, and not charity, and that they have no doctrine of charity. Their having their doctrinals from the Word does not make them Divine truths; for any doctrinal thing may be hatched from the sense of the letter . . . but not if what is doctrinal is formed from the internal sense. Ex.

7236. But the goods of the **Spiritual Church** in their essence are nothing but truths . . .

7282. 'To bring out the sons of Israel' = to deliver those of the **Spiritual Church**.

7284. The state and quality of the law from the Divine with those of the **Spiritual Church**, at the first time of visitation. Sig.

7313^e. The sons of Israel were therefore brought into the wilderness, to represent the state in which were those of the **Spiritual Church** before the Lord's advent; and also that in which are those of **that Church** at this day, and are being vastated as to falsities.

7392². For those of the Lord's **Spiritual Church** laugh at mere falsities.

7439. 'Let My people go, that they may serve Me' = that they should leave those of the **Spiritual Church**, in order that they may worship their God in freedom. 7500.

7443. That they shall not be able to infest those of the **Spiritual Church** by falsities of malevolence, although they are near them. Sig. and Ex.

7445. The deliverance of those of the **Spiritual Church** from those who are in the Hells near. Sig. and Ex.

7474. That (the infesters) would not leave those of the **Spiritual Church**. Sig. and Ex.

— . The **Spiritual Church** which is here represented by 'the sons of Israel' is internal and external; those are in the internal Church who are in the good of charity, and those are in the external Church who are in the good of faith. Those in the good of charity are those who, from charity towards the neighbour, see the truths which are of faith; and those are in the good of faith who, from faith, look to charity; thus who do what is good, not from the affection of charity, but from the obedience of faith, that is, because it is so commanded. It is these latter who are here properly represented by 'the sons of Israel;' for these are they who in the other life are infested by those who are in falsities. For those who are in the affection of charity cannot be so infested. Ex. . . If these are infested, it is only as to the fallacies and appearances by which they had believed that to be true which is not true, and also as to such things as the doctrine of their Church had taught as truths, and which are not truths. These, in the other life, willingly reject falsities, and receive truths . . .

7512, 7513. That nothing of the goods and truths of faith perishes with those of the **Spiritual Church**. Sig.

7628. In Ex. x. it continues to treat of the vastation of those who infest those of the **Spiritual Church**.

7686^e. With this falsity (which was infused by the Nephilim) were those imbued, who, before the Lord's advent, infested those of the **Spiritual Church**.

7719. 'All the sons of Israel had light in their dwellings' = that those of the **Spiritual Church** would have enlightenment everywhere in their minds.

7763. Ex.xi. treats . . . of the transfer to those of the **Spiritual Church** of the scientifics of truth and good.

7768. That (the infesters) will have aversion for and shun those of the **Spiritual Church** whom they have infested. Sig. and Ex. 7771. 7952, Sig.

7784. That with those of the **Spiritual Church** there should not be the least of damnation and lamentation. Sig. and Ex.

7822. In Ex.xii. it treats of the deliverance of those of the **Spiritual Church**, and of the damnation of those in faith separated from charity. (These two things) are represented by 'the passover.' 7882.

7828. The beginning of the deliverance of those of the **Spiritual Church**. Sig.

—². It is the same afterwards with all those who are of the **Spiritual Church**, who could not possibly have been saved unless the Lord had come into the world, and glorified His Human . . . That those of the **Spiritual Church**, in general, have been saved by the advent of the Lord. Refs.

7835. It is said the good of truth, because it treats of those of the **Spiritual Church**; for the good of truth is truth in will and act . . . This is called spiritual good.

7836. It is said the truth of good, and thereby is meant the truth which is from good; for those who are of the **Spiritual Church**, when they are being regenerated, are introduced to the good of charity through the truth of faith; and when they have been introduced to the good of charity, the truths which are afterwards born from it are called truths of good.

7838. The reason the paschal lamb was a male, was that that lamb = the innocence of those who are of the **Spiritual Church**; and those who are of the **Spiritual Church** are not in any other good than that which is in itself the truth of faith.

7847³. By the 'new Temple,' in Ezekiel, is signified the **Spiritual Church**.

7884. The worship of the Lord according to the order of Heaven for those of the **Spiritual Church**. Sig. and Ex.

7889. That (he who appropriates falsity) shall be separated from those of the **Spiritual Church**, and condemned. Sig. and Ex.

7912. The illustration of the understanding of those of the **Spiritual Church** through the influx and presence of truth Divine. Sig. and Ex.

7914. For the good of innocence, which is the good of love to the Lord, is not received by the man of the **Spiritual Church**, unless he compels himself; for it can

with difficulty be believed by him that the Lord is the only God, and that His Human is Divine; and therefore, as he is not in faith, so neither can he be in love to Him, and consequently not in the good of innocence, unless he compels himself . . .

7931. That all this shall be according to the Divine order hereafter for those of the **Spiritual Church**. Sig. and Ex.

—². By this order is meant the order which was in Heaven from the time when the Lord began, from His Divine Human, to dispose all things in Heaven and on earth . . . According to this order, those of the **Spiritual Church** could then be elevated into Heaven . . . but not according to the previous order. Ex. 7932a. 7935.

7935. That in the minds of those of the **Spiritual Church** must be fixed this truth: that their Salvation is due to the Lord alone. Sig. and Ex. The perception of this truth is of conscience; for those of the **Spiritual Church** have not perception . . . Conscience with them is born and formed from the truths of the Church into which they have been born, which they have imbibed in childhood, and have confirmed in the life, and which have thus been made of faith . . .

7944. That those of the **Spiritual Church** will obey the truth Divine. Sig.

7957. For the **Spiritual Church** is distinguished from the Celestial Church in this: that through the truth which is of faith it is introduced into the good which is of charity: thus that it has truth for the essential thing. The initiation is effected through truth; for through it they are instructed what must be done; and, when they do this truth, this is called good; and then, from this good, when they have been initiated, they see truths according to which they must again act. (Thus) whether you say those of the **Spiritual Church**, or those who are in the truth through which is good, and in the truth which is from good, it is the same. S234. S321².

7966². These are the two states, in which those of the **Spiritual Church**, when in good, are kept by the Lord: the first, that from the good which is of the will they see and think truth; the second, that from this marriage of good and truth they produce truths, which, by their willing and doing them, again become goods; and so on continually. Such are the productions and derivations of truth with those who are of the **Spiritual Church**. Rep.

7975. For with those of the **Spiritual Church**, the case is that they have goods and truths which are genuine, and goods and truths which are not genuine; for the man of the **Spiritual Church** has no perception of good and truth, but acknowledges and believes as good and truth the things which the doctrinals of his Church teach; and he is therefore in very many truths which are not genuine, and consequently in the like goods. Refs. and Sig.

8039. (At the end of Ex. xiii. and in the subsequent history) it treats of the further preparation of those of the **Spiritual Church**, who were detained in the Lower Earth before the Lord's advent, before they could be introduced into Heaven. Ex. 8099. 8125.

8042. When faith is mentioned, there is meant all the

truth which the **Spiritual Church** has; and as there is meant all the truth of the Church, there is also meant the **Spiritual Church** itself; for the essential of this Church is truth. Good is indeed the essential of the Church, and is actually the first-born; but the good possessed by those of the **Spiritual Church**, is, in itself, truth. Ex. For to them the doctrinals of the Church are truths, and the doctrinals in Churches differ from each other, and consequently the truths; nevertheless, although they are so various, by the willing and doing of them, they become goods.

[A.] 8054. That the region of Heaven into which those of the **Spiritual Church** were to come, was, before the Lord's advent, occupied by evils and falsities. Ref. There was, as yet, no Spiritual Heaven . . . for those of the **Spiritual Church** had not yet been prepared . . .

8125. The first temptation of those of the **Spiritual Church**. Tr.

8137². The falsities from evil of those who have been of the **Spiritual Church** and have lived evilly, appear as waters . . .

8159². For those of the **Spiritual Church** could not be admitted into temptations before the Lord had glorified His Human: they would have yielded.

— 'The sons of Levi' = those of the **Spiritual Church**.

8194². Hence the man of the **Spiritual Church** is regenerated as to the intellectual part . . .

8205. Those of the **Spiritual Church** passing safely through Hell. Sig. and Ex.

8259. The second temptation of those of the **Spiritual Church**. Tr.

8261. A Glorification of the Lord by those of the **Spiritual Church** on account of their deliverance. Sig. and Ex.

8330³. 'Sanctuary' = the **Spiritual Church**, etc.

8337. When the **Spiritual Church** is treated of, women represent good, and men truth . . .

—³. It here treats of the **Spiritual Church**, which is 'the virgin of Israel.'

8346^e. Those of the **Spiritual Church** underwent temptations after the advent of the Lord into the world, and could not do so previously.

8351. The temptations which those of the Lord's **Spiritual Church** underwent after they had been delivered from infestations; and also the temptations which those of that Church *will* undergo, are described by the murmurings of the sons of Israel in the wilderness.

—². Faith can never be implanted in those of the **Spiritual Church** except through temptations; thus neither can charity. Ex.

8369. 'Palmtrees' = the goods of the **Spiritual Church**, which are goods of truth. 8432. 8458, Ex.

8397. For those of the **Spiritual Church**, when they undergo temptations, are brought from one temptation into another. Sig.

8457. For a new Voluntary is formed from good through truth with the man of the **Spiritual Church**, and it appears with him as conscience . . .

8464. 'Bread,' here, = spiritual good, that is, the good of the man of the **Spiritual Church**, which is the good of truth; and, as this bread was the manna, it follows that by 'the manna' this good was signified. Ex.

8526. (A memorial) for those of the **Spiritual Church**. Sig. and Ex.

8533. That it may be a measure for those of that **Spiritual Church** . . . namely, of how much good this Church was possessed. Sig. and Ex.

8593². The Hells of Genii are completely separated from those of evil Spirits . . . in order that they may be separated from the men of the **Spiritual Church**; for if they were to inflow from their own Hells, it would be all over with the man of that Church. Ex. 8622², Sig.

8604. 'When Moses lifted up his hand' = when the faith of those of the **Spiritual Church** looked towards the Lord.

8607. That now Israel overcame, and now Amalek, represented that those of the **Spiritual Church** cannot be in a faith which continually looks to the Lord; but are in a faith which alternately looks to self and the world; for those of that Church are in obscurity, and thence in infirmity, as to faith.

8625². They who were in the falsity of this evil could not be warded off from those of the **Spiritual Church** until the Lord came . . . for the man of the **Spiritual Church** is in obscurity as to the truth of faith, and acknowledges it as truth because the Church says so, and not because he perceives it to be truth. This truth, with them, becomes good, and thence of conscience; and if the malignant Genii were to inflow into this obscurity, they would in a thousand ways destroy conscience. Ex.

8643. In Ex. xviii. it treats of the ordination of truths with the man of the **Spiritual Church**, which is effected by Divine good through Divine truth . . . This ordination is effected with the man of the **Spiritual Church** when he begins to act no longer from truth, but from good; for this is his second state which comes forth after he has undergone temptations; for, when he acts from truth, he is tempted, in order that the truths with him may be confirmed; and, when they have been confirmed, they are reduced into order by the Lord; and, when they have been reduced into order, he then enters the second state, which is, that he wills truths and does them; whence they become of the life, and are called goods.

8648. In the first state of those of the **Spiritual Church**, good does not appear, but only truth. . . In their first state, when truth is acted from, good is as it were absent, and is like a dismissed wife; but in their second state, when good is acted from, good is present, and is like a wife conjoined with her man. Sig.

8649^e. Goods of truth are truths which have been made of the will and thence of the life, and constitute the new will with the man of the **Spiritual Church**.

8685. The disposition of truth Divine with those of the **Spiritual Church** in the state before it is from good. Sig. and Ex.

8690. That thence is then everything of the will with

those of the **Spiritual Church**, in every state. Sig. and Ex.

8707. For this is predicated of the understanding possessed by the man of the **Spiritual Church** from the immediate influx of truth from the Lord, by virtue of which there is not the apperception of truth, but there is light which gives the faculty of understanding.

8721. For if truth inflowed only immediately from the Divine, and not mediately through Heaven, the man of the **Spiritual Church** could be led through truth only, and not through good . . . and unless he were led through good, he could not be in Heaven, and thus the Lord could not have an abiding place with him . . . Sig.

8722. That those of the **Spiritual Church** shall be in good, and thus be led from good. Sig. and Ex.

— . For those of the **Spiritual Church** are led by means of truth to good ; and, when they come to good, they 'come to their own place in peace.'

8725. The choosing of the truths with which good could be conjoined with those of the **Spiritual Church**. Sig. and Ex.

8731^e. For the previous history treats of the prior state in which are those of the **Spiritual Church** while being regenerated, namely, while they are led by the Lord through truth. To this state succeeds the second, which consists in their being led by the Lord through good. It is this reversal, or change of the one state into the other, which is described in this chapter by 'Jethro.'

8755^e. For, in the prior state, the man of the **Spiritual Church** undergoes temptations. Sig.

8758. A disposition by Divine celestial good with those of the **Spiritual Church**. Sig. and Ex.

8762. The Salvation of those of the external and internal **Spiritual Church**. Sig. and Ex.

8764⁶. This prophecy (of the two 'eagles,' in Ezekiel) describes the instauration of the **Spiritual Church** by the Lord. Ex.

8770. 'Ye shall be to Me a kingdom of priests' = . . . the good of truth, that is, the good into which the man of the **Spiritual Church** is introduced through truth.

8772. And the **Spiritual Church** is with those who are in the good in which is truths. Ex.

8781. By 'Moses' is represented truth from the Divine which is of the **Spiritual Church**.

8782. That those of the **Spiritual Church** may apprehend Divine things. Sig. and Ex.

8794⁴. It is to be known that the extension of life of those of the **Spiritual Church** is to the angelic spheres in the Second Heaven ; but not to the Third Heaven. The reason is that the man of the **Spiritual Church** cannot receive the Divine such as it is in the Third Heaven, except so generally that it comes to no perception of theirs. The reason is that the spiritual cannot come even to the first threshold of the good in which are the celestial. (This is signified by 'setting boundaries to the people' at Sinai.) 8818^e.

8797. 'Everyone that toucheth the mountain, dying he shall die' = that whoever of the **Spiritual Church** intrudes himself to the celestial will perish. Ex.

8805³. The people of Israel near mount Sinai, represented the **Spiritual Church** as to good, in which the truths of faith are to be implanted. For with those of the **Spiritual Church** there are two states, a previous one when they are led to good through truths, and a later one when they are in good, and in truths from it ; here, when they are in good in which truths are to be implanted, which state is a middle one between the previous and the later one. The truths which are to be implanted in good, are contained in the things which were promulgated from mount Sinai. 8859, Tr.

8806². Those of the **Spiritual Church** who live a life of truth and thence a life of good, are withheld from evils, and kept in good, by the Lord ; the good which is from the Lord is what is holy with them, and therefore in proportion as they receive good from the Lord they are holy ; and they receive good from the Lord . . . in proportion as they live a life of good according to genuine truths of faith, and believe at the time that all the good they then think and do is from the Lord. Then, too, the evils with them are separated, so that they do not at all appear, especially those which they have derived hereditarily. Sig. . . Hence it is that all the Voluntary which they have hereditarily is destroyed ; and on this account a new Voluntary is formed with them in the intellectual part by the Lord through truths of faith. This is why they, while being regenerated, are led through truths to good ; and afterwards, when regenerate, are, from good, in truths of good. Refs.

8809². Those of the **Spiritual Church**, who are here represented by 'the sons of Israel,' are not in any Conjugal until truth has been implanted in good with them. Before this takes place there is indeed marriage, but it is not pure ; for in their interiors there is not as yet the marriage of good and truth. Sig.

8819. The appearing of celestial good in the greatest obscurity . . . of faith such as belongs to those of the **Spiritual Church** relatively to those of the Celestial Church. Sig. and Ex.

8830. Lest those of the **Spiritual Church** should desire to ascend into the Heaven where is what is celestial. Sig. and Ex.

8928. 'Moses' = the truth Divine beneath Heaven conjoined with the truth Divine in Heaven . . . thus the truth of spiritual good ; for this is the truth Divine beneath Heaven in which is the **Spiritual Church** which is represented by 'the sons of Israel.'

— . 'Thick darkness' = truth Divine relatively to those of the **Spiritual Church** . . . The reason truth Divine is thick darkness to them, is that they are not in any light as to truths Divine.

—². Those who are of the **Spiritual Church** believe that they are in light ; but, that they are in obscurity, nay, in thick darkness, as to truth Divine, is evident from the fact that they do not know from any internal perception that which the Church calls truth, but solely from the fact that the Church says so ; and this they confirm with themselves whether it is false or true. And he who is not in internal perception concerning truth Divine is in thick darkness, or, what is the same, Divine truth is thick darkness to him. For example, they who are of the **Spiritual Church** do not know, and do not

want to know, that there is any internal sense in the Word; and if perchance they should believe it, it would not be from any internal perception that it is so, but from persuasion from some other source. Again, they who are of the **Spiritual Church** say that faith is the only means of Salvation, even without charity and its goods. They believe this because the Church says so; and they do not come into the light of the perception that there is no faith except where there is charity, and that the one belongs to the other as one married partner does to the other, consequently that charity is the essential of the Church, because it is of good. Hence also it is evident in what obscurity, or in what thick darkness, is the **Spiritual Church**. And, because it is in such darkness, they divide the **Church** into as many **Churches** as there are diverse doctrines about the truths which are of faith, which they would not do if they were in light . . . (See also A.6289.)

[A.]8974². In the **Spiritual Church** which 'the sons of Israel' represent, there are two kinds of men. There are those in the truth of faith, and not in the corresponding good of life; and there are those in the good of charity, and in the corresponding truth of faith. (The latter) are those who constitute the veriest **Church** itself, and are men of the internal Church. In the internal sense these are they who are called 'the sons of Israel.' These are free of themselves, because they are in good. . . But (the former) are men of the external **Spiritual Church**, and are meant . . . by 'the Hebrew servants.' Ex. 8979².

8979^e. (Hence) he who acts from the good of charity is a true man of the **Spiritual Church**, and is represented by 'Israel;' but he who does not act from the good of charity, but from the truth of faith, is not a true man of the **Spiritual Church**, but is relatively his 'servant.'

8981. 'The sons of Israel'=those who are true men of the **Spiritual Church**, that is, those who do what is good from the affection which is of love, or, what is the same, from charity.

9229^e. 'The bodies of the saints rising'=the elevation of those of the **Spiritual Church** into Heaven.

9277. The good of charity makes the **Spiritual Church**.

9396^e. 'The bound in the pit'=those of the **Spiritual Church** who were saved by the Lord's advent.

9404². When there is mentioned the good which is from truths, there is meant the **Spiritual Church** . . .

9489². 'A cedar in Lebanon'=the **Spiritual Church**. E.283¹².

9548⁴. See ZERUBBABEL, here.

9688⁶. The **Spiritual Church** is called 'an eagle,' from perception.

9780. The **Spiritual Heaven** on earth is the **Spiritual Church**.

9815². 'The beauty-*decus*-of Israel'=the **Spiritual Church**, which is called 'beauty'=from the resplendence and beauty of truth.

9950. 'For glory and for beauty-*decus*'=the truth of the **Spiritual Church**.

9960¹⁴. 'Corn'=the interior good of the **Spiritual**

Church; 'new wine,' its interior truth; 'wool,' its exterior good; and 'flax,' its exterior truth.

—¹⁶. The implantation of the truth and good of faith in the intellectual part, is described by Shem and Japheth putting the garment on their shoulders, walking backwards, and turning their faces backwards; for such is exactly the case with the truths and goods with the man of the **Spiritual Church**. 'Shem' and 'Japheth'=those of the **Spiritual Church** who have received the truths of faith in good which is charity; but 'Ham,' those who have not received them in good. . . 'Shem'=the man of the internal **Spiritual Church**; and 'Japheth,' the man of the external.

10123². 'The temple' (Rev.xi.1)=the **Spiritual Church**.

10199⁵. The beginnings of the **Spiritual Church**, and its growth, and then its perversion and end, are treated of by 'the great eagle' in Ezek. Ex.

R. 316. 'Carmel'=the **Spiritual Church**, because there were vineyards there. E.730⁷.

D. Min. 4713. The quality of the man of the **Spiritual Church** (as to the will, was shown by) that column being completely black, so that it cannot be diluted or tempered; and therefore this part is miraculously separated from the intellectual part. When the intellectual part is being regenerated, it appears altogether lucid, but not flaming; and this does not enter the black column. A smoke often exhales from that column, and that snowiness, and presents a pleasing colour. (How the Voluntary and the Intellectual are separated. Ex. 4714.)

E. 405¹⁵. 'A vine out of Egypt'=the **Spiritual Church**, which begins with man by means of scientifics and Knowledges in the natural man.

—²⁹. 'Lebanon'=the **Spiritual Church**.

—³⁷. The desolation and vastation of the **Spiritual Church**, which the Israelites represented; for the Jews represented the celestial Church. Tr.

448². The Lord's **Spiritual Kingdom** on earth is the **Spiritual Church**. This **Church** is what is signified by Jacob and his sons while they were in Egypt. Afterwards, by 'Joseph' is described the instauration of the **Church** which was to be represented by 'the sons of Israel' . . . and, so long as he was the lord of the land, by 'the land of Egypt' was represented the **Spiritual Church** in the Natural; and by Jacob and his sons, the **Spiritual Church**. But the end of the representation by 'Egypt' of the **Spiritual Church** in the Natural, took place when Moses was born, and began to lead the sons of Israel out of Egypt.

—⁷. 'The land of Joseph'=the Lord's **Spiritual Church** with those who are in the doctrine of truth from the Word, and in a life according to it. Ex.

—'. 'The precious things of the earth and of its fulness'=the external **Spiritual Church**, which is with those who live according to the Knowledges of truth and good.

799². A **Celestial Church** is distinguished from a **Spiritual Church** in this: that a **Celestial Church** is in love to the Lord, and in worship from this love; and a

Spiritual Church is in love towards the neighbour, and in worship from this love.

Spiritual Good. *Bonum spirituale.*

A. 217. 'A vine,' in the Word, = **Spiritual good.**

292. That the Lord instructed them in **Spiritual good** and in natural good. Sig.

419. Therefore by 'an organ' is signified **Spiritual good.**

2069^e. **Spiritual good** inflows with the spiritual man.

2184². 'Milk' = **spiritual good.** 2967⁹.

2204. When man is being reformed and regenerated, **spiritual good** is insinuated by the Lord, and what is worldly is tempered by it . . .

2227. Truth from good is **spiritual good.** (Fully ex. under CELESTIAL GOOD.)

2276⁵. Natural good is little relatively to **spiritual good**; and this is less relatively to celestial good. Rep.

2712. 'To dwell' is predicated of the good of truth, or of **spiritual good**, that is, of the good of the spiritual man. Ill.

2830⁷. **Spiritual good** after regeneration. Tr.

3268². 'Flock of Kedar' = **spiritual good.**

—⁴. 'Arabia' = **spiritual good.**

3309². The things taken by hunting, as rams, kids, she-goats, = **spiritual goods.**

3325¹⁰. 'Israel' is essentially the first-born, that is, **spiritual good.**

3332. 'Bread' = the good of truth; for this is **spiritual good.**

3343^e. Into this interior speech comes the man . . . who is in **spiritual good**, that is, in the good of faith, or, what is the same, in charity towards the neighbour, while he lives here.

3470². See NATURAL GOOD, here. 3504.

3581. Truths of good, which are **spiritual goods.** Sig.

3654⁴. Truths from the good of love to the Lord are the goods of charity themselves, which are called **spiritual goods.** Sig.

—⁶. 'Israel' = celestial truth, or **spiritual good.**

3778³. (Use of collateral good in procuring **spiritual good.**)

3902. In Gen.xxx. it treats of the conjunction of natural truth, through mediums, with **spiritual good.**

3923. A regenerate man is in **spiritual good** itself.

4138. 'Drum,' and 'harp,' are predicated of **spiritual good.** . . **Spiritual good** is what is called the good of faith; and is charity. 8337.

4149². Every **spiritual good** has its own truths . . .

4287⁵. '*Vir homo*' = **spiritual good**, or the good of truth.

4538⁴. By good is meant **spiritual good**, which good, in the Word, is called 'charity;' and this good in general consists in willing and doing good to another from no selfish reason, but from the delight of affection. This good is **spiritual good**; and to this no man

can ever come except through the truths of faith. (Continued under GOOD OF TRUTH.)

4581⁴. 'Libation' = the good of truth, or **spiritual good.**

4599². 'Noble vine' = **spiritual good.**

4605². 'Reuben' = **spiritual good**, which is the same as the good of faith, such as is in the Second Heaven.

4696. 'Moon' = **spiritual good**, or truth.

4710. That it would teach Divine **spiritual goods.** Sig. and Ex.

4823². See CELESTIAL GOOD, here. 4982. 7257. 9277. 9338⁴. 9511. 9523. 9670. 9673. 9680. 9810. 9812². 9817². 9881. 9995. 10017². 10075². 10129². —⁹. 10270². H.23. 216. R.277. 726. E.283. 324⁴. —⁷. —²⁵. 331².

4922. 'Scarlet,' and 'double-dyed' = **spiritual good**, that is, the good of charity towards the neighbour. Ill.

5004. When in the work of conjunction with **spiritual good** in the Natural. Sig.

5025. By 'the Hebrew servant' is meant **spiritual truth** and **good**, which, here is 'Joseph.' Examp.

5035. By Joseph in the prison house is described the temptation of **spiritual good** in the Natural.

5117. 'Clusters' = the truth of **spiritual good.** Ill.

5351. 'Manasseh' = **spiritual good** in the Natural. thus the new Voluntary.

5443. That there was conjunction also with **spiritual good.** Sig. and Ex.

—¹. Their 'father' (Israel) = **spiritual good.**

5450. The quality of truths unless conjoined with **spiritual good.** Sig.

5452. To be separated from **spiritual good.** Sig.

5526. For the truth of faith which is of doctrine, as soon as it enters the will, becomes the truth of life, and becomes truth in act, and is then called good, and also becomes **spiritual good.** From this good there is formed by the Lord a new will; which will causes truth to be good. Ex.

5595. Perception from **spiritual good.** Sig. 5616.

—¹. The internal **Spiritual Church** is a Church from **spiritual good.** **Spiritual good** is truth which has been made good; for truth becomes good when the man lives according to it; for it then passes into the will, and from the will into act, and becomes of life; and, when truth becomes of life, it is no longer called truth, but good. But the will which transforms truth into good is the new will in the intellectual part. This good is what is called **spiritual good.** **Spiritual good** is distinguished from celestial good by this: that celestial good was implanted in the voluntary part itself.

5599. **Spiritual good** from which are the truths of faith. Sig.

5678. That it was well with **spiritual good.** Sig.

5680. **Spiritual good** is called 'father,' because from it as a father are the truths and goods in the Natural.

5803. See ISRAEL, here.

5817. Elevation to **spiritual good.** Sig.

[A. 5817]^e. In the interior Natural is the **spiritual good** which is 'Israel.'

5832. That **spiritual good** would perish, and thus the internal of the Church . . . if the truth represented by 'Benjamin' perished. Sig. and Ex. 5837.

5867. As (the internal man cannot conjoin himself with the external natural) except through **spiritual good** from the Natural, which is 'Israel,' he first prepares to adjoin that good to himself. Tr. 5879.

5906. That **spiritual good** is the father of the celestial Internal, although **spiritual good** is relatively external because from the Natural. Ex.

5912. **Spiritual good** and all things from it, and all things from these again (conjoined with the celestial Internal). Sig. and Ex.

5922. The communication of the Spiritual Heaven in the Natural, with **spiritual good**. Sig. and Ex.

—². The good in which the spiritual are, is called **spiritual good** . . . and **spiritual good** is the good of love towards the neighbour.

—¹². **Spiritual good**, which is charity. Sig.

5941. The accession of **spiritual good**, and of the truths of the Church, to the scientifics of the Natural. Sig. and Ex.

5957. What is given gratis to **spiritual good**. Sig. and Ex.

5960. Interior truth for **spiritual good** in the meanwhile. Sig. and Ex.

5965. Whether you say **spiritual good**, or the internal of the Church, it is the same . . . for **spiritual good** constitutes the internal of the Church.

5994. In Gen. xlvi. it treats of the conjunction of the celestial Internal ('Joseph') with **spiritual good** from the Natural ('Israel').

6014. For all **spiritual goods** are of charity towards the neighbour.

6030. Influx from the celestial Internal into **spiritual good** from the natural. Sig. 6082. 6106.

6035. The perception of **spiritual good** from the celestial Internal. Sig.

6061. In Gen. xvii. it treats, finally, of the regeneration of **spiritual good** from the Natural, which is 'Israel.'

6065. For **spiritual good**, which is represented by 'Israel,' is the good of truth.

6073. For works . . . are what are called **spiritual goods** . . .

6102. The life of **spiritual good** and of the truths of the Church from the celestial Internal. Sig.

6125². The Intellectual is . . . the recipient of **spiritual truth** and **good** . . .

6169. That **spiritual good** would live among the scientifics of the Church. Sig.

6185^e. In the relative sense, 'Isaac' = **spiritual good**.

6188. That natural truth, which is 'Jacob,' should be elevated to **spiritual good**, which is 'Israel.' Sig.

6225. New forces through **spiritual good**. Sig. and Ex.

6226. That **spiritual good** should turn itself to the things which are of the interior Natural. Sig. and Ex.

6253. That (the Intellectual and Voluntary of the Church) should accede to **spiritual good**. Sig.

6256. That the **spiritual good** which is represented by 'Israel' is in obscure perception; for it is from the Natural, where natural lumen dominates, and not the heavenly light in which is the **spiritual** and **celestial good** which is from the Rational. Sig.

— . When **spiritual good** from the Natural is mentioned, those are meant who are in **this good**, namely, those who are of the Lord's Spiritual Church.

6265. That the celestial Internal removed the good of the Voluntary, and the truth of the Intellectual, from **spiritual good**, that is, from the affection of love thereof. Sig. and Ex.

6288. That the celestial Internal ('Joseph') saw that **spiritual good** from the Natural ('Israel') was in error. Sig. and Ex.

6289². Still, this truth (in which the spiritual have faith, whether it is true or not) becomes good with them, when it becomes of the will, and thence of the life, and it is then that good which is called the good of truth, the good of faith, and also **spiritual good**, or the good of the Spiritual Church. The quality of the good which is from such an origin may thus be seen. But still, **good** from such truth, even with the Gentiles, is accepted by the Lord, when it has charity towards the neighbour as its principle, and in this charity there is innocence.

6294. When **spiritual good** is in illumination by virtue of influx from the celestial Internal, it apperceives that . . . good is in the prior place, and truth in the posterior . . . but it then places the priority in this: that truth must reign above good. Sig.

6299². (For) the **spiritual good** which is represented by 'Israel' is the Spiritual of the internal Church, whereas the truth and good which are represented by 'Ephraim and Manasseh' are of the external Church.

6302. The perception of **spiritual good** from the celestial Internal concerning the new life, and concerning the end of the representation. Sig. and Ex.

6340. A prediction concerning (the truths and goods in the Natural) by **spiritual good**. Sig. and Ex.

6350. That (faith alone) contaminated **spiritual good** in the Natural. Sig. and Ex.

6354. That **spiritual good** did not want to know the evils which were of their will. Sig. and Ex.

6434. That the Spiritual Church has **spiritual good** from the Natural. Sig. and Ex.

6447. Communication (with all truths and goods) through influx from **spiritual good**. Sig. and Ex.

6451. It here treats of the gathering together or manifestation—*existentia*—of the **spiritual good** which is 'Israel' in natural goods and truths which are his sons or the tribes named from them. Fully ex.

6499. The influx of the Internal into the affection of **spiritual good**. Sig. and Ex.

—². For **this good** to come forth, there must be an influx from the celestial Internal . . .

7760. SEE GOOD OF CHARITY, here.

7761. The distinction between **spiritual good** and natural good. (Fully ex. under NATURAL GOOD, here.)

7835. See GOOD OF TRUTH, here. 8521².

7836. 'Soul' is predicated of **spiritual good**.

7839. For **spiritual good** receives its quality from the truths of faith.

7857. All **spiritual good** proceeds either from faith, that is, through faith, or from love. While man is being regenerated, the **good** with him proceeds from the truth of faith. Ex. . . But afterwards, when he has been regenerated, he does **good** from affection, thus from love.

7978. See BREAD, here. 8464.

8307^e. (Thus) man cannot be endowed with **spiritual good** . . . unless he desists from evils.

8369. 'Palm trees'=**spiritual good**, or the good of truth. Ill.

8395. 'The manna'=**spiritual good**. And that **this** is given by the Lord continually, without any care or strength of theirs, is signified by their receiving the manna daily, and that if they gathered more, it bred worms. 8413².

8431². It is the state of morning there when **spiritual good**, or that of the internal man, is in clearness.

8522. 'Cake'=**spiritual good**.

—². **Spiritual good** is here described, whence and how it comes forth, and thus its quality; namely, that **this good** in its first origin is truth, and that it becomes good from the fact that, from the will, thus from affection, it comes into act; for whatever man wills from affection is apperceived as good. But **this good** cannot come forth except through delights which are of the natural man; through these the spiritual man is introduced; and, when he has been introduced, he has thence a sense of it. Sig.

8770. 'A kingdom of priests'=here, **spiritual good**, which is the good of truth; that is, the good into which the man of the Spiritual Church is introduced through truth.

8772. All Christian good, or **spiritual good**, has in it the truths of faith; for the quality of **this good** is from the truths which are of faith. The good which has not its quality from the truths of faith is not Christian good, but is natural good, which does not confer eternal life . . .

8794. An extension into Heaven no further than to the **spiritual** spheres of good. Sig. and Ex. 8837.

— . For 'the sons of Israel,' who are here 'the people'=those who are in **spiritual good** in which truth is to be implanted.

8800. That **spiritual good** also would perish. Sig.

8802^e. There is a general perception with those who are in **spiritual good**; and they can receive a general influx of the good of a higher Heaven; here, of the Inmost Heaven. Sig.

8832. That those in **spiritual good**, in which the Divine is, should be protected as to the interiors. Sig. and Ex.

8842. Lest those in **spiritual good** and truth should desire to ascend into the Celestial Heaven. Sig.

8889. For the good with man is not **spiritual good** until it has been formed by truths; but, when it has been formed, there is the heavenly marriage . . .

8906. That his **spiritual goods** are not to be taken away from anyone. Sig. and Ex.

8912. 'Maid-servant'=the affection of **spiritual good**.

8977³. For **spiritual good** is good not for the sake of gain or honour; but for the sake of the Church and the salvation of the neighbour. Such good cannot be conjoined with those who are in the externals of the Church; for it is the good of charity itself, and springs from the affection which is of love. Sig.

8981². The law from which this statute flows is that **spiritual good** cannot be conjoined with those who are in the externals of the Church from infancy, but only adjoined so long as they are in combat; and that, after combat, it recedes. Ex.

8986. The delight of the remembrance of **spiritual goods**. Sig. and Ex.

9034³. See SPIRITUAL TRUTH, here.

9206². Good conjoined with truth is what is meant by **spiritual good**; and therefore when truth perishes with man, good perishes also; and *vice versa* . . .

9277. 'Vineyard'=the Spiritual Church, thus **spiritual good**, which is the good of charity towards the neighbour; for **this good** makes the Spiritual Church.

9340ⁱ. 'Sons of Israel from the land of Egypt'=those who have been initiated into **spiritual** truths and goods through scientific truths.

9406². 'The glory of Lebanon,' or 'the cedar'=**spiritual good** and truth.

—⁷. 'Silver'=**spiritual good**, which is the good of faith in the Lord and of charity towards the neighbour.

9472. 'The cedar of Shittah'=**spiritual good**.

9476. (These precious stones)=**spiritual** truths and goods in general . . . For the stones of fillings were for the breastplate, and by the breastplate upon the ephod was signified the good of faith, or **spiritual good**.

9496². The lungs=**spiritual good**.

9596. 'Scarlet doubledyed'=**spiritual good**, or the good of truth . . . In such an order follow . . . the truths and goods with a man and Angel in the Second Heaven. First there is truth from a celestial origin ('fine linen'); then the love or affection of truth ('hyacinthine'); afterwards, the derivative love, or affection of good ('crimson'); and, finally, **spiritual good** ('scarlet doubledyed').

9671. The good of faith in Him is called **spiritual good**.

9684². This Divine good becomes **spiritual good** through the reception of Divine truth, as of light from the moon. Sig.

10106. The appropriation of **spiritual good** with those who are in internals from the Lord. Sig. and Ex.

10136. **Spiritual good** from what is celestial sufficient for conjunction. Sig. and Ex.

[A. 10136]. 'Fine flour'=here, truth from celestial good, which truth is called **spiritual good**.

10261⁵. 'Cedar'=spiritual good, which is charity towards the neighbour.

10270. (The anointing of) the table=the Divine of the Lord in **spiritual good** which is from what is celestial, which is of the Second Heaven. Ex.

10295. 'Which are fragrant'=affections from **spiritual good**.

10296. 'Pure frankincense'=inmost truth, which is **spiritual good**. Ex.

10355³. As the man of the (Ancient) Church was in **spiritual good**, which good is in its essence truth, those times were called the Silver Age; for silver=**such good**.

J. 38. At this day there is no faith because there is no charity; and, where there is no charity, there is no **spiritual good**; for this good is solely from charity. I have been told from Heaven that there is still good with some, but that this cannot be called **spiritual good**, but natural good, because Divine truths themselves are in obscurity, and Divine truths introduce to charity . . . Hence it is that there is no **spiritual good** at this day, but, with some, only natural good. T.754.

Life 12. There are civil good, moral good, and **spiritual good**. . . **Spiritual good** is that which man does from spiritual law. Through **this good**, and according to it, is a man a citizen in the Spiritual World. These goods follow in this order: **spiritual good** is the highest . . .

13. The man who has **spiritual good** is a moral and also a civil man; but the man who has not **spiritual good**, appears as if he were a moral and civil man, but is not . . . For **spiritual good** has an essence of good in it . . . 14.

R. 277. Confession of the Lord's Divine Human from **spiritual goods**. Sig. and Ex. E.324.

—^e. 'Frankincense'=**spiritual good**. E. 491⁵.

E. 167⁷. **Spiritual good**, which in its essence is truth, and is signified, in special, by 'the kidneys,' is exterior good; but celestial good, which is signified in special by 'the heart,' is interior good.

283². The Second Heaven consists of those who are in **spiritual good**, or in the good of charity towards the neighbour; and, as celestial good is good in the highest place, and **spiritual good** is good in the second place, therefore the latter is around the former.

—⁴. 'Feathers with yellow of gold'=**spiritual good** from which are these truths.

325³. What is meant by worship from **spiritual good** Ex.

376. 'Wine'=**spiritual good**, which is the good of charity towards the neighbour, and the good of faith; and **this good** in its essence is truth. Ex. —⁴, III.

405¹⁴. 'Israel'=**spiritual good**, which is truth from celestial good.

435². The three tribes of 'Asher, Naphtali, and Manasseh'=those things which fully constitute **spiritual good**.

489a². When the Heavens are more interiorly and

closely conjoined with the Lord, those are separated with whom there is not any **spiritual good**; for **spiritual good** alone conjoins, and not any natural good which does not derive its essence . . . from **spiritual good**. Ex.

—³. **Spiritual good** is formed by the Lord with man through truths and a life according to them; whereas external good separated from internal **spiritual good** is formed through a moral life which has self and the world as its end . . .

491. The conjunction of celestial good with **spiritual good**, and thus the conjunction of the higher Heavens. Sig. and Ex.

492. The incensings represented worship from **spiritual good**.

— . **Spiritual good** is formed with man through truths; for the truth with him becomes **spiritual good** when he lives according to it; and therefore **spiritual good** in its essence is truth. 831⁴.

600². 'The right hand'=**spiritual good**, which is truth in light; and 'the left hand'=spiritual truth, which is truth in shade . . .

710³². This truth from good in its essence is **spiritual good**; for **this good**, in its form, is truth from good. Sig.

—³⁵. When these falsities from evil are removed, then, for the first time, truths from good, or **spiritual good**, inflows from the Lord, and is received by man. Sig.

865². Both 'the firstfruits,' and 'the firstborn'=the **spiritual good** first formed, which in itself is the truth from good which is from the Lord. Ex.

918². Charity, or **spiritual good**, is to do good because it is truth, thus it is to do truth . . .

— . For **spiritual good** is from the Lord, and moral good is from man . . .

923³. These have not any **spiritual good**; and **this good**, which is the good of charity from the Lord, alone opens the spiritual mind . . .

1100⁸. 'A tree from a grain of mustard seed'=the man of the Church, and also the Church, which begins from a little **spiritual good** through truth . . .

Spiritual Heaven. See SECOND HEAVEN.

Spiritual Kingdom. *Regnum Spirituale.*

A. 2362². (See CELESTIAL KINGDOM, here. 3635. 3654. 3960². *et seq.* where all the passages which treat of the Spiritual Kingdom as compared with the Celestial Kingdom, are fully quoted.)

2671. It treats, in Gen. xxi. 13-21, in general, of the Lord's **Spiritual Kingdom**; and, in special, of those who become spiritual, and this in order. Ex. 2673. 2706^e.

2699. It is said 'a great nation' because the **Spiritual Kingdom** is the second Kingdom of the Lord; and as 'Ishmael' represents . . . the Spiritual Church, he represents the **Spiritual Kingdom** of the Lord in the Heavens; for the image and likeness of the one is in the other.

2702¹⁵. It treats (in Ezek. xlvii.) of the New Jerusalem or the **Spiritual Kingdom** of the Lord. 2928⁴.

2761⁵. The City of 'Jerusalem' = the Lord's **Spiritual Kingdom** and Church.

2826⁴. The royalty represented the Lord's **Spiritual Kingdom**. Refs.

2830⁴. Where it treats of the New Temple and of the New Jerusalem, that is, of the Lord's **Spiritual Kingdom**. —⁵. 7839^e.

2832². The Lord's **Spiritual Kingdom**. Tr.

3187. The Lord's **Spiritual Kingdom** from the marriage of good and truth in the Divine Human, in which **Kingdom** there is charity and faith where previously there had been evil and falsity. Sig. and Ex.

—'. 'Seed,' in the universal sense, = all who constitute the Lord's **Spiritual Kingdom**, or, what is the same, that **Kingdom** itself. . . consequently, those who are in charity through faith.

3189. The form of His **Spiritual Kingdom** comes forth according to the ordination of the affections in His Divine Human.

3230. In Gen. xxv. it treats, first, of the Lord's **Spiritual Kingdom** and its derivations; and that it has been separated from the Celestial Kingdom.

3240. (Thus) in the Lord's **Spiritual Kingdom**, as in His Celestial one, there are good and truth, but with much difference. And those who are in the Kingdoms are distinguished from each other by the good and truth, for the reason that there are those who are more in good, and those who are more in truth; and hence come the derivations. The derivations of good in the Lord's **Spiritual Kingdom** are represented by the sons of Jokshan; and the derivations of truth there, by the sons of Midian. (Continued under SPIRITUAL.)

—³. 'Sheba and Dedan' = those who constitute the first class, that is, those in the Lord's **Spiritual Kingdom** who are in the good of faith, and who have doctrinals of charity. . .

3243. 'Keturah' = the things which are of the Lord's **Spiritual Kingdom**, the worship of which is according to doctrinal things.

3245^e. By the sons which Abraham had by Keturah, is signified the Lord's **Spiritual Kingdom**, as also by Ishmael.

3267². So in the Lord's **Spiritual Kingdom** in the Heavens, in which there is variety as to the things of faith, insomuch that there is not one Society, nor even one in a Society, who in the things which are of the truths of faith has an idea exactly accordant with [those of] others. Nevertheless it is a one, because charity is the principal thing with all. (Continued under SPIRITUAL CHURCH.)

3272³. The Holy City (in Rev. xxi.) = nothing else than the Lord's **Spiritual Kingdom**. Ex.

3274. See ISHMAEL, here.

3305⁷. 'Jacob,' and 'Israel,' in the representative sense, = the Lord's **Spiritual Kingdom** and Church. . .

3351. Those who then formed choirs were from the province of the lungs, thus from the Lord's **Spiritual Kingdom**.

3720. See TEMPLE, here.

3387. In the Grand Man there are two Kingdoms. . . The second Kingdom is called the **Spiritual Kingdom**, and is constituted of the Angels who are called spiritual; and *there* are those who have been in the good of charity towards the neighbour. They place the delight of life in this: that they are able to benefit others without a recompence. This is their recompence: that they are allowed to do good to others. In proportion as they will and long for this the more, in the same proportion they are in greater intelligence and happiness. . . This is the **Spiritual Kingdom**. . . All in the **Spiritual Kingdom** pertain to the province of the lungs. . .

3952^e. By 'Joseph' is signified and represented the Lord's **Spiritual Kingdom**, which is the heavenly marriage itself here treated of.

3969. 'Joseph,' in the internal sense, = the **Spiritual Kingdom**, or the good of faith. —⁴. 6417.

—³. By 'Joseph' is represented the Lord's **Spiritual Kingdom**, thus the spiritual man; for in every spiritual man there is that **Kingdom**. (Continued under JOSEPH.) —⁶, III.

—¹⁷. (Thus) the **Spiritual Kingdom** is the good of faith, that is, charity, which inflows from the Lord immediately, and also mediately through the Celestial Kingdom.

4286⁴. 'Israel,' in the internal sense, = the Lord's **Spiritual Kingdom** in Heaven and on earth. The Lord's **Spiritual Kingdom** on earth is the Church which is called the Spiritual Church. . .

5044¹³. 'The king's daughter' = the Lord's **Spiritual Kingdom**. His **Spiritual Kingdom** is so called from the Lord's Divine truth, which is here described. Ex.

5313¹². 'Jerusalem' (Jer. iii.) = the Lord's **Spiritual Kingdom**. This **Kingdom** is also meant by the New Jerusalem in Ezek.; and also by the Holy Jerusalem descending from Heaven, in the Revelation. The Lord's **Spiritual Kingdom** is where the principal thing is Divine truth in which is Good. 5922¹⁴.

5922². The **Spiritual Kingdom** is the Second Heaven. (Fully quoted under CELESTIAL KINGDOM, and also at 6366. 6417.)

6188². The people Israel, whose metropolis was Samaria, represented the Lord's **Spiritual Kingdom**. 6304.

6306². The infernals had then occupied a great part of Heaven; but the Lord, by His coming into the world. . . delivered Heaven from them, and gave it as an inheritance to those who were of His **Spiritual Kingdom**.

6426. That hence is all the good and truth possessed by the **Spiritual Kingdom**. Sig. and Ex.

—³. 'The stone cut out of the rock,' in the relative sense, = His **Spiritual Kingdom**.

6427. The **Spiritual Kingdom** consists of those who are in the truth of faith, but who make this truth of life, and thus good.

7016. 'The sons of Israel' = the Lord's **Spiritual Kingdom**, and the derivative Spiritual Church.

7184. Afterwards (in Ex. vi.) is described the Lord's

Spiritual Kingdom as to faith and as to charity, and then as to doctrine, and also as to the reception of the law Divine.

[A.] 7201. That the law Divine shall give those of the Lord's **Spiritual Kingdom** to apperceive. Sig.

7215. Exhortation by the law Divine to those of the Lord's **Spiritual Kingdom**. Sig. 7227.

7235. 'Lead ye the sons of Israel out of the land of Egypt'=that those of the Lord's **Spiritual Kingdom** should be delivered.

7240. A command through the law from the Divine to those of the Lord's **Spiritual Kingdom** while still in propinquity to those in the Hells. Sig. and Ex.

7573³. For by 'Jerusalem' is signified the Lord's **Spiritual Kingdom**, in which are those who are in good from truth, and in truth from good.

8330². 'The mountain of inheritance' = . . . the Heaven in which is the good of charity, which is that in which are the interior ones who are of the Lord's **Spiritual Kingdom**; and ('the sanctuary')=the Heaven in which is the truth of faith, which is that in which are the exterior ones who are of **that Kingdom**. Those who are interior, are those who are in charity itself, and thence in faith; and those who are exterior, are those who are in faith, but not yet in charity. The latter do what is good from obedience; but the former, from affection. III.

8468². The New Earth and the New Temple (in Ezek.)=the Lord's **Spiritual Kingdom**.

8469. The good of truth is signified by 'the manna' . . . It here treats of the good appertaining to those of the Lord's **Spiritual Kingdom**, which good is signified by 'the manna.' 8521², Ex.

8622². Hence those infernal Genii are removed, so that they may not communicate with those of the Lord's **Spiritual Kingdom**.

8625. Because (those in the falsity of interior evil) want to inflict violence on the Lord's **Spiritual Kingdom**. Sig. and Ex.

— The reason 'the throne of Jah'=the Lord's **Spiritual Kingdom**, is that 'throne' is predicated of the Lord's royalty, and this corresponds to His **Spiritual Kingdom**. Ex.

8645. Perception of those Things which had been done to those of the Lord's **Spiritual Kingdom**. Sig. and Ex.

—^e. For Moses with the people represents the **Spiritual Kingdom**; Moses, as the head; and the people as those things which are subject to the head. Thus Moses also represents the Lord as to Divine truth; for from this is the **Spiritual Kingdom**.

8771. 'A holy nation'=thus the **Spiritual Kingdom**. . . . It is said 'a kingdom of priests,' and 'a holy nation,' and both=**the Spiritual Kingdom**; but with this difference: (the former)=those who are in good from truth, and (the latter) those who are in good and thence in truth. (The former) look upwards to the Lord through truths; but (the latter) are in the Lord, and look at truths from Him. Moreover [these two states] succeed one another with those who are being

regenerated, in whom the **Spiritual Kingdom**, that is, the life of Heaven, is being implanted by the Lord . . .

8797. For the people who were below mount Sinai represent the Lord's **Spiritual Kingdom**, which is the Middle Heaven. . . (And) those of the Lord's **Spiritual Kingdom** cannot inflow into the Celestial Kingdom, because this is higher or more interior . . . and when those in a lower Heaven try to ascend into a higher one, they are admitted, but suffer hard things. Sig. and Ex.

8994⁴. Knowledges are represented by men, and affections by women . . . This is the case with those who are of the Lord's **Spiritual Kingdom** . . .

9596³. 'Fine twined linen'=an Intellectual such as pertains to the spiritual man, or to an Angel who is in the Lord's **Spiritual Kingdom**.

—³. (Thus) with those who are of the Lord's **Spiritual Kingdom**, the Intellectual itself is 'the habitation,' in a restricted sense.

9603. That all the truths of faith in the **Spiritual Kingdom** have regard to good, and through good to the Lord. Sig. and Ex.

9684. 'The candlestick . . . '=the illumination of the **Spiritual Kingdom** through the Divine truth proceeding from the Lord's Divine Human to those who are in good. Ex.

— The Lord as to celestial good; thus this good itself, from which and through which the Lord inflows into the **Spiritual Kingdom**, or into the Middle Heaven. Sig.

9789. That [this] is eternal for the **Spiritual Kingdom**. Sig. and Ex.

— For the Lord's **Spiritual Kingdom** in the Heavens is the Spiritual Heaven; and on earth is the **Spiritual Church**.

9814. A representative of the **Spiritual Kingdom** adjoined to the Celestial Kingdom. Sig. and Ex. 9815.

— Those in the Celestial Kingdom appear naked; but those in the **Spiritual Kingdom** appear clothed; from which it is again evident that Divine truth, or the Divine Spiritual, which appears as light, is what invests.

9819^e. For the **Spiritual Kingdom** is what is derived from the Celestial Kingdom, and is thus what covers it as a garment does the body. Sig.

9820. A representative of Divine truth in the **Spiritual Kingdom**. Sig.

9822. Divine truths in the **Spiritual Kingdom** in their order. Sig. and Ex.

— For the garments of Aaron=**the Spiritual Kingdom** adjoined to the Celestial Kingdom . . . and this Kingdom is called the **Spiritual Kingdom** from the Divine truths there. . . Good reigns in the Celestial Kingdom, and truth in the **Spiritual Kingdom**, both from the Lord. And, as the garments of Aaron represented **this Kingdom**, and these garments were the ephod, the robe, and the coat, therefore by them are signified the Divine truths there, in their order.

9823. The ephod, upon which was this breastplate, represented the ultimates of the **Spiritual Kingdom**, consequently the ultimates of Heaven. 10006.

9825. 'The robe'=the middle of the **Spiritual Kingdom**. . . For the **Spiritual Kingdom** is distinguished into three degrees: an inmost, a middle, and an external. The reason (of this) is that the inmost there communicates with the Celestial, and the external with the Natural; and thus the middle is derived equally from each. Ex.

—². For 'the kingdom of Israel'=the Lord's **Spiritual Kingdom**. Refs.

—³. As 'the robe' represented the **Spiritual Kingdom**, it represented also the truths of that **Kingdom** in general, (which) are those called spiritual truths, and which are in the intellectual part. Ill.

9826. 'The coat' represented the inmost Divine truth in the **Spiritual Kingdom**, thus that which proceeds proximately from the Divine Celestial, which is the Lord's Divine good in the Inmost Heaven. Ex. 10004.

9834. The external of the **Spiritual Kingdom** from that good. Sig. and Ex.

9835. The Lord's **Spiritual Kingdom** is here treated of, and this **Kingdom**, as to all the truths and goods which are there, pertains to the intellectual part. . . .

9838. What is like and continuous from the external of the **Spiritual Kingdom**. Sig. and Ex. 9859.

9842. (The interior memory) on which are impressed the goods and truths of the **Spiritual Kingdom** as to all their quality. Sig. and Ex.

9849. (The conservation of good and truth) from mercy for ever in the **Spiritual Kingdom**. Sig. and Ex.

9855. Conjunction with the good from which are truths, and thus the conservation of the **Spiritual Kingdom** by all exertion and power. Sig. and Ex.

9858. For the Lord's **Spiritual Kingdom**, which is represented by 'the garments of Aaron,' is the Intellectual of Heaven; as the Celestial Kingdom is its Voluntary.

9873⁴. 'The onyx,' in general, =the external of the **Spiritual Kingdom**.

9896. The conjunction and conservation of all things of Heaven through the sphere of Divine good in the externals of the **Spiritual Kingdom**. Sig. and Ex.

9899. All things of Heaven inseparable from the externals of the **Spiritual Kingdom**. Sig. and Ex.

9911. Divine truth in the internal form in the **Spiritual Kingdom** through the influx from the good of the Celestial Kingdom. Sig. and Ex. 9912, Ex.

9942. The inmost things of the **Spiritual Kingdom** which proceed from the truths of celestial love. Sig. and Ex.

—¹¹. 'To swear'=to confirm truths, which is done through the Rational and scientifics from the Word, in the **Spiritual Kingdom**.

9944. 'The belt'=the bond and separation from the externals of the **Spiritual Kingdom**. Ex.

9952. Such a state of the Divine good in the **Spiritual Kingdom**. Sig. and Ex.

9995. This Divine truth received in the **Spiritual Kingdom** by the Angels there, is called spiritual good.

10003. 'Thou shalt take the garments, and put them

on Aaron'=a representative of the Lord's **Spiritual Kingdom**.

10005. 'The robe of the ephod'=the middle of the **Spiritual Kingdom**, which is the Divine Spiritual that proceeds mediately from the Divine Celestial.

— (The two belts) signified that the things of the **Spiritual Kingdom** which were represented by the coat were distinct from those which were represented by the robe and ephod together.

10098. For the Lord's **Spiritual Kingdom** comes forth from his Divine there, which is called the Divine Spiritual.

10296. For the good with those in the Lord's **Spiritual Kingdom** is nothing but truth. Ex.

10614². But the Word in the internal sense is spiritual, because it is accommodated to the understanding of the Angels in the Lord's **Spiritual Kingdom**; for these Angels think spiritually.

H. 215. The government in the Lord's **Spiritual Kingdom** is called 'judgment,' because they are in spiritual good, which is the good of charity towards the neighbour, and this good in its essence is truth. . . . These, also, are led by the Lord, but mediately, and therefore these have governors, fewer or more according to the need of the Society; and these have laws also, according to which they live together. The governors administer all things according to the laws: these they understand because they are wise; and in doubtful matters they are illustrated by the Lord.

217. In the Lord's **Spiritual Kingdom** there are various forms of government; in one Society not the like as in another: the variety is according to the ministries which the Societies discharge. Ex.

S. 6. See CELESTIAL, here.

R. 167. 'They shall walk with Me in white'=that they will live with the Lord in His **Spiritual Kingdom**, because they are in truths from Him.

360. 'The tribe of Joseph,' here, =the doctrine of good and truth which is with those who are in the Lord's **Spiritual Kingdom**.

388. 'When he opened the seventh seal'=exploration by the Lord of the state of the Church and the derivative life of those who are in his **Spiritual Kingdom**, who are those who are in charity and its faith; here, who are in faith alone.

393. Propitiation lest the Angels of the Lord's **Spiritual Kingdom** should be injured by the Spirits of the Satanic Kingdom, who were beneath. Sig. and Ex.

D. 5102². See SPEAK, here. E. 855.

6011. Then the Angels in the Lord's **Spiritual Kingdom** feel joy.

E. 22. Those who receive Divine truth more than Divine good are in the Lord's **Spiritual Kingdom**, and thence are called the spiritual. . . . To those who are in the **Spiritual Kingdom** it is granted by the Lord to be in the affection of truth for the sake of truth: and this Divine is that which is called 'grace.'

205³. 1⁴ treats here (Zech. xii.) of the Lord's advent,

and the Salvation then of those who are of His **Spiritual Kingdom**.

[E.] 401²⁴. 'Joseph'=the celestial spiritual, who are the highest ones in the **Spiritual Kingdom**, and thence communicate proximately with those in the Celestial Kingdom.

1083². Ends are actually in the Celestial Kingdom; causes in the **Spiritual Kingdom**; and effects in the natural world.

1145⁴. Ezek.xxxvii.16-20=the conjunction of the Celestial Kingdom and the **Spiritual Kingdom** of the Lord through the good of love . . . 'Joseph, and the tribes of Israel his companions'=the Lord's **Spiritual Kingdom**; 'Joseph,' that Kingdom as to good, and 'the tribes of Israel his companions,' that Kingdom as to truth. 'Ephraim'=the understanding of truth; and, as those who are in the spiritual understanding of truth from good are in the Lord's **Spiritual Kingdom**, it is said 'the wood of Ephraim.' That these two Kingdoms are conjoined into a one by the Lord through the good of love to Him and the good of charity towards the neighbour, is meant by their being conjoined by the Lord the one with the other 'into one piece of wood, so that they are both one in the hand of Jehovah.'

De Verbo 8². See **SPIRITUAL SENSE**, here.

14². The Word in the **Spiritual Kingdom**. (See **WORD**, here.) 24.

—³. The Word in the Celestial Kingdom is much more excellent and wise than that which is in the **Spiritual Kingdom**. Ex.

24. These arcana (in the Word of the Celestial Kingdom) cannot be comprehended, nor even thought, by an Angel of the **Spiritual Kingdom**; and therefore they have been told that they cannot approach the wisdom of the Angels of the Celestial Kingdom: just as those who are in the natural sphere cannot approach the intelligence of the Angels of the **Spiritual Kingdom**. . . I have proved by experience that the intelligence of the Angels of the **Spiritual Kingdom** is ineffable and incomprehensible to those who are in the Natural Kingdom; and that the wisdom of the Angels of the Celestial Kingdom is incomprehensible and ineffable to those who are in the **Spiritual Kingdom**.

D. Wis. i². See **CELESTIAL ANGEL**, here.

Spiritual Love. *Amor spiritualis.*

A. 1025². See **CELESTIAL LOVE**, here. 1997. 2621². 2658⁶. 2714. 2906⁴. 3316¹. 3941⁴. 4262³. 4352². 4750³. 6435⁷. 9868. 10606. W.427. R.395. M.67. 270. E.433⁴. 496⁶.

2722⁶. The people of the Ancient Church were in **spiritual love**, that is, in charity, which they made the essential of worship . . .

3235². To the spiritual the Lord appears as a Moon, because they are in **spiritual love**, that is, in charity towards the neighbour.

3325⁷. The Lord's Divine **spiritual love** is [mentioned] relatively to **spiritual love**, or those of the **Spiritual Church**, who are called spiritual from love to the neighbour.

—¹⁰. 'Joseph'=the Lord as to Divine **spiritual love**.

—'. 'Israel,' in the supreme sense, =the Lord as to Divine **spiritual love**; in the relative sense, those who are in **spiritual love**, that is, in charity towards the neighbour.

—¹⁴. 'The first-born' represented the Lord as to Divine **spiritual love**; and at the same time those who are in this love.

3952⁴. From **spiritual love**, that is, from love towards the neighbour . . .

4103². Man is in Heaven . . . when he is in **spiritual love** and faith.

4288³. There was Divine worship in groves also, because groves=**spiritual love**; and, in the supreme sense, the Lord as to **this love**; and, when they held worship in groves, they were in their holy state, because they were then in **spiritual love**.

—'. 'The moon'=**spiritual love**.

4735². Divine **spiritual love** is represented in the Holy Supper by the blood, or wine.

5360. 'Wine'=**spiritual love**.

6024². 'The sons of Levi . . .'=**spiritual love**, and its doctrinals in general.

6804². 'Blood'=conjunction through **spiritual love**, that is, through charity towards the neighbour.

7342². Hence the principles of the truth of faith effect nothing with man, unless the Lord insinuates the affection of **spiritual love**, that is, of love towards the neighbour.

7622. A bird=**spiritual love** and what is of it. . . **Spiritual love** is mutual love, and charity towards the neighbour.

9870. 'A cyanus, an agate, and an amethyst'=the **spiritual love** of good. . . The **spiritual love** of good is charity towards the neighbour; and the **spiritual love** of truth is faith from charity: of that good and this truth consists the second Heaven . . .

9872. 'A beryl, an onyx, and a jasper'=the **spiritual love** of truth, in which love the higher things cease.

—'. That 'a beryl'=the **spiritual love** of truth. III.

9873. The internal good of the **Spiritual Kingdom** is the good of charity towards the neighbour: this good is that which is meant by the **spiritual love** of good. And the external good of the **Spiritual Kingdom** is the good of faith: this good is that which is meant by the **spiritual love** of truth.

10207. Charity towards the neighbour is called **spiritual love**. . . **This love** reigns in the Middle and Ultimate Heaven.

H. 23. See **CELESTIAL KINGDOM**, here. P.217⁴.

W. 42S. But they who are in **spiritual love**, which is love towards the neighbour, have not wisdom inscribed on their life: but they have intelligence; for it is of wisdom to do good from the affection of good, but it is of intelligence to do good from the affection of truth. These do not know what faith is; and if faith is mentioned, they understand Truth: and when charity

is mentioned, they understand the doing of truth; and when it is said that we must believe, they say that that is a vain way of speaking; for who does not believe truth; for they see truth in the light of their Heaven; and therefore to believe what they do not see, they call either simplicity, or folly. These make the Pulmonic of Heaven. (This subject is continued under SPIRITUAL NATURAL, at W.429.)

R. 356. In this series (of the tribes) it treats of those in the Spiritual Kingdom. The love of these is called **spiritual love**, which is love towards the neighbour, and also charity.

392. By 'the altar' at which the Angel stood, and by 'the golden censer' which he had in his hand, is signified the worship of the Lord from **spiritual love**; which worship is from the good of charity through truths of faith. Ex.

394. The fragrance from these spices correspond to such things as are of **spiritual love**, or of charity and the derivative faith.

E. 204². (Thus) to love men from what is true, sincere, and just in them is **spiritual love**. Fully ex.

831². I will now say something about **spiritual love**, in which are the Angels of the Second Heaven. **Spiritual love** is the love of truth; and, in the supreme sense, the love of the Divine truth which proceeds from the Lord; thus also love to the Lord, but in a lower degree than that in which are the celestial Angels . . . for the spiritual Angels are in love to the Lord from the reception of the Divine *truth* from Him. The difference is like that between love in the will and love in the understanding; or like that between flame and its light . . .

— As **spiritual love** is the love of truth . . . these (Angels) speak about the holy things of Heaven and the Church . . .

—³. The reason the spiritual Angels, from the **spiritual love** which makes their life, are affections of *truth* . . .

—⁵. The Societies of the Third Heaven are above those of the Second, for the sake of the influx of celestial love into **spiritual love**; for **spiritual love** derives its essence from celestial love, through a mediate and immediate influx from the Lord.

832³. As man does not know how **love** becomes **spiritual**, it shall be briefly told. All **love** becomes **spiritual** through truths from the Word, in proportion as a man acknowledges them, and in proportion as he sees them with the understanding, and afterwards loves, that is, does them from the will. Fully ex.

—⁵. But the **love** with a man . . . does not become **spiritual** by his merely knowing and understanding truths. Ex.

—⁶. See LOVE, here.

859². For communication with Heaven is possible only through **spiritual love**, which is also called charity, thus through a life according to truths from the Word . . .

Spiritual Natural. *Spiritualis naturalis.*

A. 4742. The appearances of truth whereby the Spiritual of the Natural is Known. Sig. and Ex.

H. 31. See CELESTIAL NATURAL, here. W.233².

345. Infants who have died as such . . . have (only) a **spiritual natural plane** . . .

W. 429. But those who are in **spiritual natural love** have neither wisdom nor intelligence inscribed on their life; but they have something of faith from the Word, in proportion as this has been conjoined with charity. As these do not know what charity is, nor whether faith is Truth, they cannot be among those in the Heavens who are in wisdom and intelligence, but among those who are in mere knowledge. Yet those who have shunned evils as sins are in the Ultimate Heaven, and are there in a light like the nocturnal lunar light. But those who have not confirmed themselves in a faith of what is unknown, and who at the same time have been in some affection of truth, when instructed by the Angels, are, according to their reception of Truths, and a life according to them, elevated into a Society of those who are in **spiritual natural love** and the derivative intelligence. These become spiritual; and all the rest remain **spiritual natural**.

R. 565a. 'I stood upon the sand of the sea' = his **spiritual natural state** now, such as there is with those who are in the First Heaven.

I. 12⁴. (Thus) the Spiritual and the Natural united in a man cause him to live **spiritually natural**.

T. 571. See SPIRITUAL, here. 607². E.617¹⁵.

D. 209. On the **Spiritual Natural**.—That is called the **Spiritual Natural** which is in natural lumen, so that a man can reason in general . . .

4627³. (The **Spiritual Natural** the highest degree of the external man.)

—⁷. He is then in a lumen still more interior, namely, in the **Spiritual of the Natural** . . .

E. 375². They who remain in the sense of the letter and make doctrine thence, and live according to it . . . are not purely spiritual, as are the Angels of the higher Heavens, but **spiritual natural**; (and) are in the Ultimate Heaven . . .

411²¹. Most of those who have light from the Moon there, dwell upon rocks. Those who are **spiritual natural** dwell upon rocks which are covered on the surface with soil, whence are fields, groves, etc.; but not such as are upon the mountains and hills . . .

449. Those in the Ultimate Heaven are either **spiritual natural**, or celestial natural. The **spiritual natural** there pertain to the Spiritual Kingdom; and the celestial natural to the Celestial Kingdom; and therefore the **spiritual natural** communicate with the Second Heaven, where all are spiritual; and the celestial natural with the Third Heaven, where all are celestial.

629⁶. In the External Church are those in knowledges . . . and not in any interior intelligence and wisdom, and hence are in the lower Heavens. These are called **spiritual natural** . . . and they are meant by those who are in the *suburbs* of Jerusalem.

832⁶. The love in which are the Angels of the First Heaven is called **spiritual natural love**, and also celestial natural love.

834. Something shall now be said about the **spiritual**

natural love in which are the Angels of the First Heaven. This love is what is properly called charity towards the neighbour. (Continued under FIRST HEAVEN.)

Spiritual Sense. *Sensus spiritualis.*

See INTERNAL SENSE, throughout.

A. 2276⁴. The spiritual sense mentioned. 2686³. 2781^e. 2937.

2311. All the words have a spiritual sense. 4137³.

3482. With the Ancients, because they had intercourse with Spirits and Angels . . . there was a spiritual sense in every (word of their speech).

5147⁵. The Angels with the man understand these things according to the spiritual sense.

5639^e. Hence the internal sense of the Word is called the spiritual sense (and not the celestial sense).

5648². Into this spiritual sense is the natural sense at once transmuted.

6212³. The chariot in which was a man = the spiritual sense which was in the prophetic things.

6884. The sense of the letter, at the first threshold of Heaven, is turned into the spiritual sense.

6996³. The literal sense is significative of the Things in the spiritual sense, while this sense is not perceptible to man, except only in so far as it can be presented and set forth by means of such things as are of the world and of nature; and still less the angelic sense.

8420. In the very word 'walk' is the signification of the spiritual sense.

8943. For within all the several things of the Word there is a spiritual sense which treats of the Lord's Kingdom; and within this sense there is what is Divine; for the Word in its inmost sense treats of the Lord alone.

9093^e. And truths in the internal form are such as are those of the Word in the spiritual sense.

9280³. He is not aware that the Word is Divine from the spiritual sense, which does not appear in the letter; but still is in the letter; and that this sense is presented in Heaven while a man is reading the Word holily; and that in this sense it treats of the Lord and His Kingdom.

9407⁴. If he were told that in the sense of the letter there is a spiritual sense, which is of truth, and in this a celestial sense which is of good; and that these senses shine forth from the literal sense, he would be astounded . . .

9841⁴. For the Word in its spiritual sense treats only of such things as belong to the Lord and the neighbour . . . Hence the Word is alive.

10217. For the spiritual sense is the interior sense of words, and is very frequently within the words of languages, especially of the oriental ones.

10227¹⁰. Without the spiritual sense the Word cannot be called holy, and in very many places cannot even be apprehended. S. 16, Examps.

H. 114². If man were in the knowledge of correspondences, he would understand the Word as to its spiritual sense . . .

N. 7. This doctrine is from Heaven, because it is from the spiritual sense of the Word; and the spiritual sense of the Word is the same as the doctrine which is in Heaven.

258. That in the Word there is a spiritual sense, which is called the internal sense. (Refs. to passages.)

J. 1. They who have not known the spiritual sense of the Word, have not understood that . . .

28². By these words is meant that the Lord, when it is the end of the Church, will open the spiritual sense of the Word, and thus Divine truth such as it is in itself; thus that this is the sign that the Last Judgment is at hand.

40. It treats everywhere in the spiritual sense of the Word of the Spiritual World, that is, of the state of the Church both in the Heavens and on the earth. Hence is the Word spiritual and Divine . . .

57². There was then given them the Word which is in Heaven, in which there is not the natural but the spiritual sense.

73^e. As spiritual freedom has been restored to man, the spiritual sense of the Word has now been disclosed, and thereby interior Divine truths have been revealed; for in his previous state man would not have understood these; and he who would have understood them would have profaned them.

W. H. 1. The Word as to its spiritual sense, or internal sense, is described in the account of the 'white horse' (Rev. xix. 11-16).

L. 16⁶. That the Jews had dispersed all the truths of the Word, but not its spiritual sense. Sig. The Lord's 'vesture' = this of the Word.

S. 5. That in the Word there is a spiritual sense, hitherto unknown. Gen. art. T. 193.

— . What the spiritual sense is. The spiritual sense is not that sense which shines forth from the sense of the letter when anyone scrutinizes and explicates the Word to confirm some dogma of the Church. This sense is the literal sense of the Word. But the spiritual sense does not appear in the sense of the letter: it is within it, as the soul is in the body, as thought is in the eyes, and affection in the face, which act as a one, as do cause and effect. This sense especially causes the Word to be spiritual, not only for men, but also for the Angels; and therefore the Word, through this sense, communicates with the Heavens.

9. That the spiritual sense is in each and all things of the Word. Examps.

—^e. That the spiritual sense is to be opened at the end of the Church, is signified not only by the things said of the 'white horse' and him that sat on him, but also by 'the great supper . . .'

13⁴. It is to be known that in the spiritual sense all things cohere in a continuous connection . . . and therefore if a syllable is taken away, the connection is broken . . .

18. That it is from the spiritual sense that the Word is Divinely inspired, and is holy in every word. Ex. T. 200.

— . As the holiness of the Word does not appear

from the letter alone . . . it has now pleased the Lord to reveal the **spiritual sense** . . .

20. That the **spiritual sense** of the Word has been hitherto unknown. Ex. T.201.

25. The reason the **spiritual sense** of the Word has been at this day disclosed by the Lord, is that the doctrine of genuine truth has now been revealed; and this doctrine accords with the **spiritual sense** of the Word, and no other. **This sense** is also signified by the 'appearing of the Lord in the clouds of heaven with glory and power' (Matt.xxiv.30,31), in which chapter it treats of the consummation of the age . . . The opening of the Word as to its **spiritual sense** has also been promised in the Apocalypse; and it is there meant by 'the white horse,' and by 'the great supper,' to which all are invited.

—². That the **spiritual sense** will not be acknowledged for a long time; and that this will be solely owing to those who are in falsities of doctrine, especially concerning the Lord, and who therefore do not admit truths, is meant by 'the beast,' and by 'the kings of the earth,' who would 'make war with him that sat on the white horse.' By 'the beast' are meant the Papists; and by 'the kings of the earth,' the Reformed who are in falsities of doctrine.

26. That the **spiritual sense** of the Word will not henceforth be given to anyone except to him who is in genuine truths from the Lord. Ex. T.208.

— . The reason is that no one can see the **spiritual sense** except from the Lord alone, and unless he is in genuine truths from Him; for the **spiritual sense** of the Word treats of the Lord alone and of His Kingdom; and **this sense** is that in which are His Angels in Heaven; for it is His Divine truth there. A man can violate this if he is in the knowledge of correspondences, and through it wants to explore the **spiritual sense** of the Word from his Own intelligence; for, from some correspondences known to him, he can pervert its sense, and draw it into the confirmation of what is false, and this would be to do violence to Divine truth, and also to Heaven; and therefore if anyone wants to open **this sense** from himself, and not from the Lord, Heaven is closed, and then the man either sees nothing, or is spiritually insane. Ex. 56.

—². Lest, therefore, anyone should enter into the **spiritual sense** of the Word, or should pervert the genuine truth which is of **this sense**, guards have been placed by the Lord, which are meant by 'the cherubs.' (Represented to me by purses of silver lying open, but guarded.)

39. The **spiritual sense** is 'the spirit' of the Word; and the celestial sense is its 'life.'

— . The **spiritual sense** and the celestial sense are not the Word without the natural sense, which is the sense of the letter; for they are then like spirit and life without a body; and like a palace without a foundation.

40. The naked truths themselves . . . are in the **spiritual sense** of the Word; and the naked goods are in its celestial sense.

41². For the light of Heaven, in which is the **spiritual sense** of the Word, inflows into the natural light in

which is the sense of the letter, and illuminates the Intellectual of the man . . . and causes him to see and acknowledge Divine truths, where they stand forth, and where they lie hidden. These Divine truths, together with the light of Heaven, inflow with some; sometimes even when they are unaware of it.

42. See CELESTIAL SENSE, here. 63. 64. So, and all the rest of the extracts.

56. It may be believed that the doctrine of genuine truth can be procured through the **spiritual sense** of the Word, which is given through the knowledge of correspondences; but doctrine is not procured thereby, but is only illustrated and corroborated; for no one comes into the **spiritual sense** of the Word through correspondences unless he is previously in genuine truths from doctrine . . .

—². Besides, the **spiritual sense** is not given to anyone except by the Lord alone, and it is guarded by Him, as He guards Heaven; for Heaven is in it.

58. The reason the Word shines and is translucent with these, is that in each thing of the Word there is a **spiritual** and **celestial sense**; and these senses are in the light of Heaven; and therefore the Lord, through these senses, and through the light of them, inflows into the natural sense . . .

63. The Angels of the Spiritual Kingdom are in the **spiritual sense** . . . 64. 67.

So. The things in the **spiritual sense** relate chiefly to the Church . . . and to the Divine truth . . .

112. Therefore it has now pleased the Lord to reveal the **spiritual sense** of the Word; and to manifest that the Word, in **this sense**, and, from it, in the natural sense, treats of the Lord and the Church, and of these alone.

P. 264. (Why the **spiritual sense** has been hitherto unknown.) Gen.art.

—². That if the **spiritual sense** had been revealed previously, the Church would have profaned it, and thereby the holiness itself of the Word. Ex.

—⁴. That neither were genuine truths, in which is the **spiritual sense** of the Word, revealed by the Lord until after the Last Judgment . . . and the New Church was about to be instaurated. Ex.

—⁵. (Thus) the **spiritual sense** of the Word was to be revealed for the New Church . . .

—⁶. (Thus) it is of the Divine Providence that the **spiritual sense** has been hidden from the world until the present age, and meanwhile has been reserved in Heaven with the Angels, who derive their wisdom from it. **This sense** was known among the Ancients, and was carefully studied. But because their descendants turned the correspondences . . . into idolatry, and magic, it was closed; first with the sons of Israel, and afterwards with Christians . . . and it is now opened for the Lord's New Church.

R. 1. What the **spiritual sense** is, has been hitherto unknown. It is in every thing of the Word; and, without it, the Word in many places cannot be understood. **This sense** does not appear in the sense of the letter; for it is in it as the soul is in the body. Ex.

—². But as the Spiritual does not appear in the

sense of the letter . . . the **spiritual sense** has been hitherto unknown. Nor could it be made known until genuine truths had been revealed by the Lord; for in these is **this sense**.

[R]. 24. That the Lord would open the **spiritual sense** at the end of the Church. Sig. and Ex.

— . 'The glory,' in which they should see Him, = the Word in the **spiritual sense**.

26. 'Blood and water' (John xix. 14) = Divine truth spiritual and natural: thus the Word in the **spiritual sense** and natural sense.

96^e. As the **spiritual sense** is abstracted from persons.

231². All precious stones in Heaven derive their origin from the ultimates of the Word; and their transparency from the **spiritual sense** of the ultimates.

246. The Divine wisdom in the Word in the natural sense from its **spiritual sense** and celestial sense. Sig. and Ex.

256. (The 'Book written *within*' = the **spiritual sense**.)

414. Divine truth in the **spiritual sense** of the Word is like the light of the sun in the daytime; and Divine truth in the natural sense is like the light of the moon and stars at night. Moreover, the **spiritual sense** inflows into the natural sense as the sun with its light inflows into the moon, and presents the light of the sun mediately. So also does the **spiritual sense** enlighten men—even those who do not know anything about **this sense**—while they are reading the Word in the natural sense; a spiritual man, as the light of the sun does his eye; and a natural man, as the light from the moon and stars does his eye. Everyone is enlightened according to the spiritual affection of truth and good, and at the same time according to the genuine truths, through which he has opened his Rational.

658. But 'anger,' etc. are not attributed to God in the **spiritual sense**; for in **this sense** there is not appearance and correspondence; but Truth in its light.

768³. They wanted to know whether there is **this spiritual sense** in these words (about Peter and the keys): whereupon the Word which is in Heaven was given them, in which there is not the natural sense, but the **spiritual sense** . . . and, when they read it, they saw that 'Peter' was not mentioned there; but instead '*Truth from good* which is from the Lord.'

803, Pref. The opening of the Word as to the **spiritual sense** for the New Church (is treated of in Rev. xix. 11-16).

804³. This (obstruction of the Lord's influx by the Babylonians and Reformed in the World of Spirits) is likewise the cause, that not until after the Last Judgment was the **spiritual sense** of the Word revealed . . . 825. E. 1094.

820. 'I saw heaven opened, and, behold, a white horse' = the **spiritual sense** of the Word revealed by the Lord, and, through **this**, the interior understanding of the Word disclosed, which is the Advent of the Lord.

— . That **this** is the advent of the Lord, is because through **this sense** it manifestly appears that the Lord is the Word; and that the Word treats of Him alone; and that He is the God of Heaven and earth; and that the New Church comes forth from Him alone.

824. That the quality of the Word in its **spiritual sense** and celestial sense no one sees except the Lord, and he to whom He reveals it. Sig. and Ex.

897. 'Having the glory of God . . . ' = that in the New Church will be the Word understood, because translucent from its **spiritual sense**.

— . With these, the Word as it were shines when read: it shines from the Lord by means of the **spiritual sense**; because the Lord is the Word; and the **spiritual sense** is in the light of Heaven which proceeds from the Lord as a Sun . . . 911.

932. 'A pure river of the water of life . . . ' = the Apocalypse now open and explicated as to its **spiritual sense**, wherein Divine truths in abundance have been revealed by the Lord for those who will be in His New Church. Ex.

M. 532. The Lord has revealed arcana . . . I. That in the Word, in each and all things of it, there is a **spiritual sense** corresponding to the natural sense, and that through **this sense** there is conjunction of the men of the Church with the Lord, and consociation with the Angels; and that the holiness of the Word resides in it.

T. 85². Hence there is in the Word a **spiritual sense** in which Divine truth is in light; and a natural sense in which Divine truth is in shade.

192. Every man who is unaware that there is a certain **spiritual sense** in the Word, as the soul is in the body, cannot judge about the Word except from the sense of the letter: when yet **this** is like a case which contains precious things, which are its **spiritual sense**. Ex.

193. The Word in its bosom is spiritual, because it has descended from Jehovah the Lord, and has passed through the angelic Heavens; and the Divine—which in itself is ineffable and imperceptible—was in the descent adapted to the perception of the Angels, and finally to that of men. Hence is the **spiritual sense**, which is within the natural sense, as the soul is in man, the thought of the understanding in speech, and the affection of the will in action. (Other more external comparisons used.)

206. The reason the knowledge of correspondences—through which is given the **spiritual sense** of the Word—has not been disclosed since those Ancient times, is that the Christians in the primitive Church were very simple men . . . And after their times, darkness spread over all the Christian world . . . and as all things of the Word have been applied to confirm this erroneous faith, the **spiritual sense** could not be disclosed; for, if it had been, they would have applied **this sense** also to that faith, and thereby would have profaned the holiness itself of the Word, and thus would have completely closed Heaven against themselves, and would have removed the Lord from the Church.

207. The reason the knowledge of correspondences—through which is given the **spiritual sense** of the Word—has been revealed at this day, is that now the Divine truths of the Church are coming forth into the light, and of these the **spiritual sense** of the Word consists; and, while these are in a man, the sense of the letter cannot be perverted.

209. Wonderful (phenomena seen in the Spiritual World) from the **spiritual sense**. Des. and Ex.

244. But the things in the **spiritual sense** lie hidden, and do not appear except to those who love truths because they are truths, and do goods because they are goods. Before these is manifested the treasure which is covered and guarded by the literal sense; and these are the things which essentially make the Church.

258. For the **spiritual sense** is opened while passing from man to Heaven; and all things of the **spiritual sense** are genuine truths; and therefore when a man is in falsities, and applies the sense of the letter to them, (it causes) truths to be dissipated.

294. (The **spiritual sense** of the commandments given; as distinguished from the celestial sense of them.) 298. 302, etc.

667. That without Knowledge of the **spiritual sense** of the Word, no one can know what the two Sacraments involve and effect. Ex. 669.

668. The **spiritual sense** has been revealed at this day, because the Christian Church, such as it is in itself, is now first commencing . . . 700.

669. The **spiritual sense** has been disclosed at this day for the New Church, for the sake of its use in the worship of the Lord.

698. Therefore he who knows correspondences can know the **spiritual sense**.

780. In order that the Lord may be constantly present, He has disclosed to me the **spiritual sense** of His Word, in which Divine truth is in its light, and in this light He is continually present. For His presence in the Word is solely through the **spiritual sense**. Through the light of this, He passes into the shade in which is the sense of the letter . . .

Ad. 23. The **spiritual sense** mentioned. 27. 289, Ex. 505, Ex.

D. 5964. Many Societies in Heaven have the Word written as to many things according to the **spiritual sense**; where, instead of the names of persons, kingdoms, and places, there are words which only their wiser ones understand. Ex.

E. 16. If (our Word) were written according to the **spiritual sense**, it would not be understood by the Angels; for they perceive all things of the Word according to correspondences.

117². The **spiritual sense** itself does not inflow from Heaven with man; but it inflows into his affection; and, through this, into the Knowledges which are with him; and thus enkindles his desire; and then, in proportion as he can see from the literal sense, in the same proportion he receives the genuine truths of the Church.

195⁴. All things in the Word are Divine through their having in them a **spiritual sense**, and through **this sense** communicating with Heaven . . .

283⁸. 'To walk upon the wings of the wind' = the **spiritual sense** which is in the literal.

294. Ends are what are meant in the **spiritual sense**.

376³. Why the **spiritual sense** has not been disclosed to Christians. Ex.

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— . Henceforth no one will be admitted into the **spiritual sense**, unless he is in genuine truths from good; and no one is in (these) unless at heart he acknowledges the Lord alone as the God of Heaven and earth.

— . Why the **spiritual sense** is now published with safety. Ex.

543^e. The **spiritual sense** of the Book of Job. Ex.

697. That which the Angels think, is the **spiritual sense** of the Word; for the **spiritual sense** is for the Angels, and also for men who are spiritual.

653¹⁰. The abstract sense is the genuine **spiritual sense**. 768¹. 1077.

778³. 'The Holy Spirit' = . . . the Word such as it is in the **spiritual sense**; for this is the Divine truth in Heaven.

—⁴. In the **spiritual sense** are genuine goods and genuine truths . . .

790⁸. Truths elevated into the spiritual mind are not in a natural form, but in a spiritual one. Truths in a spiritual form are such as are in the **spiritual sense** of the Word . . .

831^e. The spiritual Angels know nothing of the sense of the letter, but its **spiritual sense**, in which sense is the Word which is read by everyone there . . .

916². Truth in the **spiritual sense** as compared with that in the letter.

950². The reasons why the **spiritual sense** has now been disclosed are, 1. That the Churches have falsified all the sense of the letter . . . whereby Heaven has been closed; and, in order that Heaven may be opened, it has pleased the Lord to reveal the **spiritual sense**, in which sense is Divine truth such as there is in Heaven . . . 2. That the falsities which have inundated the Church . . . cannot be dispelled except through genuine truth opened in the Word . . . 3. That the New Church is conjoined with Heaven through the Divine truths of the Word which are in its **spiritual sense**.

De Verbo 5. On the **spiritual sense** of the Word. Gen.art. 7, Gen.art.

—^e. The doctrine of the Church is not to be confirmed by the purely **spiritual sense**; for by **this sense** there is no conjunction with Heaven and through Heaven with the Lord; but by the sense of the letter; for the Divine influx of the Lord through the Word is from primes through ultimates.

7². The **spiritual** or **internal sense** is nothing else than the sense of the letter evolved according to correspondences . . .

—⁷. For to interpret the Word as to its **spiritual sense**, from falsities of doctrine, closes Heaven . . . But to interpret the **spiritual sense** from truths of doctrine opens Heaven; because **this sense** is that in which are the Angels; and therefore a man through **this sense** thinks together with the Angels; and thus conjoins them with himself in his intellectual mind. Whereas if a man is in falsities of doctrine, and wants to explore the **spiritual sense** from some knowledge of correspondences, he falsifies it. It is otherwise if a man is previously in genuine truths: **this sense** accords with truths, and

appears from truths, because **this sense** is in the light of Heaven . . . The **spiritual sense** of the Word is meant by the Lord's 'vesture,' which was without seam, and which the soldiers were not allowed to divide . . .

[De Verbo]8². As there is a marriage in the Word, there are in it a **spiritual sense**, and a celestial sense; a **spiritual sense** for those in the Lord's Spiritual Kingdom, who constitute all the lower Heavens; and a celestial sense for those in the Lord's Celestial Kingdom, who constitute all the higher Heavens. The Angels of the Spiritual Kingdom are in the truths of the Word; and the Angels of the Celestial Kingdom are in its goods; and therefore when a man is reading the Word holily, the spiritual Angels, according to the correspondences, perceive the truths therein, and the celestial Angels the goods; but the celestial Angels do not perceive the goods therein immediately from the man, but mediately through the spiritual Angels. Ex.

— . The marriage of the Lord with the Church also comes forth in the Heavens through the Word; for, in the **spiritual sense**, the Word treats of the Church, and in the celestial sense of the Lord; and therefore the spiritual Angels apply all things to the Church, and the celestial Angels to the Lord . . .

18³. The **spiritual sense** without the natural sense accompanying it does not communicate with Heaven. The reason is that the Lord inflows from primes through ultimates; thus from Himself into the natural sense of the Word, and thence calls forth or evolves its **spiritual and celestial sense**; and thus illustrating them He teaches and leads the Angels; and therefore the Lord is called 'the First and the Last.'

19. On the quality of the natural sense without the **spiritual and celestial sense**; and conversely.

—⁵. See NATURAL SENSE, here.

20². In the **spiritual sense** without the sense of the letter there is no power; but in the sense of the letter in which is the **spiritual sense**; and therefore when Spirits bring anything forth from the sense of the letter, it effects manifest communication with Heaven; but not if they bring anything forth from the **spiritual sense** without the sense of the letter.

21. No one can see the **spiritual sense** except from the doctrine of genuine truth. From this the **spiritual sense** can be seen when there is some knowledge of correspondences. He who is in the doctrine of what is false cannot see anything of the **spiritual sense**: he draws the correspondences which he sees to the falsities of his doctrine; and therefore he is able still further to falsify the Word. And therefore the truly **spiritual sense** of the Word is from the Lord alone. This is why no one in the natural or the Spiritual World is allowed to investigate the **spiritual sense** of the Word from the sense of its letter unless he is entirely in the doctrine of Divine truth, and in illustration from the Lord. And therefore the **spiritual sense** can be seen from the doctrine of Divine truth confirmed from the sense of the letter; but doctrine can never be first seen from the **spiritual sense**. *He* thinks falsities who says to himself, I know many correspondences, I am able to know the true doctrine of the Divine Word; the **spiritual sense** will teach it me. This cannot be done; But let him say

to himself, I know the doctrine of Divine truth; I now can see the **spiritual sense**, provided I know correspondences; but even he must be in illustration from the Lord, because the **spiritual sense** is the Divine truth itself in its light, and is meant by 'glory.'

Coro. li. In place of miracles there has been revealed the **spiritual sense** of the Word . . .

Inv. vii. The New Church has not been instaurated and established by miracles, but by the revelation of the **spiritual sense**, and also by . . .

44. The **spiritual sense** of the Word has been disclosed by the Lord through me, which was never revealed before since the Word was written with the sons of Israel; and this is the very Sanctuary of the Word: the Lord Himself is in it with His Divine; and He is in the natural sense with His Human. Of this, not one jot can be opened except by the Lord alone. This surpasses all the revelations which have existed hitherto since the creation of the world. Through this revelation there is an open communication of men with the Angels of Heaven; and a conjunction of the two worlds has been effected; for, when man is in the natural sense, the Angels are in the **spiritual sense**.

Docu. 238. The rulers of the Church who flock into that World after death, are first taught concerning the Sacred Scripture, that it contains a **spiritual sense**, which in the world was unknown to them; and they also told, that the Angels of Heaven are in **that sense**, while man is in the sense of the letter; and further, that a translation or change of the latter sense into the former is effected with man, while he reads the Word in a state of holiness: that there is then a kind of unfolding or unswathing, like the breaking of the shell enclosing an almond; whereupon the shell is dispersed, and the naked almond passes into Heaven, and is received by the Angels . . .

Spiritual Truth. *Verum spirituale.*

A. 425. 'Silver' = spiritual truth.

1551². 'For iron silver' = for natural truth **spiritual truth**.

1876^e. **Spiritual truths** and celestial goods (alone remain with angelic Spirits).

1911. Intellectual or **spiritual truth**. 2507.

2069³. See CELESTIAL TRUTH, here. 5897⁹.

2507. 'Sarah his wife' = **spiritual truth** conjoined with the Celestial. 2517.

2553. That they would have no respect for **spiritual truth** in that state. Sig. and Ex. 2554, Ex.

2557. That the Rational is from celestial good as a father, but not from **spiritual truth** as a mother. Sig. and Ex.

—³. For if **spiritual truth** were to inflow from the interior, as good does, man would be born into the whole Rational and Scientific. (Thus man in his present state) would adulterate and falsify the truths which flowed in.

2558. That **spiritual truth** has been conjoined with the Celestial by means of rationality. Sig. and Ex.

2574². That the Lord alone had perception from **spiritual truth**. Sig. and Ex.

— As He implanted rational truth in rational good, so He implanted **spiritual truth** in celestial good . . .

2576. Rational truths are as clothing to **spiritual truths**.

2588. That **spiritual truth** might be conjoined with celestial good. Sig. and Ex.

— Whether you say **spiritual truth** and celestial good, or the Lord, it is the same. Ex.

2665. That He should act according to **spiritual truth**. Sig. and Ex.

2672. 'The boy' (Ishmael)=**spiritual truth**.

2684. To 'go away from the boy'=removal from **spiritual truth**.

2686³. 'Arrows=*telu*'=**spiritual truths**.

2702¹². 'Waters' = **truths spiritual**, rational, and scientific.

2967⁹. 'Wine'=**spiritual truth**.

3175. Still less is man born into any **spiritual truth** : as, that there is a God . . .

3203³. With men, **spiritual truths** are at first scientific; for when doctrinal things are being learned . . . they are nothing else . . .

3268². 'The rams of Nebaioth'=**spiritual truth**.

—¹. 'The princes of Kedar'=**spiritual truths**.

3310⁴. This is the case also with **spiritual truths**, which are called doctrinals, and are still more interior commandments; for doctrinals are the interior truths which belong to the natural man. Ex.

3316^e. 'Meal put into the pottage'=that heap of scientifics amended by **spiritual truth** from the Word.

3325¹⁰. 'Ephraim'=**spiritual truth** (in the Natural. 5351⁴.)

3391. Rational things, or, what is the same, appearances of truth, that is, **spiritual truths**, are not Knowledges, but are in them; for they are of the internal man.

3392². That **spiritual truth** is received at first because it is called Divine; afterwards, because what is Divine is in it. Tr.

3570⁴. It is celestial good and **spiritual truth** from the Lord which form man, and then impart the power to receive each of them successively . . .

3579⁴. See DEW, here. —⁵. E.278⁵.

3581. The truths of the Church, which are called **spiritual truths**. Sig.

4302². For natural light presents to view nothing of **spiritual truth** without the influx of the light of Heaven.

—⁸. Into natural good **spiritual truths** cannot inflow on account of the natural appearances and fallacies of the senses.

4303. 'The hollow of the thigh'= . . . where is the influx of **spiritual truth** into natural good.

4487. **Spiritual truth** (as distinguished from celestial truth) is the truth which is of doctrine.

4592⁹. 'The land of Benjamin'=the **spiritual truth** which is of the Church.

4595. **Spiritual truth** from the Celestial is here treated of.

4710. Divine **spiritual truths** are the things which are of the derivative faith.

5006. That truth not **spiritual** applied itself to the ultimate of **spiritual truth**. Sig. and Ex.

5034. A turning away from **spiritual truth**. Sig. and Ex.

5117⁷. Conjunction of **spiritual truth** with its good. Sig.

5120². 'Cup'=**spiritual truth**, that is, the truth of faith which is from the good of charity; the like as 'wine.'

5319². 'Silk'=**spiritual truths**.

5414. Wanted **spiritual truths** to be equally procured through scientifics. Sig.

5582. That, in order to live, they should procure for themselves the good of **spiritual truth**. Sig.

5627. Life from **spiritual truth**. Sig.

5629. That **spiritual truth** may receive you graciously. Sig.

5728. That the celestial internal man infilled the medium with **spiritual truth** from itself. Tr. The **spiritual truth** which is with it, is the silver cup of Joseph.

5737. The interior or **spiritual truth** which proceeds from the celestial Internal is the truth of good.

5879^e. The sons of Israel=**spiritual truths** in the Natural. 5951, Ex.

5951. When men are affected with the truths of faith, and live according to them, they then become **spiritual truths**.

6012. That truths which are **spiritual** promoted natural truth. Sig. and Ex.

6366. For when celestial love (Judah) inflows into the **spiritual truths** which are represented by the sons of Israel, it disposes them into order. Ex.

6383. 'Zebulon,' here, =those in the Church who conclude about **spiritual truths** from scientifics, and thus strengthen them with themselves. 6384^e.

6527. **Spiritual truths** are from the Celestial Internal, but through **spiritual good**. Sig.

6576. **Spiritual truths** in the Natural, and the innocence which is in them, which should live through the Internal from Divine truth and good. Sig. and Ex.

7918². 'Cedar wood' = internal **spiritual truth**; 'hyssop,' external.

7999. 'Bought with silver'=who has some **spiritual truth**.

8339. 'Dance' is predicated of the affection of **spiritual truth**.

8764. 'Wings' = **spiritual truths** . . . because everything intellectual is from them. . . For the Intellectual sees from the light of Heaven, which is **spiritual truth**; that is, the truth of faith. . . 'Wings' also =the powers which are of **spiritual truth** from its good.

8912. 'Man-servant' =the affection of **spiritual truth**.

8995. If the affection of truth from natural delight does not accord with **spiritual truth**. Sig. and Ex.

[A.] 9001². The Natural is then subordinate to **spiritual truth**. Sig. and Ex.

9003². Natural affection conjoined with **spiritual truth** constantly requires the sustaining of its life from the **spiritual truth** with which it has been conjoined. Sig. and Ex.

9028. Something of elevation is involved, here, of **spiritual truth** to accordance with scientific truth.

9029. It here treats of those who, from some **spiritual truth**—which is the truth of the doctrine of faith of the Church from the Word—regard some scientific truth—which is truth from the sense of the letter of the Word—and, because no accordance appears, therefore the **spiritual truth** is weakened and for some time separated; but is not denied or exterminated. 9032, Examp. 9033.

9030. The indemnification of the **spiritual truth** which has been weakened through scientific truth. Sig.

— . That truth is called **spiritual truth**, which, together with good, makes the life of the internal man . . . This truth is from the internal sense of the Word; thus also from the genuine doctrine of faith of the Church.

9031. That the restoration of **spiritual truth** is effected by a right interpretation of scientific truth, or of the literal sense of the Word. Sig.

9033. It now treats of the weakening of scientific truth, which is that of the literal sense, by **spiritual truth**, which is that of the doctrine of faith.

9034³. How the truth of the literal sense serves for the formation of **spiritual truths**. Ex. —⁴.

— . The truths which are thus conjoined (with good) in the internal man are called **spiritual truths**; and the good with which the truths have been conjoined is called **spiritual good**. This good, formed through the **truths**, is what makes the spiritual life of man. The **truths** themselves there, are called truths of faith; and the good, the good of charity. The good into which **truths** have been thus implanted is the Church with man.

9053. If they should have injured or extinguished anything of the power of **spiritual truth**. Sig. and Ex.

9103⁴. Spiritual perception does not come forth from natural truths, but from **spiritual truths**. **Spiritual truths** are those which are called truths of faith.

9149. For all **spiritual truths** are stored up in scientifics, as in their vessels.

9470⁵. 'Flax' = **spiritual truth**; 'wool,' celestial truth.

9476. 'Onyx stones' = truths of faith which are from love, or **spiritual truths**.

9596³. As the Intellectual of the spiritual man is signified by 'fine twined linen' **spiritual truth** is also signified by it.

9814³. 'They have not defiled their garments' = **spiritual truths**, which are truths from good.

9825³. The truths of the Spiritual Kingdom are those which are called **spiritual truths**, which are in the intellectual part. These are signified by 'robes.' Ill.

9942¹⁰. To deprive of their **spiritual truths** those who live in simple good. Sig.

10137. **Spiritual truth** sufficient for conjunction. Sig. and Ex.

10271. '(Anoint) the candlestick and its vessels' = in **spiritual truth**, which is of the Second Heaven, and in the ministering truths.

10295. This worship is effected through **spiritual truths** . . .

H. 356, App.¹². **Spiritual truths** cannot be comprehended unless the following five universals are known. Enum. N. 34.

462². Men are dull and stupid as to **spiritual truths**, in proportion as they indulge the sense of taste and the blandishments of the touch.

468. **Truths** are of three kinds: civil, moral, and **spiritual**. . . **Spiritual truths** relate to the things of Heaven and the Church; in general, to the good which is of love and the truth which is of faith.

—². The Rational is opened . . . to the third degree, through **spiritual truths**.

N. 106⁷. All **spiritual truths** regard charity as their beginning, and end.

P. 332². **Spiritual truths** are the petals of these flowers.

R. 276. 'Having harps' = confession of the Lord's Divine Human from **spiritual truths**. E. 323.

414. That there is no longer any **spiritual truth**, or natural truth, serving for doctrine and life, from the Word with them. Sig. and Ex. E. 527.

564. (Their reasonings) fall to nothing by virtue of the **spiritual truths** rationally understood, which the Michaels of the New Church adduce. Sig. and Ex.

661. **Spiritual truths** are of faith from charity.

936³. Rational truths are those which proximately receive **spiritual truths**; for the Rational of man is the first receptacle of **spiritual truths** . . .

D. 2634. Natural Truths relatively to **spiritual** and celestial truths. Ex.

5825. The English have an interior light, which is such that they receive **spiritual truth** more quickly than others . . .

E. 283⁴. 'The wings of a dove covered with silver' = **spiritual truths**.

—⁷. 'I have expanded My wing over thee' = **spiritual truth** through which reformation has been effected.

— . (Evil) is removed so as not to appear, through **spiritual truths**, which are truths from good. Sig.

340⁴. 'Congregations' = those in **spiritual truths**, and, abstractedly, **these truths** themselves.

— . **Spiritual truth** is the truth of faith from the good of charity.

391¹⁶. That He will endow them with **spiritual truths**. Sig.

— . Truths from good, are what are called **spiritual truths**.

600¹. 'The left' = **spiritual truth**, which is truth in shade.

715². All spiritual truths are from the Word, and make a one with the good of love and of charity.

832³. In the light of Heaven, spiritual truths appear as clearly as . . .

D. Wis. xi. 5a. Spiritual truths (as distinguished from moral and civil ones) are those which the Word teaches about God. Enum.

Spiritual World. *Mundus Spiritualis.*

See under ANGEL, EVIL SPIRIT, HEAVEN, HELL, SPIRIT, SUN, and WORLD OF SPIRITS.

A. 299S. Man does not believe that he has any connection with the Spiritual World . . .

3908. All causes in the natural world come forth from a cause in the Spiritual World . . .

3913³. The spiritual man regards himself and the world only in so far as conduces to promote uses in the Spiritual World.

4053. The internal man is in the Spiritual World ; and the external in the natural.

4321. (What must be) the arcana which come forth in the sphere which is above nature, that is, in the Spiritual World.

4524. As all things in the world exist and subsist from things prior to themselves, it follows that they come forth and subsist from a World which is above nature, which is called the Spiritual World ; and, as there must be a continual connection with that World, in order that they may subsist, it follows that the more pure or interior things in nature, consequently in man, are thence.

—^e. (Thus) all things in the Spiritual World correspond to the Lord ; and consequently so do all things in man ; for he is a little Spiritual World . . .

4570². Thus the Natural communicates . . . with the Rational through things analogical and analytical ; thus with those things which are of the Spiritual World.

— . There is also an intermediate, which communicates with both . . . through the external, with the things in the natural world ; and through the internal, with those in the Spiritual World. (Rep. by Jacob.)

4901^e. The Church is the Spiritual World or Kingdom of the Lord on the Earth.

4946. They thereby shut out from themselves innumerable things which might have inflowed from the Spiritual World, if they had acknowledged interior things . . .

5060. The influx of the Societies is not perceived, except by those who have their interiors opened, and thence have received a perceptible communication with the Spiritual World.

5084³. Everything unconnected with what is prior to itself falls to nothing ; (thus) all things subsist, as they had [originally] come forth, through influx from the Spiritual World ; that is, through the Spiritual World from the Divine.

5116². That such things come forth in the vegetable kingdom, is from the influx of the Spiritual World . . .

—⁴. If those who attribute all things to nature . . .

would consider these things, they might also acknowledge, that each and all things in nature represent such things as are in the Spiritual World, consequently, such as are in the Lord's Kingdom, where the Divine of the Lord is proximately represented. Hence it has been said that there is an influx from the Spiritual World ; but it is meant that there is an influx through the Spiritual World from the Divine of the Lord.

5173². That the purifications of the blood, etc. correspond to such things in the Spiritual World, must appear strange . . . Yet the fact is that in each and all things in nature . . . the intrinsic agent is from the Spiritual World ; (otherwise) nothing whatever in the natural world would act as cause and effect, consequently, nothing would produce anything. That which is from the Spiritual World in natural things, is called a force implanted from the first creation ; but it is an endeavour-*conatus*, on the ceasing of which action or motion ceases. Hence it is that the universal visible world is a theatre representative of the Spiritual World.

5216. In the Spiritual World, and consequently in the spiritual sense, there is no notion of time.

5223^e. Magic was a perversion . . . of such things as are of order in the Spiritual World.

5225. In the Spiritual World, or in Heaven, not persons, but Things, come under the mental view . . . 5253², Ex.

5253². For in the Spiritual World there is neither time, nor space.

5373³. Hence it is that the Spiritual World is terminated in the Natural of man ; in which the things of the Spiritual World are representatively presented.

5711. On the correspondence of diseases with the Spiritual World. Gen.art.

— . All things with man have a correspondence with the Spiritual World ; for whatever in universal nature has no correspondence with the Spiritual World, does not come into existence, for it has no cause by virtue of which it may come forth, consequently from which it may subsist. The things in nature are nothing but effects ; their causes are in the Spiritual World ; and in the interior Heaven are the causes of these causes, which are ends. Ex. 7112².

5712. By the Spiritual World, in the universal sense, is meant both Heaven and Hell ; for, when man dies, he passes from the natural world into the Spiritual World.

5800. For in the Spiritual World, or in Heaven, no one has need to ask another what he thinks about such things as belong to his affection ; because the one perceives the thought of the other . . .

5945². For the Spiritual World has its feet and soles in the natural one.

6055. The internal man is in the Spiritual World, and the external in the natural.

6057³. (Thus) in man is the Spiritual World conjoined with the natural world ; consequently, with him the Spiritual World inflows into the natural world so vividly that he apperceives it provided he attends to it . . .

[A.] 6063². For the Natural of man to live there must be an influx from the Lord, not only immediately from Him, but also mediately through the **Spiritual World**; consequently with man in his internal; for this is in the **Spiritual World**.

6232. For all things in the **Spiritual World** . . . can be multiplied and increased indefinitely.

—³. This variety is still more unlimited in the things true and good which are of the **Spiritual World**; because one thing in the natural world corresponds to thousands and thousands in the **Spiritual World** . . .

6307. See INFLUX, here. 6319^e.

6319^e. For the spirit of man is in the **Spiritual World**, and his body in the natural world.

6494². Thus that which is attributed to fortune, even in games, is from the **Spiritual World**.

6516³. Writings in the **Spiritual World**.

6574^e. In the universal **Spiritual World** there reigns an end which proceeds from the Lord, which is that nothing whatever shall come into existence except that good may come out of it.

7089². And the things of the **Spiritual World** transcend those of the natural world as non-material things do those which are material.

7290. For correspondences, representatives, and significatives conjoin the natural world with the **Spiritual World**. Hence so many miracles were performed with that nation.

—⁴. Still less would miracles effect at this day, when it is not acknowledged that anything is from the **Spiritual World** . . .

7381³. For the natural world is distinguished from the **Spiritual World** by time and space. The reason there are time and space in the natural world, and, instead of them, states, in the **Spiritual World**, is that in the natural world, the sun, by its apparent revolutions, appears to make days and years . . . Whereas in the **Spiritual World**, the Sun of Heaven . . . makes no revolutions . . .

8211². From these states in Heaven, there come forth states of light and heat, and also of heat and cold, on earth . . . for whatever comes into existence in the natural world derives its origin and cause from the things which come into existence in the **Spiritual World** . . . The proximate natural causes of these things have been created according to those things in the **Spiritual World**, so as by their prior causes [to become] the efficient causes of the posterior causes which come forth in the natural world; for nothing is ever possible in the natural world—which is in order—which does not derive its cause and origin from the **Spiritual World**; that is, through the **Spiritual World** from the Divine.

8364³. For everything belonging to the life of man is from the **Spiritual World**; and therefore if his spiritual life is sick, the evil is derived thence into his natural life, which, there, becomes disease.

10185. For the natural world comes into existence and subsists from the **Spiritual World**. When the **Spiritual World** is mentioned, there is meant the Divine of the Lord which is there.

—⁴. Hence all things in nature relate to such things as are in the **Spiritual World**.

10199². There is no influx from the natural world into the **Spiritual World**; but from the **Spiritual World** into the natural one. The interiors of man, which belong to his understanding and will, are in the **Spiritual World**; and his externals, which belong to the senses of his body, are in the natural world.

H. 76. The eye is so gross that it cannot see the smaller things of nature . . . still less those which are above the sphere of nature, as are all things in the **Spiritual World**. Yet these things are seen by man when he is withdrawn from the sight of the body, and the sight of his spirit is opened . . .

88. Without a perception of what correspondence is, nothing can be known in the light about the **Spiritual World**; nor about its influx into the natural one.

89. The whole natural world corresponds to the **Spiritual World**; not only the natural world in general, but also in all its particulars; and therefore whatever in the natural world comes into existence from the **Spiritual World**, is called a correspondent. It is to be known that the natural world comes into existence and subsists from the **Spiritual World**, exactly as an effect does from its efficient cause. All that extense is called the natural world which is under the sun, and receives heat and light from it; and to this world belong all things which subsist thence. But the **Spiritual World** is Heaven, and to that World belong all things which are in the Heavens. 106. 303².

90. As man is a Heaven and a world in the least form, there are with him a **Spiritual World**, and a natural world. The interior things which are of his mind, and which relate to the understanding and will, make his **Spiritual World**; and the exterior things which are of his body, and which relate to its senses and actions, make his natural world . . .

108⁴. These [instincts] are from the **Spiritual World**.

112². Man is that through which the natural world is conjoined with the **Spiritual World**. Ex.

247. For there is such a conjunction between the **Spiritual** and the natural World with man, that they are as it were a one.

249². For religious things, when a man inheres in them (alone) . . . enter the **Spiritual World**, and move the Spirits who are there.

461³. As the natural objects which are in the memory cannot be reproduced in the **Spiritual World**, they are quiescent . . .

462. But still the difference between the life of man in the **Spiritual World**, and his life in the natural world, is great . . . Those who are in Heaven sensate much more exquisitely. Ex.

567². Natural heat (merely) disposes their bodies to receive the heat which inflows with them from the **Spiritual World**. For the **Spiritual World** inflows into the natural one, as a cause into an effect.

—³. He who believes that anything comes forth in the natural world without the influx of the **Spiritual World**, is mistaken. Ex.

571^e. All things which appear in the **Spiritual World**, appear according to correspondences.

582. In the **Spiritual World**—that is, in the World where are Spirits and Angels—like things appear to those in the natural world—or that where men are—so like them that as to their external face there is no difference. There appear there plains, mountains, hills, and rocks, with valleys between them; and also waters, and many other things which are on Earth. But all those things are from a spiritual origin, and therefore they appear before the eyes of Spirits and Angels, and not before the eyes of men. Ex.

—². That the **Spiritual World** is such, cannot be comprehended by a natural man . . .

— . As there is such a likeness between the **Spiritual World** and the natural world, man after death scarcely knows otherwise than that he is in the world where he was born; for which reason they call death a mere translation from one world into another like one.

N. 36. Man has been so created that he may be in the **Spiritual World** and in the natural world at the same time. The **Spiritual World** is where Angels are; and the natural world is where men are. (Therefore) man has been given an internal, by which he is in the **Spiritual World**; and an external, by which he is in the natural world. Fully ex.

47. That there exists with man a descent from the **Spiritual World** into the natural one. Refs.

J. 9³. There is such a connection from primes to ultimates, that, regarded together, they constitute a one, in which the prior cannot be separated from the posterior, exactly as the cause cannot be separated from its effect, thus not the **Spiritual World** from the natural world; nor the latter from the former . . .

27. As all who will be born henceforth will also come into the **Spiritual World**, that World is so great and of such a character, that the natural world, in which are men on earth, cannot be compared to it. Gen.art.

—². Therefore, when man passes into the **Spiritual World**, it is like passing from a village into a great City.

—³. Not only do all things exist there which exist in the natural world, but innumerable things besides which are never seen in the natural world, nor can be presented to the sight; for there spiritual things are effigied in all their characteristic quality in an appearance as it were natural, each one with an infinite variety; for what is spiritual so far surpasses what is natural, that there are few things which can be produced to natural sense; for the natural sense does not apprehend one thing out of thousands which the spiritual mind apprehends; and all things which are of the spiritual mind are also presented in forms before their sight. Hence it is that the **Spiritual World** cannot be described in regard to its magnificent and its astounding features.

56⁷. For, in the **Spiritual World**, equally as in the natural world, there are precious things; and in the former far more.

C. J. 23^e. For all the visible things of the **Spiritual World** are correspondences of the affections of the Spirits and Angels.

32. On the **Spiritual World**. Title.

34. When the eyes of the spirit are opened, the things in the **Spiritual World** appear equally as clearly as do those in the natural world.

36. The difference between a man in the natural world and a man in the **Spiritual World**, is that the latter is clothed with a spiritual body, but the former with a natural body; and a spiritual man sees a spiritual man equally as clearly as a natural man sees a natural man. (Continued under SEE.)

37. In the **Spiritual World** there are lands equally as in the natural world; there are hills and mountains, and plains and valleys; also springs and rivers, and lakes and seas. There are paradises and gardens, and groves and woods. There are palaces and houses; and writings and books. There are employments and tradings; and there are precious stones, gold, and silver. In a word, there are each and all things which there are in the natural world; and, in the Heavens, infinitely more perfect. F.63. T.794.

38. But the difference, in general, is this: that all things which are in the **Spiritual World** are spiritual, from their origin, and hence are spiritual as to their essence, being from a Sun there which is pure love; and that all things which are in the natural world are natural from their origin, and hence are natural as to their essence, being from a sun there which is pure fire. F.63.

82. The Jews less than others know that they are in the **Spiritual World** . . .

L. 62^e. By the **Spiritual World** is meant the World where Angels and Spirits dwell; and by the natural world is meant the world where men dwell.

F. 63². All things which appear in the **Spiritual World** are correspondences. This is why those in the affection of good and truth . . . dwell in magnificent palaces, around which are paradises full of trees, which correspond; and, around these, fields, and plains, in which lie flocks, which are appearances.

W. 7³. Therefore, in the **Spiritual World**, where Spirits and Angels are, there appear spaces like those on earth; but still they are not spaces, but appearances. (Continued under SPACE.)

52². In the **Spiritual World** are all things which exist in the natural world in its three kingdoms; and they are correspondences of the affections and thoughts . . . and also of the ultimates of life, of those who are there . . . 63.

66. The degrees in the **Spiritual World**. See DEGREE, here. 67. 185. 202.

73². In the **Spiritual World** the progressions of life in like manner appear in time; for they live with one another as men do . . . but time is not distinguished there into times and seasons; for their Sun is constantly in the east . . .

74. In progressions through spaces in the **Spiritual World**, distances make one with the progressions of time. . . Thus the ways there are actually shortened in accordance with the desires . . . and are also lengthened.

[W.] 83. That the Divine love and the Divine wisdom appear in the **Spiritual World** as a sun. Gen.art.

— . There are two worlds, the **spiritual**, and the natural ; and the **Spiritual World** does not derive anything from the natural world, nor the natural world from the **Spiritual World** : they are perfectly distinct, and communicate only through correspondences. Examp.

84. As these two worlds are so distinct, it may be seen very clearly, that the **Spiritual World** is under a different Sun from the natural world. For in the **Spiritual World** there are heat and light equally as in the natural world ; but the heat and light **there** are spiritual : and spiritual heat is the good of charity, and spiritual light is the truth of faith.

85. As the **Spiritual World** has been so deeply hidden . . . it has pleased the Lord to open the sight of my spirit, in order that I might see the things in **that World** just as they see those in the natural world, and then describe **that World**, which has been done in the work on Heaven and Hell.

88. As there is such a difference between the **Spiritual** and the **Natural**, therefore not a whit from the sun of the natural world can pass into the **Spiritual World** ; that is, not a whit of its light and heat, nor of any object on the Earth ; the light of the natural world is thick darkness **there**, and its heat is death.

90^o. When a man dies he passes completely out of the world of nature . . . and enters into a **World** in which there is nothing of nature ; and in **that World** he lives so separated from nature that there is not any communication by continuity, that is, as between purer and grosser ; but as between prior and posterior ; between which no communication is possible except through correspondences.

91. As there is such a difference between the heat and light of the (**Spiritual** and of the natural **World**), it is evident whence it is that those who are in the one world cannot see those in the other.

92. Hence many have imagined the abodes of Spirits and Angels in the ether ; and some in the stars ; thus within nature . . . when yet Angels and Spirits are entirely above or beyond nature, and are in their own **World**, which is under another Sun. And as, in **that World**, spaces are appearances, it cannot be said that they are in the ether, or in the stars ; for they are together with man, conjoined with the affection and thought of his spirit . . . And therefore the **Spiritual World** is where man is, and is by no means remote from him. In a word, every man, as to the interiors of his mind, is in **that World**, in the midst of the Spirits and Angels there ; and he thinks from the light of it, and loves from the heat of it.

100. See **SPIRITUAL**, here.

101. It is the same (as to the relative preponderance of heat and light) in the **Spiritual World** ; but the Earth there does not revolve and rotate ; but the Angels turn themselves to the Lord more, or less . . .

119^o. This is why the **Spiritual World** is here treated of first ; for all causes are **there**. 134^o. 154^o.

153. The **Spiritual World** is above the natural sun, and the natural world below it.

163. The universe in general is distinguished into two worlds, the **spiritual**, and the natural. In the **Spiritual World** are Angels and Spirits ; in the natural world are men. As to their outward aspect, these two worlds are exactly alike, so much alike that they cannot be distinguished ; but as to their internal aspect they are altogether unlike. The men themselves in the **Spiritual World** . . . are spiritual, and (therefore) they think and speak spiritually ; whereas the men in the natural world are natural, and therefore think and speak naturally ; and spiritual thought and speech have nothing in common with natural thought and speech. From this it is evident that these two worlds are entirely distinct from each other, inasmuch that in no way can they be together. 173.

173. That in the **Spiritual World** there are atmospheres, waters, and lands, just as in the natural world ; but that the former are spiritual, and the latter natural. Gen.art.

201. See **DEGREE**, here. 202.

251. The natural man, as to his understanding and will, is like the natural world . . . and the spiritual man . . . is like the **Spiritual World**, and may also be called **that World**, or Heaven.

315. The heat, light, and atmospheres of the natural world contribute nothing to this image of creation (in plants) ; but only those of the Sun of the **Spiritual World**. Ex.

321. In external appearance, the **Spiritual World** is exactly like the natural world. There appear there lands, mountains, hills, valleys, plains, fields, lakes, rivers, springs, as in the natural world ; thus all things which are of the mineral kingdom. There also appear paradises, gardens, groves, forests, in which there are trees and shrubs of every kind, with fruits and seeds ; and also plants, flowers, herbs, and grasses ; thus all things which are of the vegetable kingdom. There appear animals, birds, and fishes of every kind ; thus all things which are of the animal kingdom. (Thus) the universal **Spiritual World** is exactly like the universal natural world, with the sole difference, that the things which are **there** are not fixed and stated as are those in the natural world ; because there is not anything natural there ; but everything is spiritual.

322. That the universe of **that World** relates in an image to man, may be evident from the fact that all the things just mentioned appear and come into existence around an Angel, and around the angelic Societies, just as if they were produced or created from them ; for they remain around them, and do not go away ; (yet) when the Angel goes away, or when the Society passes to somewhere else, they no longer appear ; and also when other Angels come into their place, the aspect of all things around them is changed. Des. and Ex.

339. Nothing whatever comes forth in the natural world which does not derive its cause and derivative origin from the **Spiritual World**.

— . By the **Spiritual World** are meant both Heaven and Hell.

340. That there is a continual influx from the **Spiritual World** into the natural one. Ex.

— . He who does not know that there is a **Spiritual World**, and that it is distinct from the natural world as are the prior and the posterior, or as the cause and the thing caused, cannot know anything about this influx ; which is the reason why (such) have derived the origin of plants and animals from nature . . .

—². As it is known that there is a **Spiritual World**, and that the Spiritual is from the Sun where the Lord is . . . and that it drives nature to act, as a living thing drives a dead one ; and also that there are like things in **that World** to those which are in the natural world, it can be seen that plants and animals have come into existence from no other source than through **that World** from the Lord, and that they perpetually come into existence through **that World** ; and thus that there is a continual influx from the **Spiritual World** into the natural one. See 344.

343^e. For the **Spiritual World** is not in space ; but is where there is a correspondent affection.

349. That the Divine, from itself, and through the **Spiritual World**, produces all things. Gen.art.

P. 29. All conjunction in the **Spiritual World** is effected by means of looking-*inspectionem*.

74^e. That (beasts) are so carried along is not from the natural world, but from the **Spiritual one** ; for there is not possible anything in the natural world which is disconnected from the **Spiritual World** ; every cause which performs an effect is thence.

101³. In the **Spiritual World** . . . it is not asked, What has your belief been ? but, What has your life been ? For it is known that such as is the life of anyone, such is his doctrine.

251⁴. For all things which take place in the natural world (such as wars) correspond to spiritual things in the **Spiritual World** ; and all spiritual things concern the Church.

326. In the **Spiritual World** there is no distance, but only an appearance of it.

R. 36⁵. When the sight of a man's spirit is opened, the things in the **Spiritual World** appear as clearly as do those in the natural world before the sight of the body.

659. The last boundary of the **Spiritual World**, where were collected those in whom there was religion and the derivative worship, but not the good of life. Sig. and Ex.

937². Know, that in the **Spiritual World**, Knowledge and acknowledgement effect all presence ; and the affection of love all conjunction. For spaces there are nothing but appearances according to the similarity of minds. And therefore when anyone knows another, either by reputation, or (in any other way) and thinks of him from the idea of that Knowledge, he becomes present with him . . . and if one loves another he dwells with him in the same Society ; and, if intimately, in the same house. This is the state of all in the whole **Spiritual World**. Ex.

M. 26. The scenery and objects of the **Spiritual World** as described in the Word. Ill.

52. For with those who are in the **Spiritual World** the third principle, which is the Natural, is lacking.

207⁵. (The astonishment of the new-comers on seeing books in the **Spiritual World**.) There is a fulness of all things there. All things there are substantial, and not material . . . Hence all things which are in the natural world exist there in their perfection. . . The new-comers were then taken to the homes of the scribes, who were writing the copies . . . and were afterwards taken to the museums, schools, and colleges . . . They were afterwards led about the city to see the directors, administrators, and their officials ; and by these were taken to see the wonderful works which are done by the artificers in a spiritual manner.

328². For the **Spiritual World** is not in space and time, as is the natural world, but is in the appearance of these two things.

380¹¹. The expanse of the centre of life is called the **Spiritual World**, which subsists from its own Sun ; and the expanse of nature is called the natural world, which subsists from its own sun. . . (The former) is not an extense ; but still is in the extense of the natural sun ; and is with the living subjects there according to the receptions ; and the receptions are according to the forms. T.35¹¹.

430². The reason the delights of loves are turned into (objects and odours) is that all things which come forth in the **Spiritual World** are correspondences. Into these are turned the internals of their minds when they pass out and become external before their senses.

477³. Such as is the mind, so does a man in the **Spiritual World** see the objects. (Quoted under SEE, here.)

I. 3². By (this opening of the sight of my spirit) it has become evident to me that there are two worlds, and these distinct from each other ; one, in which all things are spiritual, and which is thence called the **Spiritual World** ; and another in which all things are natural, and which is thence called the natural world ; and that Spirits and Angels live in their own World, and men in theirs ; and also that by death every man migrates from his own world into the other one, and lives therein to eternity. T.360.

—^e. The **Spiritual World** inflows into the natural world, and actuates it in every single thing which belongs to it ; both with men and with beasts ; and also effects vegetation in trees and plants.

4. That the **Spiritual World** has come into existence and subsists from its own Sun ; and the natural world from its. Ex.

8⁵. The human soul . . . receives influx immediately from God ; but the human mind, being a lower spiritual substance, receives influx from God mediately through the **Spiritual World** ; and the body . . . through the natural world.

16. That there are three degrees in the **Spiritual World**, and three degrees in the natural world . . . according to which all influx is effected. Gen.art.

B. 85. In the **Spiritual World** appear all things which appear in the natural world. Enum. E.417.

T. 4. The twelve apostles sent out into the universal **Spiritual World**. 108^e. 791.

29. In the **Spiritual World** there are no spaces and times actually, but there are apparently.⁴

— . But in the **Spiritual World** there are no material spaces, or times which correspond with them; but still there are appearances of them, which appearances are according to the differences of the states in which are the minds of the Spirits and Angels there . . . But these appearances are real, because constant according to their states.

—². If there were no spaces and times there, that whole **World** could be drawn through the eye of a needle, or concentrated on the point of a hair. This would be possible if there were no substantial extense there; but, as there is one there, the Angels dwell as discretely and distinctly from each other as men do, and even more so. But the times **there** are not distinguished into days, weeks, months, and years, because the Sun . . . remains stationary in the east . . .

31^e. The two monstrous statues which appear at one extremity of the **Spiritual World**.

56. In the **Spiritual World** no one can do anything contrary to his own will . . .

66. All things which proceed from the Sun of the **Spiritual World** . . . relate to a man; and hence all things which come forth in that **World** conspire to the human form, and in their inmosts present it; whence all the objects which are presented to the eyes **there**, are representatives of man. There appear **there** animals of every kind; and these are likenesses of the affections of love and of the derivative thoughts of the Angels. In like manner the groves, flower-gardens, and lawns **there** . . . and, when their inmost sight is opened, they recognize their own image in these things. Ex.

71². God created man's rational mind according to the order of the whole **Spiritual World**; and his body according to the order of the whole natural world . . .

79⁷. The priest said, You do not know that . . . you are in another world, which is called the **Spiritual World**. Ex. 80⁴. 160⁷.

91. See **MIRACLE**, here.

118. Without this Redemption . . . man could not have been saved; because the **Spiritual World** has such a connection with the natural world that they cannot be separated. (The nature of this connection ex.)

137⁸. For the **Spiritual World** enters into the natural world, and perceives the thoughts of the men there; but not the converse.

185. In the **Spiritual World** there are climates and zones equally as in the natural world: there is nothing in the latter which there is not in the former; but they differ in their origin. Ex.

209. In the **Spiritual World** wonderful things appear from the Word, because all things there are spiritual. Des.

—⁵. In the **Spiritual World** there are like things to those on earth, but everything there is from a

spiritual origin; and so there are gold and silver, and precious stones of every kind; and the spiritual origin of these is the sense of the letter of the Word.

238^e. Such a correspondence is from creation, to the end that . . . in general, the **Spiritual World** and the natural world may make a one; and that the Lord may conjoin Himself with both at once.

335⁶. Through (the brains of all animals) the **Spiritual World** inflows into the senses of their bodies immediately, and, through them, determines their actions . . . This influx from the **Spiritual World** is what is called instinct . . .

360². This is effected in the degree in which man advances from the natural world into the **Spiritual World**; and he does this in proportion as he believes in the Lord.

475². The **Spiritual World** consists of Heaven and Hell. Heaven is over head; and Hell is beneath the feet there, (that is to say) beneath the lands of that **World**, which are from a spiritual origin, and are therefore not in an extense, but in the appearance of an extense. Between Heaven and Hell there is a great interspace, which to those who are there appears like a complete world. (Continued under **WORLD OF SPIRITS**.)

678. By baptism all are inserted among Christians in the **Spiritual World**; because all peoples and nations in that **World** are distinct from each other according to their religious things: Christians are in the middle; Mohammedans around them; the idolaters of various kinds are beyond these; and the Jews are at the sides.

—². In the **Spiritual World**—by which we mean both Heaven and Hell—all things are most distinctly ordained in general and in every part . . . On the distinct ordination there, depends the conservation of the whole universe . . .

695⁵. The wonders which come forth from the influx of the **Spiritual World** into the natural; as that caterpillars become butterflies, etc.

—⁶. This they opine merely because they are ignorant that there is any **Spiritual World**; and that this, from within, operates and actuates each and all things which come forth and are formed in the world of nature; and that it operates as the human mind does in the senses and movements of the body; and that all the things of nature are like coats, sheaths, and body clothes—*indusia*—which engird spiritual things, and proximately produce the effects which correspond to the end of the Creator.

794². But the difference (between the objects in the **Spiritual World** and those in the natural) is that all things which are seen in the **Spiritual World** are created by the Lord in a moment—such as the houses, paradises, food, and all other things—and that they are created according to the correspondence with the interiors of the Angels and Spirits . . . whereas all things which are seen in the natural world come forth and grow from seed.

798. At first, Calvin did not know that he was in the **Spiritual World**. Ex.

D. 4437. (The reality of the **Spiritual World** shown and described in a dream.)

4585. For nothing ever comes forth with man except from a cause from the **Spiritual World**. 4586.

4602. An influx from the **Spiritual World** into the natural world from which the latter subsists, as it [originally] came into existence.

4603. Man has been created a type of both worlds; his interiors a type of the **Spiritual World**, and his exteriors a type of the natural world, to the end that in him they might be conjoined. Hence it is that his natural world, or microcosm, does not live at all except through influx from the **Spiritual World**; and that there is a continual endeavour—*conatus*—with everyone that both these worlds may be conjoined in him.

4607. On this account it has been so provided that the Divine should pass through man from the **Spiritual World** into the natural world, and should be terminated in the ultimate of nature, namely, in the Corporeal; and that thus through man there should be a connection of the **Spiritual World** with the natural world; so that thus through man universal nature should attribute the glory to the Lord the Creator.

5956. On their skill in calculating in the **Spiritual World**.—They have business there, and servants, who render an account, and in these they enter the things they sell and buy, in books as (here); and, when they look into them, they reckon them up and examine them so skilfully, that what men would do in days or weeks, they do in a quarter of an hour. They at once see where there is an error, a deception, or an omission . . .

5940. That all things from the **Spiritual World** are affections which are of love.

5999. On libraries in the **Spiritual World**. (See **LIBRARY**, here.)

6063. On writings and speech in the **Spiritual World**. (See under **WRITE**, and **SPEAK**.)

6088. On food in the **Spiritual World**. (See **FOOD**—*cibus*, here.)

6108. A remarkable change in the **Spiritual World**. Des.

E. 304². For it is in the **Spiritual World** exactly as it is in the natural world; namely, as to the lands, hills, and mountains; and in appearance the likeness is so great that there is no difference whatever; and therefore men after death scarcely know that they are still living on earth; and, when an opportunity is afforded them to look into our Earth, they see nothing dissimilar. 342⁴.

395. For all things which come forth in the **Spiritual World**, and appear before their eyes, come forth from the light and heat which proceed from the Lord as a Sun. From this origin have been created and formed not only all things in the **Spiritual World**, but also all things in the natural world; for the natural world comes into existence and subsists through the **Spiritual World** from the Lord.

417. By 'the four corners of the earth' is signified the universal **Spiritual World**; for there are lands there equally as in our Earth; (with) mountains, hills, rocks, plains, valleys, and many other things.

— . As the aspect of a land in the **Spiritual World** is exactly like the aspect of the Church with the spirits and Angels there, the aspect is the most beautiful where the Angels of the higher Heavens dwell; it is beautiful also where the Angels of the lower Heavens dwell; and is unbeautiful where evil Spirits dwell. Des.

—². By 'the four Angels standing in the four corners' is signified the Divine proceeding from the Lord into the universal **Spiritual World**; for that universal World is made up of the four quarters, east, west, south, and north; for so is that World divided. Ex. 422⁷.

420. 'Upon the earth, the sea, and every tree' = everywhere in the **Spiritual World** even to its ultimates . . . 'The earth' = the universal **Spiritual World**, consequently all the Angels and Spirits there . . . for in the **Spiritual World** there are equally lands, mountains, hills, plains, valleys, and also seas.

575³. All the things which appear really in the **Spiritual World** are correspondences . . .

— . But in the **Spiritual World** there are also appearances which are not correspondences, and which are produced from Spirits by phantasies. Des.

—⁴. (Such) cannot apprehend that anything exists in the **Spiritual World** like the objects in the natural world; namely that there can appear there paradises, ornamental groves, lawns, palaces, houses. They call these things phantasies, although they know that similar things were seen by the prophets . . . The reason they do not believe such things to exist in the **Spiritual World** is that they suppose everything which they do not see with their eyes, or perceive with some bodily sense, to be nothing.

—^e. When yet the fact is that the Divine continually inflows through the **Spiritual World** into the natural; and produces such things; and that nature has been created in order to serve for the clothing of those things which proceed and inflow from the **Spiritual World**. 726⁴.

682². For there is such a connection of the higher and lower things in the **Spiritual World**, that, in proportion as the lower things are in order, the higher ones are so . . .

726². As God has created the natural worlds, so also has He created the **Spiritual Worlds** above them, and perpetually infills the latter with Angels and Spirits . . .

731². For the spaces, places, and distances in the **Spiritual World** are, in their origin, states of life. They indeed appear exactly as in this world; but differ in this: that the quality of everyone is known from the place where he dwells . . .

757². This is done first in the **Spiritual World**, and afterwards in the natural; for in such things as are of Heaven and the Church the two worlds act as a one; for a man who is living in the natural world cannot think differently about spiritual things from the Angels and Spirits who are with him. Ex.

759³. As to his thoughts and affections, consequently as to his spirit, every man is in the **Spiritual World** . . .

1092⁵. In a word, man has his head in the **Spiritual World**, as he has his body in the natural world. By

his head is meant his mind . . . and by his body, his senses . . .

[E.] 1094². The reason man becomes an inhabitant there, is that in the **Spiritual World** is his very dwelling place, and, so to speak, his country; for there he will live to eternity, after he has lived a few years in the natural world.

1206³. For there is a **Spiritual World**: that world is prior, interior, and superior to the natural world; and therefore everything of the **Spiritual World** is a cause, and everything of the natural world is an effect. One thing does indeed come progressively into existence from another in the natural world also; but this through causes from the **Spiritual World**; for, where there is the cause of an effect, there also is the cause of an efficient effect . . .

1207. For the **Spiritual World**, in which are the Heavens and the Hells, cannot be separated from the natural world: thus Angels and Spirits cannot be separated from men; for they are consociated and conjoined; for as to the thoughts of his understanding and the affections of his will, every man is in the **Spiritual World**, in the Societies there; thus is together with the Angels of Heaven on the one side, and with the Spirits of Hell on the other.

—⁴. That nature has been created in order that the **Spiritual** may be terminated in it, follows from (the fact) that the things in the **Spiritual World** are causes, and those in the natural effects. Ex.

1212^e. Time and space do not exist in the **Spiritual World** as things proper to it; for they are the appearances there of the state of their lives; and hence it is that from the earths there—which are from a spiritual origin—plants are born in a moment, and also disappear in a moment, which, however, happens only when the Angels depart; for, when they do not depart, they are permanent.

1218². That in the natural world there are spaces and times; and that in the **Spiritual World** there are appearances. Ex.

— . Pure love, from which all things in the **Spiritual World** come into existence immediately, is immaterial; whereas pure fire, through which all things in the natural world come mediately into existence, is material; and hence it is that all things which come into existence in the **Spiritual World** are spiritual from their origin; and all things which come into existence in the natural world are material from their secondary origin; and material things are in themselves fixed, stated, and measurable. Ex. . . Whereas in the **Spiritual World** all things are as it were fixed, as it were stated, and as it were measurable; but still, in themselves, are not so; for they come into existence according to the states of the Angels, and are permanent according thereto, so that the states themselves and these things make a one; and therefore the things are varied just as their states are varied. But this takes place more especially in the World of Spirits . . . and not so much in Heaven or Hell . . .

—³. Hence a man after death does not at all know . . . that he has migrated from the world of his body into the **World** of his spirit. I have heard many saying

that they have not died, and that they cannot understand how anything of their body had been rejected in the grave; and this for the reason that all things there are similar. They do not know that the things they see and feel there are not material, but substantial from a spiritual origin; and that nevertheless they are real, being from the same origin as all things of the world, with the sole difference, that something accessory, like a clothing, has been given the things in the natural world from the sun of that world, causing them to be material, fixed, stated, and measurable. But still I can asseverate that the things in the **Spiritual World** are more real than those in the natural world; for the deadness which accedes to the **Spiritual** in nature does not make reality, but lessens it.

1220³. A naturalist, after death, calls all things natural which he sees in the **Spiritual World**, because they are alike.

Ath. 191. The proceeding Divine is what is extended in the universe . . . and hence is the inmost of the **Spiritual World** . . .

J. (Post.) 236^e. Such are carried to the boundaries of the **Spiritual World** of our Earth, where there appears a lake fuming with fire . . .

313. See **ATMOSPHERE**, here. 314.

322, 323. In a word, there are in the **Spiritual World** not only things like those in the natural world, but also innumerable more, and each with an infinity and in a harmony from which there breathes forth delight. Enum. But all the things here enumerated are . . . spiritual; and yet Spirits know no otherwise than that they are material; for when a spiritual man touches what is spiritual, or tastes what is spiritual, it is exactly as when what is material touches or tastes what is material. . . I have shown this (to Spirits who believed that the things they saw there were material) by the houses, in that they are formed in a moment, and dissipated in a moment; by the garments, in that they are put on, new ones given, and the garments changed, in a moment; by the dinners and suppers, in that the tables, with the food on them, come into existence in a moment, and are afterwards dissipated in a moment; and by the fact that the Spirits themselves can be carried into the houses through the walls. . . There was a certain person, known to me, with whom I spoke while his body was being buried, (which) I told him. He replied that he did not know *what* of him was being buried, because he had everything with him: a like body as before, and all other things alike. For he, like others, knew no otherwise than that he was material, when yet he was spiritual.

D. Love xix². In the **Spiritual World**, the interior act of the will appears; for there all act according to their loves . . .

D. Wis. ii⁴. In the **Spiritual World**, there is what is substantial in place of what is natural.

vii. 5². For, in the **Spiritual World**, the objects are exactly like those in the natural world: there are lands, fields, gardens, and forests; houses, and chambers in them, which contain all things of use; there are, besides, garments for women and for men, such as

there are in the world; there are tables, foods, drinks, such as there are in the world; there are animals also, both tame and hurtful; consequently there are spaces and times; and numbers, and measures. All these things are so like those in the world that the difference cannot at all be seen with the eyes; and yet all those things are appearances, of the wisdom, those which are of the understanding; and of the perception of loves, those which are of the will, of the Angels; for they are created in a moment by the Lord, and are also dissipated in a moment: they are permanent, or not permanent, according to the constancy or inconstancy in them of those whose appearances they are . . .

xii.3⁴. For the mind of man is his **Spiritual World**; and his body is his natural world.

5 M.4. (The first experiences of men in the **Spiritual World**. (Quoted in full under NOVITIATE.)

10. The Angels rejoined, You are now in the **Spiritual World**, and as yet you know not but that you are in the natural world. Here, Heaven, where the Angels are, is above your head, and Hell, where devils and satans are, is beneath your feet. Is not the ground on which you and we are standing land? Beat it with your feet, and know.

De Conj. 96. They are cast into a gulf which is outside the **Spiritual World** of this Earth.

Can. God iv. 12. In the **Spiritual World**, creation can be made visible to the eye. (Quoted in full under CREATE.)

Coro. On Miracles. iv. In place of miracles there has been at this day effected intromission into the **Spiritual World**, etc. Coro. li. Inv.43.Ex. 55.

v. See MIRACLE, here.

19. The natural world could not have come into existence, consequently neither could it subsist, except from the **Spiritual World**.

Inv. 41. In the **Spiritual World**, no one Knows another from his name only; but from an idea of his quality. This causes another to be presented to view, and Known. Des.

60. These miracles are of the Divine omnipotence according to the influx of the **Spiritual World** into the natural one. (Continued under MIRACLE.)

Spittle. *Sputum.*

Spit. *Exspuere.*

A. 6669^e. The Lord making clay of His **spittle**. Ex. 9051^e. E.239¹⁹.

D. 4813. (Flames from **spittle**=enpidity for truth.)

E. 239¹⁹. 'He spat on the ground, and made clay of the **spittle**' (John ix.6). . . The 'clay' the Lord made from **spittle** on the ground=reformation through truths from the sense of the letter. 304⁶¹.

475¹⁷. By 'clay from **spittle**' (John ix.6) is signified sensuous truth, such as is in the Word for such.

Spleen. *Lien.*

A. 5184^e. Those in the province of the **spleen** are almost directly above the head; but their operation falls (towards the left).

9698. The inhabitants and Spirits (of the First Earth) relate to something in the **spleen**; which was confirmed by their influx into the **spleen** while speaking to me.

H. 96^e. They who are in the **spleen**, etc. are in the purification of good and truth.

P. 336². Man knows not how . . . the pancreas and **spleen** purify.

D. 1005. On the province of the **spleen**, etc.

1007. The **spleen** is also such; for it receives the filthy blood, with which the pure blood has also been intermingled, which serves in place of a menstruum . . .

Splendour, Resplendence. *Splendor.*

Splendid. *Splendidus.*

Splendidly. *Splendide.*

Resplendent. *Splendens.*

Shine. *Splendere.*

A. 1042³. 'The brightness of fire round about from the loins downward, as the bow in the cloud' (Ezek. i. 27)=the Celestial **Spiritual**. ('the brightness,' and 'rainbow'=wisdom and intelligence. 3021⁴.)

2189². The **resplendence** induces the appearance of a garment.

2714. Illumination and power is signified by 'brightness,' and 'light' (Hab.iii.4).

4530. The **splendour** of the colours there. Their **splendour** is from the truth which is of intelligence . . .

4947. Those who have loved to live **splendidly** . . .

5165³. If love to the Lord and charity towards the neighbour had formed their interiors, there is a derivative **resplendence** in their faces.

5248. Spirits appear in garments devoid of **resplendence**; but Angels in garments which have **resplendence**, and which are as if formed from **resplendence**; for the **resplendence** itself around them appears as a garment . . . The **resplendence** in their garments is from the good of love and of charity; for this good by its shining through confers **resplendence**.

5319. Truth from the Divine is represented by garments of such bright whiteness=*caudor*-and **resplendence**; because the brightness and **resplendence** of Heaven are from the light which is from the Lord, which is Divine truth. Ill.

5954². Those appear in bright **resplendent** garments who are in truths of faith which are from good; for the good shines through the truth; whence is the **resplendence**.

7711². 'To wait for **brightnesses**' (Is.lix.9)=the good of truth; for the **resplendence** of light is from good. E.526¹¹.

8906³. No longer to have light from faith and love is 'to withdraw their **shining**' (Joel ii.10).

8988³. The Angels appear . . . in beauty and **resplendence** according to the quality of the good from truths.

9263⁵. 'To **shine** as the stars' (Dan.xii.3)=to be in the intelligence of truth and the wisdom of good, and thence in eternal happiness.

[A.] 9406⁵. That at the Lord's presence the internal sense appears, such as it is in Heaven, in its glory, is signified by, 'at the brightness before Him His clouds passed away' (Ps. xviii. 12). E. 594⁶.

9434. Divine truth in Heaven itself **resplendent** from the good of love. Sig. and Ex.

9930. That 'the plate' = illustration, was from its **resplendence**; for it **shone** from the gold upon Aaron's forehead; and all **resplendence** = illustration (or enlightenment) such as there is in the Heavens from the Lord as a Sun.

10330^e. Fatuous humen **shines** before their eyes from things confirmatory and persuasive: whether it is false, or true, it **shines**. But this **resplendence** becomes mere thick darkness when light from Heaven inflows.

10536. These appear clothed in white **resplendent** garments.

—². The **resplendence** is from the Divine good.

10574⁷. 'The **brightness** of her glory' (Is. lxvi. 11) = the love of truth from the Lord. (= Divine truth from which is doctrine. E. 365³⁹.)

H. 178. See GARMENT, here. ISI.

347. Those in this love are in heavenly intelligence, and in Heaven 'shine as with the **brightness** of the expanse' (Dan. xii. 3). 356³. 518, Ex.

352. Falsities, when confirmed, may **shine** = *splendescere*; but not in the light of Heaven.

359. Man may dwell and live **splendidly** according to his condition . . .

411. All **resplendent** as with gold, etc.

518. It is Divine truth which **shines** in Heaven . . . and use turns the rays of this light into various **resplendences**.

S. 40³. 'He lived **splendidly** every day' (Luke xvi. 19) = because they had and read the Word.

W. 221^e. After His advent the Sun appeared in greater **resplendence**.

P. 5². Divine fire and Divine **resplendence** in the Sun; and *from* the Sun spiritual heat and light.

233¹¹. The surface of the love of self makes a certain **resplendence** of light . . .

R. 782. 'Fat and **splendid things**' (Rev. xviii. 14) = celestial and spiritual affections of good and truth . . . Affections of truth are called '**splendid**,' because they come forth from the light of Heaven, and its **resplendence** in minds . . .

S14. 'Fine linen clean and **bright**' (Rev. xix. 8) = brilliant from good, and pure from truth. (It is called '**bright**' from spiritual good. E. 1222.)

S30^e. 'The **brightness** round about' (Ezek. i.) = the derivative Divine wisdom.

932. '**Bright** as crystal' (Rev. xxii. 1) = these truths translucent from the spiritual sense, which is in the light of Heaven.

954. 'The **bright** and morning Star' (ver. 16) = that He was the light . . .

M. 266². All things in that Society are **splendid** and magnificent; **splendid** from the gold and precious stones . . . And all good uses **shine** in the Heavens.

384. In the maidens, there is only the lustre = *nitore*; but in the wives, the **resplendence** of beauty.

—^e. The light of conjugal love filled the house with **resplendence**.

T. 39². From the **resplendence** of fire proceeds light. So in love . . . there is something inmosty affecting the understanding to which the **resplendence** of fire corresponds. 41.

412^e. They who have performed uses from love towards the neighbour . . . are in **splendour** and honour there.

E. 274². 'To make the darkness **shine**' (Ps. xviii. 28) = to dissipate the falsities of ignorance with the light of truth.

316⁷. 'The **brightness** of Jehovah,' and 'the light' (Hab. iii. 4) = the Divine truth.

401⁶. The **resplendence** of the light or of the Divine truth proceeding from Him is from the Divine love.

422¹³. 'The **brightness** of thy rising' (Is. lx. 3) = Divine truth from Divine good whence is intelligence.

644²². The enlightenment of the man of the Church by the reception and after the reception of Divine truth from the Lord's Divine good, is signified by 'the **clear shining** after rain' (2 Sam. xxiii. 4).

950. 'Clothed in linen clean and **bright** = *splendidum*' (Rev. xv. 6) = by Divine truth, or the Word from the spiritual sense. . . It is called '**bright**' from the light in Heaven; which light is **resplendence**; for from it all things there **shine**. 951. 1159.

Split. *Scindere.*

Dividing, A. *Scissio.*

A. 1110. Seem to themselves to **split** wood. D. 534.

H. 488^e. Nothing is more delightful to them than to **cleave** asunder marriages.

T. 607. If the conjunction between men and Spirits were to be **cleft** asunder . . .

D. 536. **Splitting** wood under his feet.

575. Those who try to make themselves warm by the **dividing** of grass with a saw.

2626. Bread cut into squares.

4177. While they are **splitting** wood, it appears as if somewhat of the Lord were under the wood . . .

Spoil. See under PREY.

Spoil. *Rapina.*

A. 1094². Those who have been delighted with **plundering**.

6442^e. Thus '**rapine**,' '**spoil** = *spolium*,' '**prey**' = the forcible taking away and deliverance of the good by the Lord. Ill.

6978². 'Full of **rapine**' (Nahum iii. 1) = evil from falsity. (= violence inflicted by falsity. E. 355²³.)

7248. (These inhabitants of Venus) are very much delighted with **spoil**, especially to eat of the **spoil**. D. 3346, 3347.

7272. Although they live in **rapine**, etc.

E. 278³. The dissipation of falsities and evils is signified by 'to eat of the prey' (Num.xxiii.24).

—⁷. 'The prey' over which the lion roareth (Is.xxxi.4)=deliverance from evils from Hell. 601⁵.

601¹³. 'To catch the prey' (Ezek.xix.3)=the destruction of the truth and good of the Church.

Spoil. *Spolium.*

Spoil, To. *Spoliare.*

A. 1551⁴. (Why Israel was commanded to spoil the Egyptians.)

1861¹³. 'To snatch him that is spoiled from the hand of the oppressor' (Jer.xxi.12)=to do the good of charity.

6442. 'To devour the spoil' (Gen.xlix.27)=to appropriate to Himself those whom He has delivered.

—². That 'to devour the spoil—*rapina*—or spoil'=to appropriate to himself goods which have been carried off by evils. Ill.

—^e. See SPOIL—*rapina*, here.

8292. 'I will divide the spoil' (Ex.xv.9)=slavery. 'The spoil'=those who have been subjugated; hence 'to divide the spoil'=to distribute among themselves those who are reduced to slavery.

E. 417⁷. See PREY, here.

714²⁰. 'Spoiled'=to be without goods; 'naked'=to be without truths.

Spoilers. See under VASTATE.

Sponge. *Spongia.*

Spongy. *Spongiosus.*

A. 831². They are like sponges . . . **D.** 2743.

2490. They enter like water into sponges. **D.** 4822^e.

3563^e. Like a sponge which absorbs water both clear and foul. 9382².

H. 354. They (there) imbibe falsity as a sponge does water. **P.** 17. **E.** 118².

479⁵. Love is like spongy and porous wood . . .

I. 12³. Like noble wine in a clean sponge.

T. 364. Man would (then) be, as to his flesh, a mere sponge.

D. 6072. Idleness is like a sponge . . .

D. Min. 4739. The exercises on trees, which are like a sponge or other mouldiness.

E. 627^e. They placed the filled sponge on a reed (Matt.xxvii.48). **Ex.**

695²². As a sponge imbibes water and oil.

Coro. 28². Man's mind would then be like a sponge, which imbibes water largely, but cannot evacuate it.

Sponsors. *Patrini.*

R. 224¹¹. When adult, he does the things the sponsors promised for him, which are repentance and faith in God; for they promise, first, that he shall renounce the devil and all his works; and, secondly, that he shall believe in God. All infants in Heaven are initiated into these two things. **T.** 530².

T. 685^e. The priest afterwards turns to the sponsors,

and asks whether they renounce the devil and all his works, and whether they receive the faith; to which the sponsors reply, in the infant's stead, Yes. (These two things) accomplish regeneration.

Spontaneous. *Spontaneus.*

Spontaneously. *Sponte.*

A. 1947. Without this freedom, or spontaneity, or voluntariness, man cannot be reformed.

4029. Things which were spontaneous. **Sig.** and **Ex.**

—, Whatever is from affection is spontaneous, most especially that which is from the ardour of affection.

—². The conjunction of truth and good in the Natural, is not effected except through what is spontaneous.

4031. What is spontaneous, or free. **Sig.**

5729. Temptation until they submitted themselves from what is spontaneous. **Tr.**

7398. Things which have become familiar . . . flow of their own accord—*sua sponte*.

8516³. Whatever (those in good) think and do, flows as it were spontaneous, and from freedom.

9394⁴. By continual use or habit, they become as if spontaneous and natural. —⁵.

9460. 'Whom his heart moves willingly' (Ex.xxv.2) = from freedom.

9670². The things of the heart and the cerebellum are called involuntary and spontaneous, because they so appear.

10725. These are the things signified by those which the sons of Israel offered willingly.

H. 262. All correspondence is natural and spontaneous.

266². The speech of the Angels flows immediately and spontaneously from their thought, and this from their affection . . .

324^e. When (love and innocence) are present, all things of faith are received as it were spontaneously.

P. 136⁴. Worship not compulsory, but spontaneous, does not shut evils in.

T. 143. 'May the willing spirit uphold me' (Ps.li.12).

495. 'The willing ones of the people are gathered together' (Ps.xlvii.9). **E.** 331⁷.

Ad. 4/5394. The things written above . . . came spontaneously upon the paper.

D. 2224. In some it appears as if it were spontaneous, although it is of the Lord alone.

3637. Thus the words flow spontaneous.

4517. That sorceresses attach themselves to . . . the spontaneous things. 4518.

4521. How spontaneous things draw towards Hell.

—, The Spontaneous, which is the Hereditary of man . . .

—, Spontaneous things are those which are of the general sense, and have their place in the occiput.

E. 537³. 'The willing ones of the people' (Num.xxi.18)=those in the goods of truth.

Spoon. *Cochlear.*

A. 2596. An ebony spoon, seen. H.325. D.3066.

M. 270⁶. A spiral-cochlear-stair.

344. He sent me an ebony spoon.

Spot. *Macula.***Spotted.** *Maculosus.*

See BLEMISH.

A. 865. Falsities with the spiritual man . . . are like the dense spots of a cloud.

3540. 'Can the leopard change his spots?' (Jer.xiii. 23). Ex. (=truths falsified. E.780⁵.)

3993. 'Spotted' (Gen.xxx.32)=mixed with falsity.

—⁵. See SPECKLED, here.

— . Thus 'spotted'=truth with which falsity is mixed. Ex. —⁷. 4000. 4005. 4006. 4020.

3995. 'Spotted'=falsity.

—³. Hence 'spotted,' in the Hebrew, is expressed by a word which also means lambs. III.

R. 572. See LEOPARD, here.

625. See IMMACULATE, here.

—². As 'spots'=falsities, it was forbidden that anyone of the seed of Aaron in whom there was a blemish, should approach the altar (Lev.xxi.17-23). And also that no sacrifice of (animals) in which there was a blemish should be made (Lev.xxii.19-35); where the blemishes are enumerated. E.867⁴.

T. 7. The Word, with such, is as if spotted with blots.

22^e. They see the watery parts (of the planet) as spots.

346. Called a white spot upon the cornea.

D. 3327. A black spot seen under the left eye, which they said meant that they were to desist from speaking.

3651. One sees another as . . . shining spots . . .

4133. That the things being written would appear hypothetical, with blemishes.

5601². If spots appear upon their garments, they know (that they have thought something evil). 5664.

E. 476. The garments of those who are in falsities appear (there) spotted.

Spouse. See MARRIED PARTNER.

Spread. See under DIFFUSE.

Spread. *Disseminare.* H.464^e. Can. Redeemer v. 6.

Spring. See FOUNTAIN.

Spring. *Elater.*

H. 354². As an elastic bony substance repels . . .

T. 364. The spring (of a clock).

D. 5554. The conatus in a spring . . .

Spring. *Scaturigo.*

Spring, To. *Scaturire, Scatere.*

A. 353². 'The fountain of life' (Ps.xxxvi.9)=the Celestial which is of love.

1679². Falsities spring from cupidities, etc. E.776.

4839. That which does not spring or flow forth from interior evil . . .

5280². All truths of faith spring from good.

5712^e. Diseases spring from unclean things.

5758^e. Hence is the spring of many evils.

7711. Such falsities as spring from evil . . . The evil from which these falsities spring . . .

8568⁷. 'The springs of waters' (Is.xlix.10) = the Knowledges of truth from the Word.

9188². All evil springs principally from the love of self. H.555^e.

9348. All evils spring from the loves of self and of the world. H.570.

10629. Their interiors which abound—*scotent*—in falsities and evils.

H. 424. Evil affections which spring from the will.

P. 38. The spring of these delights is the love of dominating from the love of self. 215⁹.

R. 238⁴. 'To make the fountain of Babylon dry' (Jer.li.36)=to extinguish all the truth of that Church from its primes.

422. Falsities of concupiscences which spring from evil loves. Sig. and Ex.

M. 242. Hence the spring of conjugal love is closed.

459. The spring of manliness can be kept closed and reserved for a wife with few.

568². When evils spring from their native fountain—*foute*.

E. 304²¹. 'I will make the dry land a spring of waters' (Is.xli.18) . . . =good, because truth. (=to infill with truths the natural man. 730²⁴.)

386²⁷. 'Upon the springs of waters shall He lead them' (Is.xlix.10) . . . =enlightenment in all truth. 'A spring,' or 'fountain,' is the Word, and also doctrine from it.

483¹⁵. 'His fountain'=the doctrine of what is false; 'his spring' (Hos.xiii.15)=its falsity. ('Spring'=doctrine; and 'fountain'=the Word. 730¹².)

654⁷¹. The Sensuous is the spring of all evils and the derivative falsities.

714¹⁵. 'A thirsty place shall become springs of waters' (Is.xxxv.7)=the truths which they shall have.

949². This love (of commanding) is the spring of all evils.

Spring. *Ver.*

Spring-time. *Vernum.*

Vernal. *Vernalis, Vernus.*

Verdant, To be. *Vernare.*

A. 34². Faith from love is like the light of the sun in the time of spring . . . 2231³. 2388². F.32^e.

553. Those in mutual love, in Heaven, continually advance to the spring-time of their youth. H.414.

1577². As in the time of spring, when all things vegetate . . .

1622. All things (there) appear in their most beautiful **spring** and flower.

1726. See PEACE, here. 5052. 5662².

1773. A **vernal** heat from the Word.

1837². The first age of the Church is compared to the **spring**, when all things bloom.

3643. In proportion as the Angels are in love, charity, and the derivative faith, they are in an aura of **vernal** light and heat.

3696². After temptations, the state is like one of **spring**, which succeeds one of winter.

4301². As the eye is affected with the flowers in gardens and meadows in the time of **spring**.

5482². The sun then inflows with heat (also), as happens in the time of **spring** and summer . . .

5725². This is the morning, or **spring**, of Spirits.

7056². The light in Heaven is like the **vernal** light, to which heat is united . . .

9213. To these states correspond the **spring-vern**-times and summer times on earth.

10834. (In the Sixth Earth) there is perpetual **spring-time** and summer-time, because the year is so short . . . whence the ground is **verdant-vern**-continuously.

H. 166. **Spring** and morning are turned into the idea of a state of love and wisdom such as exists in the Angels' first state.

289. See DAWN, here.

489². (Such) live there in a **vernal-vern**-temperateness.

W. 73. ('**Spring**' = the first time of the Church.)

102. When the heat and light in the Heavens make a one, it is like **spring-time** with the Angels.

104^e. Hence the Angels have perpetual **spring**. 105². I.4².

R. 926³. There then breathed a **vernal** heat from Heaven. M.137.

M. 137¹. The reason why, when we approached, there breathed on thee as it were a **vernal** heat, is that in our Heaven conjugal love and that heat act as a one. . . In Heaven, where there is **vernal** heat, there is love truly conjugal; for no where else is there **what is vernal** than where heat and light are united in equal proportions.

—⁵. Our Sun remains at a middle altitude; and hence it is that the heat and light which proceed from it make perpetual **spring**; and that a perpetual **Vernal** breathes into those with whom love is united with wisdom in equal proportions. . . Hence, also, are the germinations on your Earth, and the pairing of your birds and animals in the times of **spring**; for the **vernal** heat opens their interiors even to their inmosts, which are called their souls, and affects them, and implants its **Conjugal** in them. . . But with men there is a perpetual influx of **vernal** heat from the Lord, and therefore they can be delighted in marriage at all times, even in the middle of winter; for males have been created receptions of wisdom. . . and females of love of the male's wisdom; and hence it is that as

we approached there breathed on thee a **vernal** heat attended with a sweet odour, like that from the first growths in gardens and fields.

147^e. These things are from the **vernal** temperateness of (natural) light and heat; but those are from the **vernal** temperateness of (spiritual) light and heat.

355^e. Love truly conjugal is exactly like the **vernal** heat, from the influx of which all things aspire to germinations and fructifications; nor is there any other heat in that Heaven.

T. 687². Regeneration is represented by the flowering of all things in the time of **spring**.

D. 5627. In the other life they do not know what **spring**, summer, autumn, and winter are.

E. 691². Occurs. 701^e.

942^e. It is the time of **spring** for man when he enters Heaven, which takes place when his Internal is opened: previous to this it is the winter time with him.

1171⁵. Then the man is like a garden in the time of **spring**, when heat is united to light . . .

Spring up. *Oboriri.* T.209³. 644. 665¹. De Verbo 7⁷.

Sprinkle. *Aspergere, Circumspargere, Conspargere, A. Aspersio.* [*aspergere.*]

See under SCATTER.

A. 10047. 'To **sprinkle** blood upon the altar round about' (Ex.xxix.16)=to unite Divine truth with Divine good in the Lord.

10067. 'To **sprinkle** upon them' (ver.21)=to unite; for that which is **sprinkled** and poured upon anyone represents union.

H. 289^e. An odour of vegetation **diffused-circumspargi.**

578. Evils which they **scatter around-circumspargunt.**

E. 475¹. The purification of the externals of the Church was represented by the **sprinkling** of the water of expiation, etc. (Lev. xvi.).

519⁶. '**Scatterings**' (Amos vi.11)=truths destroyed through falsities; 'breaches'=the same, but in a less degree.

922⁵. Therefore it is said 'with **dyed-conspersus-garments**' (Is.lxiii.1).

Sprout. *Egerminare.*

Sprouting, A. *Egerminatio.*

A. 7484. Which **sprouts up** from their earth.

W. 310³. Uses for the animal kingdom through vegetable growths.

316. Like the **growth** of a tree.

318. Seeds, which, **sown and grown** . . .

E. 942². Man's first **sprouting** is from illustration.

Sprout. *Pullulare.*

T. 374³. Then the seed . . . **sprouts out** of the earth.

D. 863. Occurs. 1856. 1860. 2079a.

Spue. See VOMIT.

Spurious. *Spurius.*

- A. 112^e. (Spurious good and truth, etc.)
 1033². A spurious conscience. Ex. D.3445.
 5188. Called spurious tubercles.
 5345^e. What is multiplied from adultery is spurious; thus is not truth. 6091^e.
 8904¹¹. 'A bastard shall not come into the congregation . . .' (Deut.xxiii.2). Ex.
 9277⁴. 'The thorn'=spurious good.
 10266^e. Spurious good. Ex.
 H. 352. Spurious intelligence and wisdom. Ex.
 R. 97³. He who is in this falsity . . . does spurious good only.
 M. 291^e. Such wives are in the friendship of spurious love.
 T. 345. Spurious faith (is that) in which falsities have been commingled with truths. 346. 380, Ex.
 421^e. Charity for the sake of self and the world is spurious charity.
 450. On spurious charity. 451. 457.
 D. 1808. On those who constitute spurious spirits. 1812. J.(Post.)58.
 3353. A spurious offspring of the Most Ancient Church.
 D. Min. 4717. Such are spurious within, in the love of self . . .

Spurn. *Spernere, Aspernari.*

- A. 3913³. He does not spurn dignities . . .
 9450. They spurn the holy things of the Church.
 P. 117^e. They who . . . spurn-*aspernati*-religion.
 T. 160⁷. In your hearts you have spurned religion.
 455a. They who have spurned-*aspernati sunt*-the holy things of the Church.

Spurn. *Respuere.*

- A. 4027². They reject, nay spurn, these arcana.
 7245². They spurned Knowledges of internal Things.
 7950^e. He will then disown, hold in aversion, and spurn the truth.
 H. 487. So that they spurn all the doctrine of the wise.
 W. 243^e. The diabolical crew then spurned these things.
 D. 2995. They spurned (these truths) with some aversion.

Spy. See under EXPLORE and WATCHMAN.

Squalor. *Squallor.*

Squalid. *Squallidus.*

- A. 4054^e. They live in squalor.

5246². A state of temptation is relatively squalid and unclean.

H. 182. They appear in garments torn, squalid, and disgusting.

488⁶. They who have taken delight in adulteries live where all things are sordid and squalid: these they love.

R. 140. Purifies the blood from the unclean things which are called filthy.

D. 2813. Occurs. 4854.

3618^e. Filthy water.

E. 476. The garments of those in temptations appear squalid.

Square. *Quadratus.*

Square, To. *Quadrare.*

See FOURSQUARE.

A. 5952^e. This squares with it.

9717. 'The altar shall be foursquare' (Ex.xxvii.1)= what is just.

— In the other life, the goods of the external man, which are called just, are presented as square. Hence it is that by 'what is square' is signified what is just. Ill.

9861. 'Foursquare it shall be doubled' (Ex.xxviii.16) = what is just and perfect.

10180. 'Foursquare shall it be' (Ex.xxx.2)=what is perfect; for 'foursquare'=what is just, and also what is perfect.

10770. Small square pieces of bread seen.

H. 355^e. These square with the light of the Spiritual World.

464². The things which do not square with them cannot be uttered.

N. 1⁵. What is quadrangular or foursquare = what is perfect. Refs.

P. 335³. As is said concerning squaring the circle.

R. 905. See FOURSQUARE, here.

M. 103³. I saw that the house was square, the sides looking to the quarters.

132. Around the theatre, in a square form, were placed seats.

263. The devil had on a square cap.

T. 22. For this squares with its essence.

134. A square temple seen.

353^e. Compared to a battalion formed in a square.

367⁶. This comparison squares.

469. This squares with the Divine justice.

508. Another temple in a square form seen.

D. 2626. Bread cut into square bits: its correspondence.

4627⁴. The particulars then do not square with the general.

E. 205⁴. These things are not applicable to David.

Squinting. See STRABISMUS.

KEY TO THE ABBREVIATIONS USED IN THE CONCORDANCE.

SINGLE-LETTER ALPHABETICAL LIST.

<p>A. Arcana Cœlestia. B. Brief Exposition. C. Doctrine of Charity. D. Spiritual Diary. E. Apocalypse Explained. F. Doctrine of Faith. H. Heaven and Hell. I. Influx, or Intercourse of the Soul and Body. J. Last Judgment. L. Doctrine of the Lord.</p>	<p>M. Marriage Love, or Conjugal Love. N. New Jerusalem and its Heavenly Doctrine. P. Divine Providence. Q. Nine Questions. R. Apocalypse Revealed. S. Doctrine of the Holy Scripture. T. True Christian Religion, or Universal Theology. U. Earths in the Universe. W. Angelic Wisdom concerning the Divine Love and Wisdom.</p>
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SUPPLEMENTARY LIST.

<p>Abom. Abomination of Desolation, etc. Ad. Adversaria. Ang. Idea. The Angelic Idea concerning the Creation of the Universe by the Lord. (At the end of the D. Wis.) Ath. De Athanasii Symbolo. C.J. Continuation of Last Judgment. Can. Canons. Conv. Conversation with Angels. Coro. Coronis. D.Min. Diarium Minus, or Lesser Diary. D.Love. Divine Love (Posthumous). D.Wis. Divine Wisdom (Posthumous). De Conj. De Conjugio. De Dom. De Domino.</p>	<p>De Just. De Justificatione, etc. De Verbo. Docu. Tafel's Documents concerning Swedenborg. Ecc. Hist. Ecclesiastical History of the New Church. Hist. Crea. History of the Creation. Inv. Invitation to the New Church. J. (Post.) Last Judgment (Posthumous). Letter. Letter to Hartley. Life. Doctrine of Life. 5M. Five Memorable Relations. P.P. Prophets and Psalms. Scia. Doc. Sciagraphia Doctrinæ Novæ Ecclesiæ. W.H. White Horse.</p>
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MISCELLANEOUS ABBREVIATIONS.

<p>Comp. <i>Comparisons</i> occur in the sections referred to. Def. <i>Defined</i>. A definition is given. Des. <i>Described</i>. The subject is further described. Enum. <i>Enumerated</i>. There is an enumeration in the passage referred to of the things mentioned in the quotation. Ex. <i>Explained</i>. The subject is further explained. Examp. <i>Example</i>. An example is given to illustrate the statement. Ill. <i>Illustrated</i>. The subject is illustrated by passages from the Word. Refs. <i>References</i> are given to other passages of the Writings. Sig. <i>Signified</i>. The subject is signified by some passage from the Word here quoted.</p>	<p>Tr. <i>Treated of</i>. The subject is treated of in that part of the Word which is under consideration. = This is to be read <i>signifies</i>. ‘ ’ Quotation marks are used exclusively for quotations from the Word. [] Brackets indicate a word or words which have been introduced either by the Latin Editor or by the Compiler. () Parentheses indicate that the matter is to be found in the original, but expressed in different words. e. after a number denotes that the reference is to the very end of the section referred to.</p>
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All references at the *end* of quotations mean that the statement is wholly or partially repeated there. References to Works without a letter to indicate the Work referred to are references to the Work last referred to.

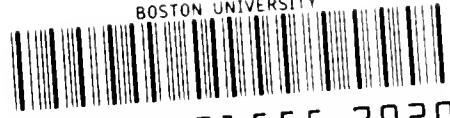
The small figures at the upper right hand corner of the larger reference numerals are explained on p. vii. of the Introduction.

KEY

To the Numbering of the Paragraphs in the '*Doctrine of Charity*,' as
between the Numbering used in the CONCORDANCE, the Original Latin,
and the London and American Translations.

Concord.	Latin.	London.	American.	Concord.	Latin.	London.	American.	Concord.	Latin.	London.	American.
1	i.			94	2	35	52	159	vii.	85	100
2	1	1	1	95	"	36	"	160	[1]	86	101
3	2	2	2	96	"	"	53	161	[2]	87	102
4	3	3	3	97	"	37	54	162	[3]	88	103
5	"	"	4	98	"	"	55	163	[4]	89	104
6	4	5	6	99	"	38	56	164	[5]	90	105
7	"	6	7	100	"	39	57	165	[6]	91	106
8, 9	5	7	8	101	"	40	58	166	[7]	92	107
10	"	"	9	102	3	41	59	167	[8]	93	108
11	"	8	10	103	"	42	60	168	[9]	94	109
12	6	9	11	104	"	43	61	169	[10]	95	110
13	ii.			105	"	44	62	170	[11]	96	111
14	1	10	12	106	"	45	63	171	[12]	97	112
15	"	"	13	107	4	46	64	172	[13]	98	113
16	"	11	"	108	"	47	"	173	viii.	99	114
17	2	12	14	109	"	48	65	174	"	101	115
18, 19	"	"	15	110, 111	"	49	66	175	"	102	116
20	3	13	16	112	"	50	67	176	"	103	117
21	"	"	17	113	"	51	68	177	"	104	"
22	"	"	18	114	5	52	69	178	i	105	118
23, 24	4	14	19	115	"	53	70	179	"	106	"
25, 26	"	"	20	116	"	54	"	180	"	107	119
27-32	5	15	21	117	"	"	71	181	"	108	120
33-39	6	16	22	118	"	55	"	182	"	109	"
40	7	17	23	119	"	56	72	183	"	110	121
41	"	"	24	120	"	57	"	184	[ix.]	"	"
42	iii.	18		121	"	58	"	185	4	113	122
43	1	19	25	122	6	59	73	186	"	114	123
44, 45	"	"	26	123	"	60	74	187	x.	115	124
46-49	2	20	27	124, 125	7	61	75	188	"	116	125
50	3	21	28	126	vi.			189	xi.	117	126
51-53	"	"	29	127	i	62	76	190	"	118	127
54	"	"	30	128	"	63	77	191	"	119	128
55	4	22	31	129	"	64	78	192	"	120	129
56	"	"	32	130	"	65	79	193	"	121	130
57	"	"	33	131	"	66	80	194	"	122	131
58, 59	"	"	34	132	"	67	81	195	"	123	132
60, 61	"	"	35	133	"	68	82	196	"	124	133
62-66	5	23	36	134	2	69	83	197, 198	"	125	136
67-71	6	24	37	135, 136	"	70	84	199, 200 Art. primus			137
72	iv.	25	38	137	3	71	85	201	[1]		138
73, 74	1	26	39	138	"	72	86	202	2		140
75-77	"	"	40	139, 140	"	"	87	203	3		143
78	2	27	41	141, 142	"	73	88	204	4		145
79-82	"	"	42	143	4	74	89	205	5		147
83	3	28	43	144, 145	"	75	90	206	6		149
84	"	"	44	146	"	76	91	207	7		150
85	"	"	45	147	"	77	"	208	8		151
86	"	29	46	148	"	78	92	209	[Art.] secundus		152
87	4	30	47	149	5	79	93	210	i		153
88	"	31	48	150	"	80	94	211	"		155
89	"	32	49	151-153	"	81	95	212	xii.		134
90	v.			154	6	82	96	213	"		135
91	1	33	50	155, 156	"	"	97	214	[Art.] quartus		
92	"	"	"	157	"	83	98	215	[Art.] tertius		
93	2	34	51	158	vii.	84	99				

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